VOLUME V, PART 3 — Codices Romani, Pars Tertia: Codices Vaticani (1910)

Descripsit Iosephus Heeg

159 pages | Vatican Library, Codices Vaticani graeci 16–21

Preface (pp. v–viii)

Joseph Heeg (Munich) explains that this fascicle continues the Vatican catalogue where Part 2 left off. He acknowledges Cumont, Boll, and Kroll for reading proofs, and thanks Johannes Mewaldt and Hermann Schultz for inspecting codices on his behalf.

PART I: CATALOGUE (pp. 1–103)

pp. 1–4 — Cod. 16 = Vat. gr. 175 (parchment, 1322 CE, ff. I + 159)

One of the most precisely dated manuscripts in the series, written by Johannes Catrarius (or Cotrone) in 1322 CE.

Contents:

- Synopsis of the world's geographical zones (*synopsi tōn kalpōn tēs katoikumenēs*), attributed to Strabo
- Method for determining whether an astrologer has computed accurately
- **Hermippus**, *Peri Astrologias* (ed. Kroll & Viereck, 1895): a philosophical dialogue on astrology in six books — unique in the CCAG as a sustained literary treatment of astrology's theoretical basis
- Theon of Alexandria, *Procheiroi Kanones* (Handy Tables), with astronomical tables ff. 41–156
- Ptolemy's *Epigrams* on astronomical observation

Topic: Theoretical and philosophical defence of astrology; Ptolemaic astronomy; Byzantine astronomical computation.

pp. 4–103 — Cod. 20 = Vat. gr. 1056 (paper, 14th c., ff. 244 — the most important manuscript in this fascicle)

A sprawling, damaged manuscript with hundreds of astrological and astronomical chapters written by multiple hands.

Key contents:

- Anonymous proem on mathematical astrology (*logoi sophōtatou tinos peri tēs mathēmatikēs technēs*)
- Index of the *pentabiblos*: a unique Islamic-influenced five-book interrogational handbook covering all 12 houses
- **Abu Ma'shar** (*Apomasar*): on the fixed stars and their planetary associations; on the structure of the cosmos
- **Mughni/Mugnēs**: excerpts on climacteric fixed stars; planetary conjunctions and historical significance; planetary chronocrators
- Chapters on parallel-rising stars (*parantellonta*) in each decan (ed. Boll, *Sphaera*, pp. 41–57)
- Over 200 numbered interrogational chapters
- **John Camaterus**, verses on the 12 houses (12th-century Byzantine didactic poem)
- Tables: fixed star epochs for 1156 and 1161 CE; oblique sphere; planetary hour-rulers; planetary distances
- **Method attributed to Dionysius** (*Peri tou eidēnai tou deipnou tēn kataskeuen*): on discovering what is being prepared at a banquet — the same horary text as in Vol. IV's Turin appendix

Topic: Islamic astronomical transmission; fixed star astrology; interrogational astrology; Byzantine scientific tables.

pp. 17–22 — Cod. 17 = Vat. gr. 216 (paper, 1342 CE, ff. 232)

Lunar phase tables; Theodore Prodromos's poem on the 12 months (12th c.); star rising and setting tables (*Asteres epistolai kai dyseis*); John of Alexandria's weather signs; Ptolemy's *Phaseōn Aplanōn*; agricultural and meteorological calendars; the *Geoponica* of Cassianus Bassus.

Topic: Byzantine calendar and agricultural astronomy; star-rise calendars; meteorology.

p. 5–6 — Cod. 18 = Vat. gr. 662 (paper, 15th c., ff. 253)

Contains only one astrological text: Hermes Trismegistus / Orpheus, *Peri Seismōn* (On Earthquakes) — a prose paraphrase of a verse earthquake-omen text, edited by F. Boll in Vol. VII.

Topic: Earthquake omens.

pp. 7–13 — Cod. 19 = Vat. gr. 1048 (paper, late 14th c.)

Anonymous commentary on Ptolemy's *Tetrabiblos* (Books I–IV); Porphyry's *Introduction*; scholia of Demophilus; Hephaestion of Thebes on the heavenly arrangement; brief chapters on aspects, ray-casting (*aktinobolia*), *dodekatemoria*, *synaphē* and *aporrhoia*, the station (*stērigmos*), and the *aphairetes*; Paul of Alexandria on house-lordship.

Topic: Ptolemaic commentary tradition; technical terms of Hellenistic astrology.

pp. 14–103 — Cod. 21 = Vat. gr. 1057 (paper, 15th c. — derived from Angelicus 29, the Abu Ma'shar archetype)
Mirrors the Angelicus 29 archetype, including Abu Ma'shar *Mysteries* material from Vol. V/1, plus an extended Hephaestion section on universal and inceptional judgements, and over 180 numbered interrogational chapters.
Topic: Abu Ma'shar tradition; horary astrology; Hephaestion excerpts.

PART II: APPENDIX — Critical Editions (pp. 104–159)

Almost entirely devoted to Cods. 20 and 21:

pp. 104–130 — From Cod. 20: Fixed star and decan parantellonta
Edition of chapters on co-rising stars in each decan; physiognomy of each climate zone; zodiac signs and their fixed star co-risings; star-rise tables.

pp. 130–147 — From Cod. 20: Abu Ma'shar and Mughni material
Excerpts on planetary conjunctions, climacteric fixed stars, and historical chronology. First edition of several passages preserving Islamic astronomical doctrine in Greek translation.

pp. 147–159 — From Cod. 21: Interrogational chapters and method of Dionysius
Selected chapters from the Abu Ma'shar *Mysteries* tradition, with variants from Cod. 20; plus the text on determining the time of day from a man's shadow (*Peri tou eidēnai tēn hōran apo tēs skias tou anthrōpou*) attributed to Dionysius writing to King Philip.

CATALOGUS CODICUM

ASTROLOGORUM GRAECORUM

CODICUM ROMANORUM

PARTEM TERTIAM

DESCRIPSIT

IOSEPHUS HEEG

TOMI V PARS III

BRUXELLIS

IN AEDIBUS HENRICI LAMERTIN

20, RUE DU MARCHÉ AU BOIS, 20

1910

CATALOGUE OF CODICES

OF THE ASTROLOGERS GREEK

OF THE ROMAN CODICES

THE THIRD PART

DESCRIBED BY

JOSEPH HEEG

VOLUME V PART II)

BRUSSELS

IN THE HOUSE OF HENRY LAMERTIN

20, RUE DU MARCHÉ AU BOIS, 20

1910

PRAEFATIO

Tertio huic codicum Romanorum fasciculo, qui opinione tardius in lucem prodit, non habeo quod multa praemoneam. Easdem quas totius operis auctores et fautores in describendis codicibus rationes secutus sum; nec mireris solum codicem 20 plus quam quattuor quaterniones amplecti. In appendice praeter laterculos paucos in primis complura fragmenta Dorothei, quae Krollii editionem metricorum fragmentorum suppleant, atque Ps.-Vettiana edere visum est. Pauca, quae edenda significaveram, praetermisi, quia haec codicis folia madore adeo pessumdata sunt, ut legi posse desperarim. Indicem verborum minus usitatorum adicere non supervacaneum duxi. Hoc loco non possum non omnibus, qui mihi in conscribendo hoc libello adfuerunt, sinceras gratias referre. Egregio me sibi devinxit beneficio Franciscus Boll, praeceptor optimus, qui auctor mihi fuit hunc fasciculum conficiendi quique semper me in plagulis corrigendis et in textu constituendo adiuvit. Candidissimas vero grates ago Francisco Cumont, qui huic fasciculo suas cod. 19 et 21 descriptiones liberalissime tribuit, nonnullos textus cum codicibus Romanis et Parisinis conferendos curavit, omnes plagulas mecum correxit, multa doctrina sua correxit et

PREFACE

For this third fascicle of Roman codices, which appears later than expected, I have little by way of preface to offer. I have followed the same principles in describing the codices as the authors and supporters of the entire work; nor should you wonder that codex 20 alone encompasses more than four quaternions. In the appendix, beyond a few laterculi, it seemed fitting to publish above all several fragments of Dorotheus, which supplement Kroll's edition of the metrical fragments, as well as Pseudo-Vettian texts. A few items which I had indicated for publication I omitted, because the leaves of that codex were so badly damaged by moisture that I despaired of their being legible. I thought it not superfluous to add an index of less common words. Here I cannot but offer sincere thanks to all who assisted me in composing this little volume. Franciscus Boll, that most excellent teacher, bound me to him by an outstanding kindness, for it was he who encouraged me to compile this fascicle and who always aided me in correcting the proofs and establishing the text. My most sincere thanks I also render to Franciscus Cumont, who most generously contributed to this fascicle his descriptions of cod.19 and 21, took care to have several texts collated with the Roman and Parisian codices, corrected all the proofs together with me, and emended much through his learning and

emendavit. Utinam possim quondam proferre aliquid his viris dignum! Nec oblitus sim, Iohanni Mewaldt Gryphiensi et Hermanno Schultz Gottingensi amicis ex animi sententia gratias referre, qui nonnullos codices inspexerunt, laterculos aliquot contulerunt, nunquam mihi defuerunt.

Monaci, prid. kal. Mart. MCMX.

I. Heeg.

corrected. Would that I might one day bring forth something worthy of these men! Nor let me forget to express my heartfelt thanks to Johann Mewaldt of Greifswald and Hermann Schultz of Göttingen, friends dear to my heart, who examined several codices, collated some laterculi, and never failed me.

Munich, the day before the Kalends of March, 1910.

I. Heeg.

CODICES VATICANI

VATICAN CODICES

CODICES VATICANI

16. Codex Vaticanus graecus 175. — Membranaceus, cm. 23,4 × 16, fol. I (= A) + 159, diversis manibus, saec. XIV (anno 1322) scriptus. — Cf. *Hermippus de astrologia*, edd. Kroll et Viereck, Lipsiae 1895, p. V seq.

F. A continet indicem latinum a recentiore manu confectum.

F. 1. Breves notae chronologicae, in quibus anni ,ϛωμε' (1337 p. Chr. n.) mentio fit.

F. 1v. Σύνοψις τῶν κόλπων τῆς καθ' ἡμᾶς οἰκουμένης. In margine ἐκλεγεῖσα ἐκ τῆς γεωγραφίας Στράβωνος.

F. 8v. Πῶς δεῖ γνῶναι εἰ ἀκριβῶς καταγέγραπται ὁ ἀστρολάβος ἢ οὔ (Μετρήσαντες ἀπὸ τοῦ ὁρίζοντος — ἕως τοῦ μεσημβρινοῦ).

F. 9-38v. Ἑρμιππος ἢ περὶ ἀστρολογίας. Ediderunt Kroll et Viereck, Lipsiae, 1895. Cf. etiam Elter, *Byz. Zeitschr.*, VI, 1897, p. 164 seq.

F. 39. Sine titulo. (Ἰστέον ὅτι ὁ Ἥλιος ἀποκαθίσταται ἀπὸ τοῦ αὐτοῦ — δι' ἡμερῶν λε' ὡρῶν ις'). Medio in folio est tabula picta zodiaci et ventorum.
In margine. Περὶ τοῦ παρὰ Ῥωμαίοις βισέκτου (Ἰστέον ὅτι τὸ τοῦ βισέκτου ὄνομα — μέχρι τέλους τοῦ μηνὸς εἰδοῖ [*sic*]).

F. 40. Θέωνος Ἀλεξανδρέως εἰς τοὺς προχείρους κανόνας. In margine viles notae historicae.

F. 77. Συνόδων κανόνιον.

F. 77v. Πανσεληνίου κανόνιον.

F. 78. Ἐνιαύσιαι ἐπουσίαι. Tabula.

F. 78v. Περὶ μηνιαίων ἀποτελεσμάτων (Ὁσάκις οὖν ἐὰν προαιρόμεθα [*sic*] — τὸ ὕδωρ μεταβάλλειν πέφυκεν).
In margine brevissima capitula περὶ εὑρέσεως τοῦ κύκλου τῆς Σελήνης et περὶ εὑρέσεως τοῦ κύκλου τοῦ Ἡλίου.

F. 79v. Πῶς δεῖ εὑρίσκειν τὰ τῆς ἀστρονομίας πέντε κεφάλαια (Οὕτως εὑρίσκομεν — τοῦ εἰρημένου Αἰγυπτιακοῦ ἔτους ἡ ἀρχή). In margine brevissima nota historica.

F. 80v. Χειρουργία προσνεύσεως τῆς ἐκλείψεως τῆς κατὰ τὴν ἐκτεθειμένην γενομένης συνόδου (Ἀνάγκη ταῖς τῆς ἐποχῆς — πρόσνευσιν κατὰ τοῦ ἀπηλιώτου γινομένη).

VATICAN CODICES

16. Codex Vallicanus graecus 175. Parchment, cm. 23.4 × 16, fol. I (= A) +159, written by various hands, 14th century (year 1322). Cf. *Hermippus* On astrology, edited by Kroll and Viereck, Leipzig 1895, p. V seq.

F. A contains a Latin index compiled by a more recent hand.

F. 1. Brief chronological notes, in which mention is made of the year 6845 (1337 A.D.).

F. 1v. Synopsis of the gulfs of the inhabited world known to us. In the margin: excerpted from the Geography of Strabo.

F. 8. How one must determine whether the astrolabe has been accurately drawn or not (Having measured from the horizon to the meridian).

F. 9–38. Hermippus, or On Astrology. Edited by Kroll and Viereck, Leipzig, 1895. Cf. also Elter, Byz. Zeitschr., VI, 1897, p. 164 seq.

F. 39. Without title. It should be known that the Sun returns to the same position in 365 days and 16 hours. In the middle of the folio there is a painted table of the zodiac and the winds.

In the margin. On the Bissextile among the Romans (It should be known that the name of the bissextile [extends] to the end of the month of the Ides [sic]). Theon of Alexandria on the Handy Tables. In the margin, worthless historical notes.

F. 40. Canon of Conjunctions.

F. 77. Canon of the Full Moon.

F. 77.v Annual Epacts. Table.

F. 78. On Monthly Prognostications (As often then as we choose {...} — it is the nature of water to change).

In the margin, very brief chapters on περὶ εὑρέσεως τοῦ κύκλου τῆς Σελήνης and περὶ εὑρέσεως τοῦ κύκλου τοῦ Ἡλίου.

F. 78.v On Monthly Prognostications (As often then as we choose {...} — it is the nature of water to change).

In the margin, very brief chapters on περὶ εὑρέσεως τοῦ κύκλου τῆς Σελήνης and περὶ εὑρέσεως τοῦ κύκλου τοῦ Ἡλίου.

F. 79. Πῶς δεῖ ευρίσκειν τὰ τῆς ἀστρονομίας πέντε κεφάλαια (Οὕτως εὑρίσκομεν τοῦ εἰρημένου Αἰγυπτιακοῦ ἔτους ἡ ἀρχή). In the margin, a very brief historical note.

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Sine titulo. (Εἰ βούλει γνῶναι, ἐν οἱῳδηποτοῦν τόπῳ καθ' ἑκάστην ἡμέραν, πόσας ὑψοῦται ὁ ἥλιος, ψηφηφόρει ἐπιμελῶς καὶ ἐν ποίῳ ζῳδίῳ καὶ μοίρᾳ εὑρίσκεται ὁ Ἥλιος, καὶ τοῦθ' εὑρεῖν, γνοίης ἄν — ἡ ψηφηφορία σοι γίνοιτο).
Ἐκ τῶν τῆς Συντάξεως ἑρμηνειῶν (Ἵνα δὲ κατὰ τὸν [*sic*] μέθοδον — τῶν ἀνωμάλων νυχθημερῶν).

F. 81. Πόλεις ἐπίσημοι. Tabulae. Edid. Halma, *Commentaire de Théon d'Alexandrie*, I. Partie (Paris, 1822), p. 109 sqq.

F. 84v. Εἰς τὸν κανόνα τῶν ἐπισήμων πόλεων (Δέον ὂν τὰς ἐποχάς — πρὸς ἀνατολάς).

F. 85. Index regum a Philippo usque ad Basilium. = Κανὼν βασιλέων edid. Halma, l. c., p. 140 sq.
In margine epigrammata duo Cl. Ptolemaei, *Anthol.*, IX, 577; Preger, *Inscr. metr.*, n. 195; Boll, *Stud. über Ptolem.*, p. 74 et App. *Anthol. graec.*, III, 120, ed. Cougny.
(Οἶδ' ὅτι θνητὸς ἐγὼ καὶ ἐφήμερος· ἀλλ' ὅταν ἄστρων μαστεύω πυκνὰς ἀμφιδρόμους ἕλικ<ας>, οὐκέτ' ἐπιψαύω γαίης ποσίν, ἀλλὰ παρ' αὐτῷ Ζηνὶ θεοτρεφέος πίμπλαμαι ἀμβροσίης.
Ἕτερον δίστιχον ἡρωικῷ μέτρῳ.
Οὐρανίων ἄστρων πορείην καὶ κύκλα Σελήνης
Ἐξεθέμην σελίδεσσι πολύφρονα δάκτυλα κάμπτων.)

F. 86. Menses Romanorum, Graecorum, Alexandrinorum.

F. 88. Ἀστέρες ἀπλανεῖς· ἐκ τῆς Συντάξεως (lib. VII et VIII). Tabula.

F. 88v. Ἔνθεν Σελήνης ὀξύπους καθ' ἡμέραν θεῖος δρόμος πρόχειρον ἐξιχνεύεται (versus iambici duo). Tabula.

F. 89. Tabulae variae usque fol. 156.

F. 156. Διαμορφώσεις ἀπλανῶν. Tabulae.

F. 158v. Subscriptio : Χεῖρες Κατραρίοι [*sic;* De Ioanne Catrario (s. Cotrone) cf. Elter, *Byz. Zeitschr.*, VI, 1897, p. 164 seq.] βίβλον τήνδ' ἐξέπλησαν | οὐρανίης ποθέοντος ἐπιστήμης ἀγλαὸν κράτος, | ὃς μόνος οὐδὲ παρ' ἄλλου τήνδε μαθὼν ἤσκησεν | καὶ καιροὺς ἐσκέψατο καὶ ὕστατον ἔγνωκεν τέλος· ἔτει ,ϛωλ' (1322 p. Chr. n.).

17 Codex Vaticanus graecus 216. — Chartaceus, cm. 21,5 × 14,4. fol. 232 (f. 2 et 3 mutila sunt), totus ab eadem manu anno 1342 scriptus. — Cf. H. Beckh, *De Geoponicorum codd. manuscriptis* [Acta Sem. Erlang., IV], p. 280.

F. 1. Index a recentiore manu confectus.

F. 2. Σελήνης φάσεις διὰ πέντε μηνῶν ἀπὸ Μαρτίου. Sunt tabulae cum brevibus notis.

F. 4. Θεοδώρου τοῦ Προδρόμου εἰς τοὺς ιβ' μῆνας. Cf. Keil, *Wiener Stud.*, XI, 1889, p. 95-115. Sequuntur deinde quaedam ad astrologiam non spectantia.

Without title. (Εἰ βούλει γνώναι, ἐν οἱῳδηποτοῦν τόπῳ καθ᾽ ἑκάστην ἡμέραν, πόσας ὑψοῦται ὁ ἥλιος, ψηφηφόρει ἐπιμελῶς καὶ ἐν ποίῳ ζῳδίῳ καὶ μοίρᾳ εὑρίσκεται ὁ Ἥλιος, καὶ τοῦθ᾽ εὑρεῖν, γνοίης ἂν ἡ ψηφηφορία σοι γίνοιτο).

From the commentaries of the Syntaxis (Ινα δὲ κατὰ τὸν [sic] μέθοδον [redacted] τῶν ἀνωμάλων νυχθημερών).

F. 81. Notable cities. Tables. Edited by Halma, Commentaire de Théon d' Alexandrie, I. Partie (Paris, 1822), p. 109 sqq.

F. 84. On the canon of notable cities (Since it is necessary to calculate the epochs [redacted] toward the east).

F. 85. Index of kings from Philip to Basil. II Canon of kings— Leon edited by Halma, l. c., p. 140 sq. Leon

In the margin, two epigrams of Cl. Ptolemy, Anthol., IX, 577: Preger, Inscr. metr., n. 195: Boll, Stud. über Ptolem., p. 74 and App. Anthol. graec., III, 120, ed. Cougny.

(I know that I am mortal and ephemeral; but whenever I trace the dense revolving spirals of the stars, my feet no longer touch the earth, but beside Zeus himself I am filled with divine ambrosia.

Another couplet in heroic meter.

The course of the heavenly stars and the circles of the Moon I set forth in pages, bending my many-skilled fingers.)

F. 86. Months of the Romans, Greeks, and Alexandrians. Fixed

F. 88. stars: from the Syntaxis (books VII and VIII). Table. From

F. 88a. this the swift daily divine course of the Moon is readily traced (two iambic verses). Table.

F. 89. Various tables up to fol. 156.

F. 156. Configurations of the fixed stars. Tables.

F. 158. Subscription: Χείρες Κατραρίοι [sic; on Johannes Catrarius (s. Cotrone) cf. Elter, Byz. Zeitschr., VI, 1897, p. 164 seq.] βίβλον τήνδ' ἐξέπλησαν ' οὐρανίης ποθέοντος ἐπιστήμης ἀγλαὸν κράτος, ὃς μόνος οὐδὲ παρ᾽ ἄλλου τήνδε μαθών ἤσκησεν | καὶ καιροὺς ἐσκέψατο καὶ ὕστατον ἔγνωκεν τέλος· ἔτει ϛωλ΄ (132) p. Chr. n.).

17 Codex Vaticanus graecus 216. Paper, cm. 21.5 × 14.4, fol. 232 (ff. 2 and 3 are mutilated), entirely written by the same hand in the year 1342. Cf. H. Beckh, De Geoponicorum codd. manuscriptis [Acta Sem. Erlang., IV], p. 280.

F. 1. Index compiled by a later hand.

F. 2. Phases of the Moon over five months from March. These are tables with brief notes.

F. 4. Theodore Prodromos on the twelve months. Cf. Keil, Wiener Stud., XI, 1889, p. 95–115. There follow certain matters not pertaining to astrology.

F. 10v. Ἀστέρων ἐπιτολαὶ καὶ δύσεις κατὰ Κυσττίλλιον (vel Κυειτίλλιον. F. 1 in indice legitur Κυιντίλλιον). (Μηνὶ ξανθικῷ πρὸ τρισκαιδεκάτης καλανδῶν Ἀπριλλίων ἵππος ἐπιτέλλει — μηνὶ τῷ αὐτῷ ἀρκτοῦρος ἐπιτέλλει, μηνὶ τῷ αὐτῷ κς' χελιδόνες φαίνονται). = Cod. German. 23, f. 179v. Cf. Wachsmuth, Lydus *de ostentis*, ed. 2, p. 293 (*Geopon.*, I 9, sed longe plenius). Contulit F. Boll.

F. 13v. Τῶν ἑπτὰ οὐρανῶν ὁ ἀκριβασμὸς καὶ τὰ μέταλά εἰσιν οὕτως (Ὁ μὲν οὐρανὸς ὁ ὁρώμενος — ὁ υἱός μου ἀγαπητός). = Cod. Germ. 23, f. 181v. Edetur in appendice.

F. 14. (Ὅτι οἱ Ῥωμαῖοι εἰς τρία διαιροῦσι τὰς τοῦ μηνὸς ἡμέρας, εἰς καλάδας [*sic*], εἰς νόννας — ἡ Σελήνη εἶτα φθίνει). = Ibid., f. 182.

F. 14v. Ἐξήγησις τῶν Ἡμερῶν Ἡσιόδου ἀπὸ φωνῆς τοῦ πρωτοσπαθαρίου κυροῦ Ἰωάννου. Ed. Gaisford, *Poetae Graeci minores*, vol. II, Lips. 1823, p. 448-459.

F. 23. Τῶν ιβ' ζῳδίων τὰ ὀνόματα καὶ οἱ τούτων μῆνες (Κριὸς μηνὶ Μαρτίῳ κα' δέχεται τὸν Ἥλιον — Φεβρουαρίῳ κε').

F. 23v. Ἰωάννου Ἀλεξανδρέως χρόνοι τῶν ζῳδίων ἐν οἷς ἕκαστον αὐτῶν ὁ Ἥλιος διαπορεύεται, καὶ αἱ καθ' ἕκαστον ζῴδιον γινόμεναι ἐπισημασίαι, αἳ ὑπογραμμαί [*sic*] εἰσιν (Ἀρχόμεθα δὲ ἀπὸ θερινῆς τροπῆς — ἐν δὲ τῇ κθ' Δημοκρίτῳ ἄρχεται ὡρίων ἐπιτέλλειν καὶ φιλεῖ ἐπισημαίνειν ἐπ' αὐτῷ). = Ps.-Gemini Calendarium ed. Wachsmuth, Lydus *de ostentis*, p. 181 sqq. Contulit Boll.

F. 27. Μῆνες Ἀλεξανδρέων.
Πτολεμαίου φάσεις ἀπλανῶν ἐπισημασιῶν (Μὴν Θὼθ ἤτοι Σεπτέβριος [*sic*] — τὸ μέγεθος τῶν μεγίστων ἡμερῶν). Ed. C. Wachsmuth, Lyd. *de ostentis*, ed. 2, p. 197-276.

F. 40. Ψηφοφορία Ἡλίου (Εἰ βούλει γινώσκειν τὸν Ἥλιον — τῶν Ἰχθύων καταντᾷ ὁ ὡροσκόπος).

F. 41 usque ad finem Γεωπονικά. Edidit H. Beckh, Lipsiae 1895; cf. praef.

18. Codex Vaticanus graecus 662. — Chartaceus, f. 253, cm. 24,4 × 18,6, saec. XV; pessime conservatus.

F. 2. Ἑρμοῦ τοῦ Τρισμεγίστου περὶ σεισμῶν (Μὴν Μάρτιος· Ἰχθῦς· <τοῦ Ἡλίου ὄντος ἐν Ἰχθύσιν> εἰ σεισμὸς γένηται ἐν ἡμέρᾳ ἵππων καὶ βοῶν... — <Ἡλίου ὄντος ἐν Ὑδροχόῳ> ... καὶ τὸ γέννημα πολὺ ἔσται). Est Orphei vel Mercurii Trismegisti περὶ σεισμῶν carminis paraphrasis uberior prosa oratione scripta. Edidit F. Boll, *Catal.*, VII, p. 167 ss.
Praeter hoc in eo codice nihil astrologicum extat.

F. 10. Risings and settings of stars according to Kystillios (or Kyeitillios; on f. 1 in the index one reads Kyntillios). (In the month Xanthikos, thirteen days before the Kalends of April, the Horse rises; in the same month Arcturus rises; in the same month on the 26th the swallows appear.) — Cod. German. 23, f. 179. Cf. Wachsmuth, Lydus de ostentis, ed. 2, p. 293 (Geopon., I 9, but far more complete). Collated by F. Boll.

F. 13. The precise account of the seven heavens and their substances is as follows (The visible heaven ... my beloved son).
Cod. Germ. 23, f. 181. Will be published in the appendix.

F. 14. ("That the Romans divide the days of the month into three parts, into Kalends [sic], into Nones — then the Moon wanes). = Ibid., f. 182.

G. 14. Explanation of the Days of Hesiod from the voice of the proto-spatharios lord John. Ed. Gaisford, Poetae Graeci minores, vol. II, Lips. 1823, p. 448-459.

Γ. 23. The names of the 12 zodiac signs and their corresponding months (Aries receives the Sun in the month of March on the 21st, February on the 25th).

Γ. 23. John of Alexandria's durations of the Zodiac signs through which the Sun passes in each of them, and the weather signs occurring in each zodiac signs, which are annotations [sic] (We begin from the summer solstice, and on the 29th according to Democritus, Orion begins to rise and it tends to give a sign at that time). ==Ps.-Gemini Calendarium ed. Wachsmuth, Lydus de ostentis, p. 181 sqq. Collated by Boll.

Γ. 27. Months of the Alexandrians.
Ptolemy's phases of the fixed stars and weather signs (Month of Thoth, that is September [sic], the magnitude of the longest days). Ed. C. Wachsmuth, Lyd. de ostentis, ed. 2, p. 197–276.

Γ. 40. Calculation of the Sun (If you wish to know the Sun, the of the horoscope arrives at Pisces).

F. 41 to the end, Geoponica. Edited by H. Beckh, Leipzig 1895; cf. president

18. Codex Vaticanus graecus 662. Paper, f. 253, cm. 24.4 × 18.6, 15th century; very poorly preserved.

F. 2. Hermes Trismegistus on Earthquakes (Month of March Pisces: <the Sun being in Pisces> if an earthquake occurs on a day of horses and oxen... — <the Sun being in Aquarius> ... and the harvest will be abundant). This is a fuller paraphrase in prose of the poem on earthquakes attributed to Orpheus or Mercury Trismegistus. Edited by F. Boll, Catal., VII, p. 167 ff.
Apart from this, nothing astrological is found in that codex.

19. Codex Vaticanus graecus 1048. — Chartaceus, cm. 30 × 22, saec. XIV exeuntis et saec. XV (ff. 134-143). In parte priore quaterniones numerantur ab α' usque ad ις' (f. 128ᵛ). — Cf. cod. Rom. 3 (*Catal.*, V, 1, p. 57.)

F. 1. Ἐξηγητὴς ἀνώνυμος εἰς τὴν Τετράβιβλον τοῦ Πτολεμαίου (Τὰ προοίμια ποιεῖται ὁ Πτολεμαῖος...). Incipit f. 35ᵛ. Ἐξήγησις τοῦ δευτέρου βιβλίου. — F. 55. Ἐξήγησις τοῦ τρίτου. — F. 91ᵛ. Ἐξήγησις τοῦ δου βιβλίου. — F. 110. Τέλος τῆς ἐξηγήσεως τῆς τοῦ Πτολεμαίου μαθηματικῆς τετραβίβλου. Edit. Basileae 1559. Cf. *Catal.*, I, p. 4, cod. Flor. 3, f. 115; 6, f. 1; cod. Rom. 3, f. 1.

F. 110ᵛ. Πορφυρίου φιλοσόφου εἰσαγωγὴ εἰς ἀποτελεσματικὴν Πτολεμαίου. Insunt f. 117. Σχόλια ἐκ τῶν τοῦ Δημοφίλου. Editum ibidem. Cf. cod. Flor. 3, f. 1; 6, f. 156-172; cod. Rom. 3, f. 94.

Ff. 127-128 vacua.

F. 129. Incipit sine titulo <Hephaestionis> : Τῆς οὐρανίας διαθέσεως κατὰ τόδε τὸ ἐγχαραττόμενον σχῆμα διακειμένης — περὶ διαθέματος λέξομεν. = Cod. Vindobon. 6, f. 248ᵛ; cod. Rom. 3, f. 104.

Deinde Θεμάτιον τοίνυν λέγεται ἡ ὅλη οὐρανοῦ διαθέσις — ἐπὶ τὸ μεσουράνημα. = Ibidem.

F. 129ᵛ. Deinde Ὁρίζοντα λέγουσι τὸν δι' ὁρίζοντα τοῦ ὑπὸ γῆν etc.

F. 130. Sine titulo. (Τοὺς δὲ πρὸς ἀλλήλους συσχηματισμοὺς καλοῦσιν ἐπιμαρτυρίας — ἐν Καρκίνῳ ἐξάγωνον). = Cod. Venet. 7, f. 382, cap. ζ'.

F. 130ᵛ. Sine titulo. (Ἀκτινοβολεῖν λέγεται ἀστήρ — εἰ κακοποιὸς εἴη, ὁ διαμετρῶν). = Cod. Vindob. 6, f. 250ᵛ, cap. ια'; cod. Venet 6, f. 383, cap. ια'.

F. 131. Sine titulo. (Τὸ δωδεκατημόριον τῆς Σελήνης καὶ τοῦ Ἡλίου λαμβάνεται οὕτως — τῆς Σελήνης Παρθένου οἶκος). = Ibid., cap. ιε'.

Sine titulo. (Συναφὴ δὲ καὶ ἀπόρροια λέγεται συνέλευσις — συνάπτηται αὐτῷ ἢ ε' ἢ ξ'). = Ibid., cap. ις'.

Sine titulo. (Στηριγμὸς δὲ λέγεται, ὅταν ἐπὶ ἱκανὰς ἡμέρας — τῷ αὐτῷ λεπτῷ ἱστάμενος). = Ibid., cap. ιη'.

Sine titulo. (Ἀφαιρέτης δὲ λέγεται ὁ ἀστήρ, ὅταν ἀπὸ ἀνατολῆς — ἐπὶ τὰ ἑπόμενα). = Ibid., cap. ιθ' et cap. κ'.

F. 131ᵛ. Sine titulo. (Ἀρρενικοὶ τόποι εἰσί — ἀκτῖνας καὶ αὐγάς). Sequuntur breves tractatus <περὶ φάσεως>, <περὶ οἰκοδεσπότου>, <περὶ ἐκπτώσεως>, <περὶ ἀφετικῶν τόπων>. = Ibid., capp. κα', κβ', κε', κθ'. Desinit f. 132ᵛ ... τὴν ἑκάστου αὐτῶν μοῖραν κατὰ τὴν τοῦ ὡροσκόπου ἀπόστασιν· διὸ καὶ ὡριμαία κέκληται.

19. Codex Vaticanus graecus 1048. Paper, cm. 30 × 22, late 14th century and 15th century (ff. 134–143). In the earlier part, the quaternions are numbered from α to ιϛ' (f. 198'). Cf. cod. Rom. 3 (Catal., V, 1, p. 57.)

F. 1. Anonymous commentator on the Tetrabiblos of Ptolemy (Ptolemy makes his introductions...). Begins at f. 35. Commentary on the second book. — F. 55. Commentary on the third book. — F. 91'. Commentary on the fourth book. — F. 110. End of the commentary on Ptolemy's Mathematical Tetrabiblos. Edited at Basel 1559. Cf. Catal., I, p. 4, cod. Flor. 3, f. 115; 6, f. 1; cod. Rom. 3, f. 1.

F. 110. Introduction of the philosopher Porphyry to the Apotelesmatica of Ptolemy. Contained at f. 117. Scholia from the works of Demophilus. Edited ibid. Cf. cod. Flor. 3, f. 1; 6, f. 156–172; cod. Rom. 3, f. 94.

Ff. 127–128 blank.

F. 129. Begins without title ‹Hephaestionis›: With the celestial configuration arranged according to this inscribed figure — we shall speak concerning the configuration. = Cod. Vindob. 6, f. 248; cod. Rom. 3, f. 104.

Then: the theme is therefore called the entire disposition of the heaven — to the midheaven. Ibid.

F. 199. Then: They call the horizon the one that bounds what is below the earth, etc. F. 130. Without title. (They call the aspects of the planets toward one another testimonies — a sextile in Cancer). = Cod. Venet. 7, f. 382, cap. Ζ'.

F. 130. Sine titulo. ('Ακτινοβολεῖν is called ἀστηρ εἰ evil-doer εἴη, diameter). = nCod. Vindob. 6, f. 250, cap. 1a'; cod. Venet 6, f. 383, chap. ια'.

F. 131. Sine titulo. (The twelfth of the Moon and the Sun is thus taken as the house of the Virgo Moon). = Ibid., chap. yes'

Untitled. (But a connection and a result is called a meeting, it is connected with him or e' or ἔ'). = Ibid., chap. is'.

Untitled. (It is called a support, when on a sufficient day it is present for a minute). = Ibid., chap. un'.

Untitled. (And the star is called a remover, when it is from the rising sun or the following). - Ibid., chap. 16s' et cap. Mr.

F. 131. Sine titulo. (Masculine places are ἀκτίνας καὶ αὐτάς). There follow brief treatises <περὶ φάσεως>, <περὶ οἰκοδεσπότου>, <περί εκπτώσεως>, <περὶ ἀφετικών τόπων>. Ibid., capp. κα', κβ', κε', κθ'. Ends at f. 132 ...τὴν ἑκάστου αὐτῶν μοῖραν κατὰ τὴν τοῦ ὡροσκόπου ἀπόστασιν· διὸ καὶ ὡριμαία κέκληται.

F. 133v. Παύλου Ἀλεξανδρέως. (Ὁ τῆς οἰκοδεσποτείας τόπος καταλαμβάνεται οὕτως — ἡμέρᾳ κε' ὥρα κε').

F. 134 ss. Alia manu scripta in alia charta. Insunt Claudi Ptolemaei Harmonicorum undecim capitula priora libri primi cum notis marginalibus.

F. 143-147 vacua sunt.

20. Codex Vaticanus graecus 1056. — Chartaceus, cm. 30 × 22, f. 244 (permulta sunt vacua), diversis manibus saec. XIV scriptus. Nonnulla folia errore bibliopegae transposita sunt (vide infra), haud pauca excidisse videntur, velut post f. 44 et in fine huius codicis; ultimi duo libri τῆς πενταβίβλου desunt. Fortasse ipse archetypus, ex quo librarius hunc codicem descripsit, mutilus erat. Plurimae in margine insunt adnotationes brevesque tractatus astrologici. Humiditate nonnulla folia valde laesa sunt et scriptura magnam partem evanuit. Margo a bibliopega nimis resectus est, ut permulti tractatus in margine scripti mutili sint. — Cf. F. Boll, *Sphaera*, p. 34.

F. 1 mutilum est. Post nonnullos tractatus plerumque deletos, in quibus laudantur Apomasar, ὁ σοφώτατος Ῥάπτης, ὁ Ἀπουχὰφ ὁ τοῦ Οὔμαρ ὁ τοῦ Φαρουχάν sequuntur duodecim versus sine titulo (v. 7-12 mutili sunt) (ὦ δεῦρο δεῦρο νῦν θεῷ τε καὶ βλέπε — ὥσπερ τι κέντρου...).

F. 1v. .....ἐς ἔνεστι τῇδε τῇ βίβλῳ (.... εἰς πρόγνωσιν ἡμῖν πραγμάτων — τοῖς ἐν τῷ βίῳ). Est brevis index, versibus ut videtur perscriptus.

F. 2. Πίναξ ἀκριβὴς τῆςδε τῆς πενταβίβλου. Κατ' ἀρχὰς τῆς παρούσης βίβλου ἐγράφησαν λόγοι σοφωτάτου τινὸς περὶ τῆς μαθηματικῆς τέχνης ἤγουν τῶν χρησαμένων ἐθνῶν ταύτῃ — τιμιωτέρα τῶν τεχνῶν. — Cf. f. 8.

Πίναξ τοῦ πρώτου βιβλίου τοῦ περιέχοντος κεφάλαια διάφορα ἐξ ὧν μέλλειν τὸν ἐπιστήμονα διάθεμα ἀποκαταστῆσαι καὶ ἐπιγνῶναι τὴν ἐρώτησιν τοῦ ἐρωτῶντος πρὸ τοῦ μαθεῖν αὐτὸν ταύτην ἐξ αὐτοῦ.

F. 3. Πίναξ τοῦ ἀποτελεσματικοῦ βιβλίου τοῦ περιέχοντος τοὺς δώδεκα τόπους τοῦ θέματος ἐξ ὧν μέλλειν δυνάσθαι τὸν ἐπιστήμονα πάσας τὰς πρὸς αὐτὸν γινομένας ἐρωτήσεις ἀποτελεῖν.

F. 5v. Περὶ μέτρων Ἥρωνος. — Cf. Fr. Hultsch, *Metrol. scriptor. reliquiae*, vol. I.

F. 6v. Notae historicae.

F. 8. Λόγοι σοφωτάτου τινὸς περὶ τῆς μαθηματικῆς τέχνης· ἤγουν (f. 8v) περὶ τῶν χρησαμένων ἐθνῶν ταύτῃ· πρὸς τοὺς λέγοντας ἐφάμαρτον εἶναι αὐτήν· (f. 9) περὶ τοῦ ὅτι ἁμαρτάνει ὁ ταύτην μὴ προσδεχόμενος· περὶ τοῦ χρησίμου αὐτῆς· (f. 9v) καὶ περὶ τοῦ ὅτι πασῶν ἐστι τιμιωτέρα τῶν τεχνῶν. Addidit manus

F. 133. Paulus of Alexandria. (Ὁ τῆς οἰκοδεσποτείας τόπος καταλαμβάνεται οὕτως ἡμέρᾳ κε' ὥρα κε').

F. 134 ff. Written in another hand on different paper. Contains the first eleven chapters of Book One of Claudius Ptolemy's Harmonics, with marginal notes.

FF. 143–147 are blank.

20. Codex Vaticanus graecus 1056. — Paper, 20 × 22 cm, f. 244 (very many leaves are blank), written in various hands in the 14th century. Several leaves have been transposed by a bookbinder's error (see below), and quite a few appear to have been lost, for instance after f. 44 and at the end of this codex; the last two books of the Pentabiblos are missing. Perhaps the archetype itself from which the scribe copied this codex was already defective. There are very numerous marginal annotations and brief astrological treatises. Some leaves have been badly damaged by moisture and the writing has largely faded. The margin has been trimmed too closely by the bookbinder, so that very many treatises written in the margin are incomplete. — Cf. F. Boll, Sphaera, p. 34.

F. 1 is mutilated. After several mostly deleted treatises, in which Apomasar is praised, ὁ σοφώτατος Ράπτης, ὁ Ἀπουχὰρ ὁ τοῦ Οὔμαρ ὁ τοῦ Φαρουχάν, there follow twelve verses without a title (vv. 7–12 are mutilated) (w deûpo deûpo νῦν θεῶ τε καὶ βλέπε ὥσπερ τι κέντρου...).

F. 14. . . . . what is contained in this book (.... for our foreknowledge of affairs – for those in life). There is a brief index, apparently written in verse.

F. 2. A precise table of this pentabiblion. At the beginning of the present book were written discourses of a certain most learned man concerning the mathematical art, that is, concerning the peoples who have made use of it — more esteemed than the other arts. — Cf. f. 8.

Table of the first book, containing various chapters from which the scholar is to establish a configuration and recognize the question of the inquirer before learning it from him.

F. 3. Table of the astrological book, containing the twelve places of the figure, from which the scholar is to be able to fulfill all the questions put to him.

F. 5. On the measures of Heron. — Cf. Fr. Hultsch, Metrol. scriptor. reliquiae, vol. I.

F. 6v. Historical notes.

F. 8. Discourses of a most wise man on the mathematical art; that is, (f. 8) on the peoples who have used it; against those who say that it is sinful; (f. 9) on the fact that he who does not accept it errs; on its usefulness; (f. 9) and on the fact that it is more honored than all the arts. A hand added

recentior Στεφάνου φιλοσόφου. — Edita in *Catal.*, II, p.181 sqq.

F. 10. Sine titulo. Ἄπλωσον ἄνερ εἰς κτίσιν τὴν σὴν διάνοιαν — κατὰ τὸ πρόσταγμα τοῦ πανσόφου δημιουργοῦ. = Ibid., p.185.

F. 10v. Sine titulo. Ἡ διὰ ἰατρικῆς τε καὶ ἀστρολογίας πρόγνωσις — ὑπὸ τῶν οὐρανίων τὰ τῇδε διοικεῖται. = Ibid., p. 186.

F. 11v. Περὶ ὧν οἱ ἀστέρες ἐν τῷ βάθει ποιοῦνται ἀπογείων καὶ περιγείων σχηματισμῶν (Χρεῖ [*sic*] γινώσκειν τὸν γνησίως — πορεύονται πρὸς τὸν Ἥλιον). — Cf. ibid., p. 39 (cod. 7, f. 25).

F. 12. Sine titulo. (Καὶ παραυτίκα νιφετῶν γινομένων — ἐκ μέρους γινώσκουσι καὶ ἐκ μέρους προλέγουσιν). Edetur in appendice.

F. 14. Ἀρχὴ τοῦ πρώτου βιβλίου τοῦ περιέχοντος κεφάλαια διάφορα, ἐξ ὧν μέλλειν τὸν ἐπιστήμονα διάθημα ἀποκαταστῆσαι καὶ ἐπιγνῶναι τὴν ἐρώτησιν τοῦ ἐρωτῶντος πρὸ τοῦ μαθεῖν αὐτὸν ταύτην ἐξ αὐτοῦ.

α'. Περὶ τοῦ εὑρεῖν σε ὡροσκόπον καὶ τοὺς λοιποὺς τοῦ θέματος τόπους ἀπὸ τοῦ κανόνος (Πρῶτα μὲν λάβε ὕψωμα — ποιοῦμεν ὡς προείρηται).

In margine. Περὶ τοῦ εὑρεῖν σε ὡριαίους χρόνους οἵας βούλει μοίρας, μεθ' ὑποδείγματος (Ὁ Ἥλιός ἐστιν εἰς Καρκίνον — εἰσὶν ὧραι καιρικαί).

Ibidem sine titulo. (Εἰ δὲ βούλει ἐκβαλεῖν τὰς μοίρας τῶν ιβ' τόπων τοῦ θεματίου, λάβε τὸ ἥμισυ — καὶ καθεξῆς ὁμοίως).

F. 14v. In margine sine titulo. Καὶ εὑρήσεις τὸ μεσουράνημα (<Εἰ> ὀφείλομεν εὑρεῖν — τῇ μοίρᾳ τοῦ ὡροσκόπου).

Ibidem sine titulo. (Εἰ δὲ καὶ θέλομεν λαβεῖν ἀναφορὰν ἀστέρος, ὀφείλομεν οὕτως ποιεῖν — τὴν Ἀφροδίτην εἰς τὸν Κριόν).

F. 15. Πῶς ὀφείλομεν τὰς ἀναδιδομένας ὥρας ἰσημερινὰς μεταβάλλειν εἰς καιρικάς (Τὰς ἀναδιδομένας ὥρας — καιρικὰς τῆς νυκτός).

Πῶς ὀφείλομεν τὰς ἀναδιδομένας ὥρας καιρικὰς μεταβάλλειν εἰς ἰσημερινάς (Τὰς ἀναδιδομένας ὥρας — εἰσὶν ὧραι ἰσημεριναί). Cum brevibus adnotationibus marginalibus.

F. 15v. β'. Παρεξεβλήθησαν μέθοδοι διάφοροι ἀπὸ βίβλου Σαρακηνικῆς περὶ τοῦ ἐκβαλεῖν ἀπὸ τοῦ ἀστρολάβου ὡροσκόπον καὶ τοὺς λοιποὺς τοῦ θέματος τόπους· ἐπιγνῶναι δὲ καὶ τὰ γεγραμμένα ἐν τῷ ἀστρολάβῳ ἅπαντα (Ὁ μέλλων μετελθεῖν ἀστρόλαβον — διαιρῶν τὰ ὑπερ γῆν καὶ ὑπὸ γῆν).

F. 16. Περὶ τῆς εὑρέσεως τοῦ ὡροσκόπου καὶ τῶν λοιπῶν τοῦ θέματος τόπων (Ὅτε μέλλεις λαβεῖν — τοσαύτας καὶ ὁ β').

F. 17. Περὶ τοῦ εὑρεῖν τὰς ἀπὸ τῆς ἡμέρας διελθούσας ὀρθὰς ὥρας (Λάβε τὴν μοίραν — ἐστὶν ἀντὶ λεπτῶν δ').

more recent, by Stephanus the Philosopher. - Published in Catal., II, p. 181 sqq.

F. 10. Without title. Stretch forth, O man, your mind toward your creation according to the command of the all-wise Creator. - Ibid., p. 185.

F. 10. Without title. The foreknowledge through medicine and astrology the things here are governed by the heavenly bodies. = Ibid., p. 186. F. 11. On the configurations of apogees and perigees which the stars produce in the depth (It is necessary [sic] for one who genuinely knows they proceed toward the Sun). - Cf. ibid., p. 39 (cod. 7, f. 25). F. 12. Without title. (And immediately when snowfalls occur, they know in part and foretell in part). Will be published in the appendix.

F. 14. Beginning of the first book containing various chapters, from which the learned man is about to establish the figure and recognize the question of the questioner before learning it from him.

1. On finding the ascendant and the remaining places of the figure from the table (First, take the elevation... we proceed as stated above).

In the margin. On finding the hourly times of whatever degree you wish, with an example (The Sun is in Cancer, the seasonal hours are...).

Ibidem without title. (But if you wish to cast the degrees of the 12 places of the figure, take the half – and so on in like manner).

F. 14. In the margin without title. And you will find the midheaven ("If we must find the degree of the ascendant).

In the same place, without title. (If we also wish to find the rising of a star, we must proceed as follows — Venus in Aries). How we must convert the equinoctial hours given back into seasonal hours (The hours given back — the seasonal hours of the night). How we must convert the seasonal hours given back into equinoctial hours (The hours given back are equinoctial hours). With brief marginal annotations. F. 15. 2. Various methods excerpted from a Saracen book concerning the derivation of the horoscope from the astrolabe and the remaining positions of the theme; and also for understanding all that is written on the astrolabe (He who intends to use the astrolabe, dividing what is above the earth and below the earth).

F. 15.

F. 16. On the finding of the horoscope and the remaining positions of the theme ("When you are about to take so many and the 2nd").

F. 17. On finding the elapsed right hours from the day (Take the degree — it is instead of 4 minutes).

Περὶ τοῦ εὑρεῖν τὰς ἀπὸ τῆς ἡμέρας διελθούσας καιρικὰς ὥρας (Θὲς τὴν μοίραν — ἀπὸ τῆς ἡμέρας).

F. 17v. Περὶ τοῦ γνῶναι τὸ ἡμισφαίριον τῆς ἡμέρας ἧς βούλει (Θὲς τὴν μοίραν τοῦ Ἡλίου — ποιοῦσιν ὥραν μίαν).

Περὶ τοῦ ἡμισφαιρίου τῆς νυκτὸς(Θὲς τὴν μοίραν τοῦ Ἡλίου — ἐστὶ τῆς νυκτός).

Περὶ τῶν ἡμερινῶν καὶ νυκτερινῶν ὡριαίων χρόνων (Διαιρὴ [*sic*] τὸ ἡμισφαίριον τῆς ἡμέρας — αἱ μοῖραι τῶν ἡμερινῶν ὡρῶν).

Ἄλλως (Θὲς τὴν διάμετρον μοίραν — αἱ μοῖραι τῆς νυκτός).

F. 18. Περὶ τοῦ λαβεῖν ὕψωμα κατὰ τὴν νύκτα ἀπό τινος τῶν ἀστέρων (Πρόσχες πρὸς ὃν ἂν βούλει ἀστέρα — λαμβάνεται τὸ τούτου ὕψωμα).

Περὶ τοῦ γνῶναι τὰς διελθούσας ἀπὸ τῆς νυκτὸς ὥρας (Μετὰ τὸ λαβεῖν σε — τῆς νυκτὸς τόσαι ὧραι).

Περὶ τοῦ εὑρεῖν ὡροσκόπον τὴν νύκτα (Ποίησον οὕτως· μετὰ τὸ ἐπιγνῶναι σε — ὡς προάνωθεν εἴρηται).

Περὶ τῶν ἀναφορῶν τῶν πόλεων ἐν ἑκάστῳ ζῳδίῳ καὶ μοίρᾳ (Θὲς τὴν ἀρχὴν τοῦ ζῳδίου — ἢ αἱ τοσαῦται μοῖραι).

F. 18v. Καὶ ἄλλως (Θὲς τὴν ἀρχὴν τοῦ ζῳδίου — ὡς σοὶ ἐδηλώθη).

Περὶ τοῦ ὑψώματος ἑκάστου ἀπλανοῦς ἀστέρος καθ' οἷον ἂν βούλεσαι κλίμα (Θὲς τὴν κεφαλὴν τοῦ αὐτοῦ ἀστέρος — κατὰ τὸ δυτικὸν νότιον).

Περὶ τοῦ εὑρεῖν τὴν μοίραν τοῦ ὄντος ἀστέρος κατὰ τὴν ἀνατολὴν εἴτε κατὰ τὴν δύσιν(Θὲς τὴν κολφὴν [*sic*] τοῦ ἀστέρος — καὶ ποίησον ὁμοίως).

Περὶ τοῦ γνῶναι τὰς ὀρθὰς μοίρας τῶν ζῳδίων ἀπὸ τῶν μοιρῶν τῶν ἀναφορῶν (Θὲς τὴν ἀρχὴν οἷου βούλει ζῳδίου — ἔχει τὸ ζῴδιον ἐκεῖνο).

Περὶ τοῦ γνῶναι τὴν ἀναφορὰν τοῦ ζῳδίου ἀπὸ τῶν ὀρθῶν μοιρῶν (Θὲς τὴν κεφαλὴν τοῦ Αἰγοκέρωτος — ἀπὸ τῶν ὀρθῶν μοιρῶν).

F. 19. Περὶ τοῦ γνῶναι ἐπὶ ὡροσκοποῦντος ζῳδίου τὸ ὕψωμα τοῦ Ἡλίου καθὸ ἐλήφθη ὁ ὡροσκόπος ἐκεῖνος (Θὲς τὴν μοίραν ἐκείνην — τοῦ ὡροσκόπου ἐκείνου).

Περὶ τοῦ γνῶναι ἐπὶ ὡροσκοποῦντος ζῳδίου κατὰ τὴν νύκτα τὸ ὕψωμα οἷου βούλεσαι ἀστέρος (Θὲς τὴν μοίραν τοῦ ὡροσκόπου — τοῦ ἀστέρος ἐκείνου).

Περὶ τοῦ γνῶναι τὸ μεσημβρινὸν ὕψωμα τοῦ Ἡλίου καθ' οἷον ἂν βούλει κλίμα (Θὲς τὴν μοίραν — τῆς ἡμέρας ἐκείνης).

Περὶ τοῦ γνῶναι τὴν μοίραν, ἐν ᾗ ἐστιν ὁ Ἥλιος (Μετὰ τὸ μαθεῖν σε — ἐν τοῖς λοιποῖς καιροῖς).

On finding the elapsed seasonal hours from the day (Set the degree from the day).

F. 17. On knowing the hemisphere of the day you wish (Set the degree of the Sun — they make one hour).

On the hemisphere of the night (Set the degree of the Sun — it belongs to the night).

On the hourly times of day and night (Divide [sic] the hemisphere of the day — the degrees of the daytime hours).

*Otherwise (place the degree of the diameter – the degrees of the night).

G. 18. On obtaining the altitude at night from one of the stars (Pay attention to whichever star you wish — the altitude of this one is is obtained obtained).

On knowing the hours that have passed of the night (After you have obtained so many hours of the night).

On finding the horoscope at night (Do it thus: after you have determined, as was said above).

On the ascensions of the cities in each Sign and degree (place the beginning of the Sign — or so many degrees).

Γ. 18. And otherwise (set the beginning of the Zodiac sign as was shown to you was indicated).

On the altitude of each fixed star according to whichever clime you wish (place the head of that same star toward the western south).

On finding the degree of the existing star according to the rising or according to the setting (place the head [sic] of the star — and proceed likewise).

On knowing the right degrees of the Signs from the degrees of the ascensions (place the beginning of whichever Sign you wish — that sign has).

On knowing the ascension of the Sign from the right degrees (place the head of Capricorn — from the right degrees).

B. 19. On knowing, for an ascending Sign, the exaltation of the Sun according to which that ascendant was taken (place that degree of that ascendant).

On knowing, for an ascending sign during the night, the exaltation of whatever star you wish (place the degree of the ascendant — of that star).

On knowing the meridian altitude of the Sun in whatever climate you wish (set the degree of that day). On knowing the degree in which the Sun is located (After you have learned — in the remaining seasons).

F. 19v. Περὶ τοῦ πλάτους ἑκάστης πόλεως (Ἴδε εἰς οἷον βούλει ἀστέρα — τῆς πόλεως ἐκείνης).
Περὶ τοῦ γνῶναι τὸ πλάτος ἑκάστου κλίματος (Ἴδε τὸ ὕψωμα — τοῦ αὐτοῦ κλίματος).
Περὶ τῆς [spatium septem fere litterarum] λοξώσεως τοῦ Ἡλίου καθ' ἣν βούλει ἡμέραν (Μετὰ τὸ ἐπιγνῶναι σε — εὑρήσεις τὴν λόξωσιν).
Περὶ τοῦ γνῶναι τὴν ὅλην λόξωσιν τοῦ Ἡλίου (Ἴδε πόσον ἐστὶ τὸ ὕψωμα — λόξωσις τοῦ Ἡλίου).
Περὶ τῶν μοιρῶν ἤτοι τῶν λεπτῶν τῶν καιρικῶν ὡρῶν (Μετὰ τὸ ἐπιγνῶναί σε — τὴν μοίραν, λεπτὰ τέσσαρα).

F. 20. Περὶ τοῦ γνῶναι τὸ πλάτος ἑκάστου ἀπλανοῦς ἀστέρος (Θὲς τὴν ἐξέχουσαν — τὸ βόρειον).
Περὶ δὲ τοῦ γνῶναι τὸ πλάτος ἑκάστου πλανήτου (Λάβε τὸ μεσημβρινὸν αὐτοῦ — ὁ ἀστὴρ νότιος).

F. 21. Περὶ εὑρέσεως ὡροσκόπου νυκτερινοῦ ἀπὸ ὑψώματος κρατηθέντος ἀπό τινος ἀπλανοῦς ἀστέρος· μεθ' ὑποδείγματος (Ἐλάβομεν ὕψωμα — παρακείμενα ζ', κ', κγ').

F. 23. Περὶ τῶν ιβ' τόπων τοῦ θέματος, διὰ στίχων (Μάνθανε τὰ νῦν δώδεκα τόπων λόγους — τόπος τε πικρᾶς, οὐ καλῆς ἐκδημίας). — Excerptum ex Iohannis Camateri carmine de zodiaco, ed. Miller vers. 375-451 (*Notices et Extraits*, XXIII, 1872, 2, p. 72-75).

F. 24. Περὶ τοῦ οὐρανοῦ καὶ τῶν ἀπλανῶν ἀστέρων λέγει ὁ Ἀπομάσαρ (Γίνωσκε ὡς οἱ παλαιοὶ ἐπιστήμονες — ἐνέρως αὐτῶν).
Περὶ τῶν παρανατελόντων [*sic*] ἑνὶ ἑκάστῳ δεκανῷ τῶν ζῳδίων (Τῷ α' δεκανῷ τοῦ Κριοῦ — μέρη τοῦ κήτους). — Cf. cod. Rom. 2, f. 73 (*Catal.*, V, 1, p. 26). Edidit F. Boll, ibid., p. 157-169. Idem capitulum exstat in cod. Vatic. gr. 1058, f. 454.

F. 28. Sine titulo. (Τὴν διάμετρον μοίραν — ἤτοι τὴν μοίραν λεπτὸν δ'). Hoc capitulum lituris deletum est.
γ'. Περὶ τῶν παρανατελόντων [*sic*] ἀπλανῶν ἐν τοῖς δώδεκα ζῳδίοις καθώσπερ καὶ ἔν τισι τῶν ἀστρολάβων εἰσὶν ἱστορισμένοι (Ἐν Κριῷ Μέδουσα — κυνὸς οὐρά). Edidit F. Boll, *Sphaera*, p. 41-51.

F. 28v. Πρόσωπα ὡρῶν κλίματος ἑκάστου (Περσὴς [*sic*] αἴλουρος — Ἰνδία κροκόδειλος). — Edidit F. Boll, ibid., p. 296. Cf. Reitzenstein, *Poimandres*, p. 275.
Καὶ ἄλλως περὶ τῶν παρανατελλόντων τοῖς ιβ' ζωδίοις (Ἐν Κριῷ Κηφεύς — στέφανος καὶ λύρα). — Edidit F. Boll, ibid., p. 57.

F. 29. δ'. Ἀλλὰ καὶ οἱ κατὰ τοὺς μῆνας τοῦ ἐνιαυτοῦ ἀνατέλλοντος καὶ δύνοντες οὗτοι [addidit manus altera ζήτει πλατύτερον

Γ. 19. On the latitude of each city (Look at whichever star [redacted] of that city).
On knowing the latitude of each climate (Look at the altitude [redacted] that same climate).
On the (spatium septem fere litterarum obliquity of the Sun on whatever day you wish (After you have determined you [redacted] will find the obliquity).
On knowing the total obliquity of the Sun (See how great the altitude is [redacted] obliquity of the Sun).
On the degrees or rather the minutes of the seasonal hours (After you have determined the degree, four minutes).

F. 20. On knowing the the latitude of each fixed star (Place the prominent [redacted] northern).
On knowing the latitude of each planet (Take its meridian — the star is southern).

F. 21. On finding the nocturnal horoscope from an altitude observed from a certain fixed star; with an example (We took the altitude – adjacent [redacted]th, 20th, 23rd).

F. 23. On the twelve places of the figure, in verse (Learn now the accounts of the twelve places, and the place of bitter, not fair, departure). Excerpt from John Camateros' poem on the zodiac, ed. Miller vers. 375-451 (Notices et Extraits, XXIII, 1872, 2, p. 72-75).

F. 24. Apomassar speaks on the heaven and the fixed stars (Know that the ancient scholars – their vitality).

On the paranatellonta [sic] of each decan of the Zodiac signs (In the 1st decan of Aries, parts of the sea-monster). Cf. cod. Rom. 2, f. 73 (Catal., V, 1, p. 26). Edited by F. Boll, ibid., p. 157–169. The same chapter exists in cod. Vatic. gr. 1058, f. 454.

F. 28. Without title. (The diameter degree, that is, the degree minute 4th). This chapter has been deleted by erasures. γ'. On the paranatellonta [sic] of the fixed stars in the twelve zodiac signs, as they are also recorded in certain astrolabes (In Aries: Medusa, the dog's tail). Edited by F. Boll, Sphaera, p. 41–51.

F. 28. Faces of the hours of each climate of each Persian [sic] – (Nile – of Persia [sic] – India, crocodile). [redacted] Edited by F. Boll, ibid., p. 296. Cf. Reitzenstein, *Poimandres*, p. 275.

And otherwise on the paranatellonta of the 12 zodiac signs (In Aries: Cepheus' crown and lyre). [redacted] Edited by F. Boll, ibid., p. 57.

F. 29. δ'. But also those [stars] rising and setting according to the months of the year [added by a second hand: seek more broadly

ἐφ' ἡμερηνὸν ἐν τῷ τέλει τοῦ γ' βιβλίου, περὶ τῆς τοῦ ἀέρος ἐναλλαγῆς· ἐν τῷ λδ' κεφαλαίῳ] (Μήν Μάρτιος· α'· ὁ κοινὸς ἵππου καὶ Ἀνδρομέδας — ὁ Ἀρκτοῦρος ἄρχεται ἀνατέλων [*sic*] ἐπισημασίᾳ). — Descripsit F. Boll.

F. 30. In margine. Περὶ τοῦ εὑρεῖν τὴν ἡμέραν τῆς ἑβδομάδος (Ἴδε τὸ τέλος — εἰσὶ τῆς ζητουμένης ἡμέρας).

F. 30v. Περὶ τῶν ἐποχῶν τῶν ἀπλανῶν ἀστέρων τῶν οὐσῶν κατὰ τὴν θ' ἰνδικτιῶνα τοῦ ,ϛχξδ' ἔτους (= p. Chr. n. 1156) κ. τ. λ. Cum exigua tabella. Hoc capitulum lituris deletum est. Sequitur in altero folio.

F. 31. Περὶ τῶν ἐποχῶν τῶν ἀπλανῶν ἀστέρων τῶν οὐσῶν κατὰ τὴν θ' ἰνδικτιῶνα τοῦ ,ϛχξθ' ἔτους (= 1161 p. Chr. n.)· παρεξεβλήθησαν ἀκριβῶς ἀπὸ τριῶν κανονίων, ἀπό τε τοῦ κα<νονίου> τοῦ Χέκεμ καὶ ἀπὸ τοῦ κανονίου τοῦ Κουσιὰρ καὶ ἀπὸ τῆς ζητηθείσης παρ' ἡμῶν καὶ ἀποκομισθείσης ἡμῖν εἰδήσεως ἀπὸ Αἰγύπτου.... Sequitur postea tabella. Citatur ἡ τῶν ἐναλλαγῶν βίβλος τοῦ Ἀπομάσαρ.

F. 31v. Παρεξεβλήθη ἀπὸ τῆς τῶν ἐναλλαγῶν τῶν γενεθλίων βίβλου τοῦ Ἀπομάσαρ περὶ τῶν κλιμακτηρικῶν ἀπλανῶν ἀστέρων ταῦτα.... Cum tabella. Laudatur Μούγνης eiusque βίβλος τῶν γενεθλίων.

(Εἶπεν ὁ σοφώτατος Μούγνης ὡς οἱ ἀστέρες οἱ ἀπλανεῖς — τῷ οἴκῳ τοῦ Ἡλίου. Laudantur Ἀλὴμ ὁ Περσεύς, ὁ Μουχοῦμετ ὁ υἱὸς τοῦ Μοῦσε, Ἀλὴμ ὁ υἱὸς τοῦ Ἰέχε. — Cf. *Catal.*, II, p. 131 et 136.

Sine titulo. Περὶ δὲ τῆς τῶν ἀπλανῶν ἀστέρων κινήσεως καὶ τῆς τούτων μερικῆς ἐποχῆς, ὡς ἔοικεν οὐκ ἐπέστησεν.... Πτολεμαῖος.... Sequitur postea tabella. Citantur συγγράμματα Αἰγύπτια.

F. 33. <Περὶ τῶν ἀπλανῶν ἀστέρων>. Tabella lituris deleta.

Περὶ τῶν ἀπλανῶν ἀστέρων καὶ ἄλλως (Ἄρκτος μεγάλη — δεσμά). Est tabella.

Λέγει ὁ σοφώτατος Μούγνης ὅτι οἱ κλημακτηρικοὶ ἀπλανεῖς, καθώς φησιν ὁ Ἀπομάσαρ, εἰσὶν οὗτοι... Enumerantur. Hoc capitulum lituris deletum est. In margine insunt brevissimae adnotationes.

F. 33v. ε'. Κλίματος δ' τοῦ διὰ Ῥόδου. Tabella.

Περὶ <τῆς> τῶν ἀστέρων αἱρέσεως (Ὁ ἡμερινὸς ἀστήρ — ἄρρενες).

<Π>ότε συλλάβεται [*sic*] ἡ μήτρα τὴν γονήν (Τὸν α' μῆνα — τελεσιουργεῖται τὸ σχῆμα τοῦ βρέφους).

Sine titulo. (Ὁ Πτολεμαῖος ἐν τῇ Μεγάλῃ Συντάξει εἶπε μείζονα εἶναι τὸν Ἥλιον — μέρος τῆς γῆς ἕνατον).

on the daily [topics] at the end of the 3rd book, concerning the change of the air; in the 34th chapter] (Month of March; 1st; the common [star] of Perseus and Andromeda — Arcturus begins to rise [sic] — a weather sign). Transcribed by F. Boll.

F. 30. In the margin. On Finding the Day of the Week (See the end – they are of the day being sought).

F. 30. On the Epochs of the Fixed Stars as They Stand in the 9th Indiction of the Year 6664 (= 1156 A.D.) etc. With a small table. This chapter has been deleted by erasures. What follows is on the next folio.

F. 31. On the Epochs of the Fixed Stars as They Stand in the 9th Indiction of the Year 6669 (= 1161 A.D.), compared accurately from three canons: from the canon of Ḥakīm, from the canon of Kūshyār, and from the information sought by us and brought to us from Egypt.... A table follows thereafter. The Book of Conjunctions of Abū Maʿshar is cited.

F. 31. The following has been compared from the Book of Nativities and Conjunctions of Abū Maʿshar concerning the climacteric fixed stars .... With a table. Māshāʾallāh is praised, as is his Book of Nativities.

(The most wise Māshāʾallāh said that the fixed stars are in the house of the Sun. Praised are ʿĀlim the Persian, Muḥammad the son of Mūsā, ʿĀlim the son of Yaḥyā. Cf. Catal., II, p. 131 and 136.

Without title. Concerning the motion of the fixed stars and their particular epoch, it seems Ptolemy did not pay attention.... A table follows thereafter. Egyptian writings are cited.

F. 33. <On the Fixed Stars>. Table deleted by erasures.

On the Fixed Stars, also otherwise (Great Bear – bonds). There is a table.

The most wise Mughni says that the climacteric fixed stars, as Albumasar states, are these... They are enumerated. This chapter has been deleted by erasures. In the margin there are very brief annotations.

F. 33. 5. Climate 4, that through Rhodes. Table.

On the sect of the stars (The diurnal star, masculine).

When the womb will conceive [sic] the seed (In the 1st month the form of the infant is perfected).

Without title. (Ptolemy in the Great Syntaxis said that the Sun is greater – a ninth part of the earth).

Sine titulo. Οἱ ἀστέρες ἀπέχουσιν ἀπό τε ἀλλήλων καὶ τῆς γῆς κ. τ. λ. Tabella.

F. 34ᵛ. Κανόνιον τῆς δύσεως τοῦ Ἡλίου ἐφ' ἑκάστῃ μοίρᾳ κατὰ τὰς ὥρας. Tabella.
<Πα>ρεξεβλήθη περὶ τῆς ἀνατολῆς καὶ τῆς δύσεως παχυμερῶς ταῦτα. Tabella.

F. 35ᵛ. Περὶ τοῦ ἐπιγνῶναι τὸν ἀστέρα, ἐν ποίῳ ἀνέμῳ ἐστίν ("Ορα [*sic*] τοῦ Κρόνου ἐστί — νοτία ἀνάβασις).
(Εἶπεν ὁ Πτολεμαῖος περὶ τοῦ γνῶναι καὶ τὸ μέγεθος τῆς γῆς ὡς ἀναλαμβανόμενος τοῦτο — καὶ λέγεται τοῦτο μῆκος).
In margine sine titulo. Ὁ Κρόνος ἀπέχει ..... ἱος καὶ μέχρι τοῦ Μαρτίου.... Finis deest.

F. 35ᵛ. Sine titulo. (Τὸ δὲ πλάτος ἐστὶν ἀπὸ τοῦ νοτίου μέρους — ἐπὶ τοῖς ἑπτὰ κλίμασιν).
Περὶ τοῦ πλάτους τῶν ζ' κλιμάτων (Πρωτοτύπως γίνωσκε — ἡ ζητουμένη πόλις). Cum brevibus adnotationibus marginalibus.
Περὶ τοῦ γνῶναι, πότε εἰσὶν οἱ ἀστέρες αὐξίψηφοι καὶ πότε λειψίψηφοι. Maximam partem deperiit.

F. 36. Κλίματος δ' τοῦ διὰ Ῥόδου. Tabulae usque ad f. 38ᵛ.

F. 39. ς'. Ὀρθὴ σφαῖρα ἀρχομένη ἀπὸ Διός. Tabulae.

F. 41. ζ'. Κανόνιον τῶν ὑψωμάτων τοῦ Ἡλίου καὶ τῶν ὡρῶν. Tabulae. Exciderunt deinde haec tria capitula. η'. Κανόνιον τοῦ διαθέματας κλίματος πέμπτου δι' Ἑλλησπόντου.
θ'. Κανόνιον ὀρθῆς σφαίρας ἀρχομένης ἀπὸ Κριοῦ.
ι'. Κανόνιον παρασύντομον τοῦ διαθέματος κλίματος δ'.

F. 42. ια'. Κανόνιον παρασύντομον κλιμάτων ε'. Tabulae.

F. 44ᵛ. ιβ'. Περὶ τοῦ ἐπιγνῶναι ἀπὸ τῆς σκιᾶς τοῦ ἀνθρώπου διὰ τῶν ποδῶν αὐτοῦ, ποία ὥρα ἐστί. Διονύσιος Φιλίππῳ τῷ βασιλεῖ χαίρειν (Εἶδόν σε φιλοτιμούμενον ἐκμαθεῖν — καὶ ἡ νύξ ὥρας ιβ'). Infra edetur. Simillimum capitulum edid. F. Boll, *Catal.*, VII, p. 187 seqq., ubi Sextus ὁ ὡροκράτωρ ad regem Philippum scribit. Desiderantur capita ιγ', ιδ', ιε', quorum titulus etiam in indice f. 2 deest. — Unum duove folia transposita sunt f. 64ᵛ.

F. 45. Sine titulo. [Est finis cap. ιζ'. Περὶ τίνος ἡ ἐρώτησις ἀπὸ τοῦ κλήρου τῆς Τύχης κατὰ Οὐάλεντα f. 64ᵛ.] (Καὶ εὕρωσιν καὶ ἱλαρότητα καὶ πράγματων ἐξαιρέτως ὅταν οἰκοδεσποτῆται ὁ τοιοῦτος τόπος — ἢ περὶ ἀποκρύφων τινῶν).
ιη'. Περὶ ἐνθυμήσεως καὶ κεκρυμμένου τινὸς πράγματος ("Ορα τὸν διέποντα ἐν ποίῳ ζῳδίῳ ἐστί — ἑκάστου τόπου τὰ σημεῖα).

Without title. The stars are distant from one another and from the earth, etc. Table.

F. 34. Canon of the setting of the Sun for each degree according to the hours. Table.

A rough comparison was made concerning the rising and setting of these things. Table.

F. 35. On recognizing a star, in which wind it is ("The hour of Saturn is — southern ascent).

(Ptolemy spoke about knowing also the size of the earth, taking this up, and this is called length).

In the margin without title. Saturn is distant . . . . . ius and as far as from March.... End is missing.

F. 35. Without title. (The breadth extends from the southern part through upon the seven climata).

On the latitude of the 7 climates (Know in the original way / the city being sought). With brief marginal annotations.

On knowing when the stars are in increasing number and when in decreasing number. The greater part has perished.

F. 36. Of the 4th climate through Rhodes. Tables up to f. 38.

ГГ.. 39. 6. The right sphere beginning from Jupiter. Tables.

пГ. 41. 7. Canon of the elevations of the Sun and of the hours. Tables. Then these three chapters have been lost: 8. Canon of the configuration of the fifth climate through the Hellespont. 9. Canon of the right sphere beginning from Aries.

10. Abbreviated canon of the configuration of the 4th climate.

F. 42. 11. Abbreviated canon of the 5th climates. Tables.

F. 44. 12. On determining from the shadow of a man by means of his feet what hour it is. Dionysius to King Philip, greetings (I saw you eager to learn, and the night has 12 hours). Will be edited below. A very similar chapter was edited by F. Boll, Catal., VII, p. 187 ff., where Sextus the horocrator writes to King Philip. Chapters 13, 14, 15 are missing, whose title is also absent from the index at f. 2. One or two folios have been transposed at f. 64v. F. 45. Without title. [This is the end of ch. 17. On what the question concerns from the Lot of Fortune according to Valens, f. 64.] (And they find also cheerfulness and especially affairs when such a place is ruled — or concerning certain hidden matters).

18. On Intention and a Hidden Matter (Observe the ruler in which Sign it is — the indications of each place).

Ἄλλως (Ζήτει τὸν διέποντα καὶ τὴν ἀκριβῆ — λέγε τοῦ σκοπουμένου).
In margine. (Εἶπεν ὁ Ἀποσαὶτ ὅτι ἠρώτησέ τις τὸν Ἀπομάσαρ ἐμοῦ παρόντος τί ἐνενθυμήθη [*sic*] καὶ εὑρέθη — καὶ ἐθαύμασ<ε>). = Cod. Rom. 2, f. 49ᵛ.
Ibid. (Λεπτομερέστερα δὲ ἀπὸ τῶν ιβ' τόπων ταῦτα· οὕτως ἐπιγίνωσκε — καὶ ἀπὸ τοῦ γ' ὡσαύτως).

F. 45ᵛ. Ἄλλως (Λάμβανε ἀπὸ τῆς μοίρας — τὸ μέλλον σημαινόμενον).
Ἄλλως (Τῶν φώτων ἀποκεκλεικότων — τοῦ παρανατέλλοντος ἀπλανῶν ἰδιοτρόπου).
ιθ'. Τίς ἡ ἐρώτησις (Τῶν φώτων ἀποκεκλεικότων — τῶν παρανατελλόντων ἀπλανῶν ἰδιοτροπίαν). Cf. caput praecedens. = Cod. Venet. 7, f. 306ᵛ.
Ἄλλως (Σκοπεῖν δεῖ τὴν προγενομένην συζυγίαν — περὶ κτήνους ἡ ἐρώτησις).
Ἄλλως (Ἐν τετραπόδ<οις> ζῳδίοις — συγκεκακωμένου κωφὸν δηλοῖ).
Ἄλλως ἐκ τῆς τῶν ἀστέρων συγκράσεως (Ἐάν τις προσέλθοι τῶν βασιλικῶν τριγόνων — ἄπρακτοι οὗτοι καὶ ἤρεμοι). Titulo adscripsit manus altera περὶ πράξεως καὶ ἀποβάσεως τῆς ἐρωτουμένου [*sic*] ὑπόθεσις.
In margine. Περὶ τῆς εὑρέσεως τῆς ἐρωτήσεως καὶ ἄλλως (Λάβε τὰς μοίρας τοῦ ὡροσκόπου — τὴν φύσιν τῆς ἐνθυμήσεως).
Ibidem. Περὶ τίνος πράγματος ἐρώτησις (Λάβε τὸν ὡροσκόπον καὶ ποίησον — ἐν τῇ ψυχῇ αὐτοῦ).
Ibidem sine titulo. (Ὅτε γένηται ἡ ἐρώτησις καὶ τύχῃ ὁ κλῆρος τῆς Τύχης ἐν τῷ ιβ' τόπῳ — τῆς νόσου).

F. 46. In margine. Εἶπεν ὁ Ἀπομάσαρ ὅτι παρῆν ἐγώ τε καὶ Σελέμης καὶ ὁ Ζιέτης καὶ ὁ Ἐσέμης ἐνώπιον τοῦ ἀμοιρ<ᾶ> τοῦ Μουόφακ μαίστωρος ὄντος τῶν μαθηματικῶν, τοῦ Ζιέτη — ἀλλ' ἀπὸ γραφ<ῶν> σοφῶν τινων).
Ibidem. Κρίσις τοῦ Ἀπομάσαρ (Ἠρωτήθη ὁ Ἀπομάσαρ παρά τινος, τί ἔχει ἐν τῇ καρδίᾳ αὐτοῦ — καὶ τοῦ κυρίου τοῦ η'). Laudatur ὁ μαθηματικὸς Βεσεβέ.

F. 46ᵛ. Καὶ ἄλλως ἀπὸ τῶν ὡροσκοπούντων ἀστέρων (Ἐὰν ὡροσκοπῇ Κρόνος — δοῦλον ὑποκείμενον).
κ'. Περὶ τοῦ τρόπου τοῦ ἐρωτῶντος (Οἱ κύριοι τοῦ ὡροσκοποῦντος ζῳδίου — τὰ ἀποτελούμενα).
In margine. Κρίσις τοῦ Ἀπομάσαρ (Ἠρωτήθη ὁ Ἀπομάσαρ καὶ εὑρέθη ὡροσκόπος — γυνὴ κινδυνεύσει).
Ibidem. Κρίσις τοῦ Ἀπομάσαρ (Ἠρωτήθη ὁ Ἀπομάσαρ παρά τινος καὶ εὑρέθη ὡροσκόπος — τοῦ πλάτους).

*Otherwise (Seek the ruler and the precise say of the hid-
of the one being sought).

In the margin. (Aposaït said that someone questioned Apomasar in my presence as to what he had in mind, and it was found out, and he marveled.) = Cod. Rom. 2, f. 49.

Ibid. (More detailed matters from the 12 places are as follows: recognize them thus — and from the 3rd likewise).

F. 45. Otherwise (Take from the degree — the future signification). *Otherwise (With the luminaries in decline — of the parana telling fixed star of peculiar nature).

19. What is the Question (With the luminaries in decline — the peculiar nature of the paranatellon fixed stars). Cf. preceding chapter. Cod. Venet. 7, f. 306.

*Otherwise (One must consider the preceding conjunction concernin
the question concerns livestock).

*Otherwise (Among quadrupeds > Signs of the Zodiac of one who has been afflicted
indicates something mute).

Otherwise, from the blending of the stars (If someone of the royal trigons should approach — these are inactive and quiet). A second hand inscribed as the title: concerning the action and outcome of the matter inquired about [sic] hypothesis.

In the margin. Concerning the discovery of the question and otherwise (Take the degrees of the horoscope, the nature of the thought).

Ibid. A question concerning what matter (Take the horoscope and proceed — in his soul).

In the same place, without a title. ("When the question is asked and the Lot of Fortune falls in the 12th house of the illness).

F. 46. In the margin. Albumasar said that I was present, along with Selemēs, Ziētēs, and Esemēs, before the amir Muʾaffak, who was a master of the mathematical arts, of Ziētēs — but from the writings of certain wise men).

In the same place. The judgment of Albumasar (Albumasar was asked by someone what he had in his heart — and of the lord of the 8th). The mathematician Besebē is praised.

F. 46v. And otherwise from the stars on the horoscope (If Saturn is on the horoscope, a subject slave).

20. On the manner of the one asking (The lords of the ascending Sign the outcomes).

In the margin. The judgment of Albumasar (Albumasar was asked and the ascendant was found — a woman will be in danger).

In the same place. The judgment of Albumasar (Albumasar was asked by someone and the ascendant of the latitude was found).

Ibidem. (Εἶπε δὲ καὶ τοῦτο διδασκαλικῶς ὅτι τὴν ἐρώτησιν ἀεί — λάμβανε ἀεὶ τὴν ἐρώτησιν).

F. 47. Ἄλλως, τίς ὁ τρόπος (Ἑρμῆς ὡροσκοπῶν καὶ συσχηματιζόμενος — ἰατρὸν ἢ φιλόσοφον).

F. 48. κα'. Περὶ τοῦ γνῶναι τὴν ἐρώτησιν ὡς ὁ σοφώτατος Μασάλα φησίν, ἀλλὰ καὶ οἱ Ἰνδοὶ ἀπὸ τῆς μεθόδου τοῦ ἐννάτου τοῦ περσιστὶ καλουμένου Νουπάχρατ (Περὶ τοῦ τίς ἡ ἐρώτησις ὁ Μασάλα φησίν — ἐνθύμησις τῆς ἐρωτήσεως).

F. 48v. Λέγουσι δὲ καὶ οἱ Ἰνδοὶ ὅτι ἴδε τοὺς ἀστέρας τοὺς ὁρῶντας — ἡ ἐρώτησις.

(Τὸ δὲ ἔννατον ὃ καὶ οἱ Ἰνδοὶ Νουπάχρατ καλοῦσι γινώσκεται οὕτως — τὸν κύριον τοῦ ἐννάτου). — Cf. cod. Flor. 11, f. 57 (*Catal.*, I, p. 45) et cod. Rom. 2, f. 34v (*Catal.*, V, 1, p. 11) et cod. Rom. 11, f. 103v (*Catal.*, V, 1, p. 77) et cod. Vatic. 15, f. 282v (*Catal.*, V, 2, p. 22.

κβ'. Περὶ τοῦ γνῶναι τὴν ἐρώτησιν καθὼς καὶ αὖθις ὁ Μασάλλα φησὶ ποιήσας καὶ ὑπόδειγμα. Sequitur figura.

F. 49. Περὶ τοῦ γνῶναι τὴν ἐρώτησιν κατὰ τὸ προκείμενον ὑπόδειγμα (Ὁ Μασάλλα φησὶν ὅτι ἐπειδὴ τὸ ὡροσκοποῦν ζῴδιον — σοι ἐπιλήσεται).

F. 49v. (Λέγει δὲ καὶ ὁ Ῥασὴκ ὁ σοφώτατος ὅτι ἐπειδὴ εὗρον — τὰ γεραιότερα πρόσωπα).

κγ'. (Περὶ τοῦ γνῶναι τὸν σημειωτικὸν ἀστέρα τῆς ὑποθέσεως φησὶν ὁ Μασάλλα οὕτως — λεπτότητα καὶ ἀκρίβειαν ἔχουσι).

F. 50. κδ'. Περὶ τοῦ γνῶναι τὴν ἐρώτησιν καθώς φησιν ὁ Ἀνεμπόδιστος (Ἐὰν ἐρώτησις παρά τινος — προβεβηκότα θηλυκά). Edetur in appendice.

F. 50v. κε'. Περὶ τοῦ διὰ πόσου χρόνου γίνεται τὸ ἀποτέλεσμα (Σκεπτέον ἐν πάσῃ καταρχῇ — τοῦ ἀστέρος φυσικὴν περίοδον).

F. 51. Ἄλλως (Λάβε τὴν διάστασιν τῶν μοιρῶν — πληροῦται τὸ ἀποτέλεσμα).

Ἄλλως (Σκόπει τὸν Ἥλιον — τῷ μεσουρανοῦντι ζῳδίῳ).

Καὶ ἄλλως (Θεώρει τὸν οἰκοδεσπότην τοῦ ὡροσκόπου — στερεὸν χρόνου).

κς'. Περὶ τοῦ γνῶναι πότε γίνεται τὸ καλὸν ἢ τὸ κακόν· μεθ' ὑποδείγματος (Ἀρίθμει ἀπὸ τῆς μοίρας — τὰ ζῴδια τροπικά). In margine. Περὶ χρόνων τοῦ ἀποτελέσματος (Τοὺς τὸ αἴτιον ποιοῦντας ἀστέρας — ἐπαναφερόμενοι ἔτη).

F. 51v. Ἄλλως (Μεσουρανεῖ Κριὸς μοίρας ιε' — τοσαῦτα λέγε ὅτι γέγονε).

κζ'. Περὶ καταρχῶν καὶ περὶ χρόνου τῶν ἀποτελεσμάτων (Ἐν ταῖς καταρχαῖς καὶ ταῖς ἐρωτήσεσι — δυτικοὶ δὲ καὶ ἐπαναφερόμενοι, ἔτη).

In the same place. (He also said this didactically, that he always took always the question, the question).

Γ. 47. Otherwise, what is the method (Mercury ruling the horoscope and in aspect — a physician or philosopher).

F. 48. 21. On knowing the question, as the most wise Māshā'allāh says, and also the Indians from the method of the ninth, called in Persian Nūpākhrat (On what the question is, as Māshā'allāh says — reflection on the question).

Γ. 48. The Indians also say that behold the stars that the question sees.

(The ninth, which the Indians also call Noupachrat, is recognized thus by the lord of the ninth). - Cf. cod. Flor. 11, f. 57 (Catal., I, p. 45) et cod. Rom. 2, f. 34* (Catal., V, 1, p. 11) et cod. Rom. 11, f. 103° (Catal., V, 1, p. 77) et cod. Vatic. 15, f. 282v (Catal., V, 2, p. 22.

22nd. On knowing the question as Masalla also says, having composed it, and an example. Sequitur figura.

Γ. 49. On knowing the question according to the proposed example (Masalla says that since the ascending sign – will cause you to forget).

Γ. 49. (The most wise Rasek also says that since I found more the elderly persons).

23rd. (On knowing the significator star of the matter, Masalla speaks thus, possessing subtlety and precision. Γ.)

50. 24th. On knowing the question as Anempodistos says (If the question comes from someone who has advanced feminine).

It will be published in the appendix.

Γ. 50. 25th. On how much time it takes for the outcome to occur (One must consider in every inception the natural period of the star). Γ. 51.

Otherwise (Take the distance of the degrees is fulfilled the outcome).

Otherwise (Observe the Sun — to the culminating sign).

And otherwise (Consider the lord of the horoscope ste of the flowing time).

26. On knowing when good or evil occurs; with an example (Count from the degree the tropical signs).

In the margin. On the times of the outcome (The stars that produce the cause, returning, years).

F. 51v. Otherwise (Aries culminates at degree 15 say that so many have occurred).

27. On beginnings and on the time of outcomes (In beginnings and in questions — western and returning, years).

returning, years).

Capita κη'-λ', quorum tituli etiam in indice f. 2ᵛ desunt, excidisse videntur.

F. 52. <Πτολεμαίου>. Ἀπὸ τοῦ Καρποῦ κεφάλαιον πα' (Οἱ καιροὶ δι' ἑπτὰ τρόπων — ἐπὶ οἰκεῖον τόπον). = Edit. a. 1553, p. 225.

F. 52ᵛ. Tabella cui subscriptum est parvum capitulum inc. Τὸ διάθεμα τῆς Κωνσταντίνου πόλεως, des. ὀρθὴ σφαῖρα. Cf. *Catal.*, V, 1, p. 118, 2.

F. 53. λα'. Περὶ τοῦ γνῶναι τοῦ κρυπτομένου τὸ εἶδος, τὸ χρῶμα, τὴν γεῦσιν καὶ τὴν ποιότητα καὶ εἴτε παλαιόν ἐστιν εἴτε νέον τὸ κρυπτόμενον (Λάβε τὸ εἶδος τοῦ κρυπτομένου — εἰ δὲ δυτικός, παλαιόν).

In margine. Περὶ τῶν χροιῶν τῶν ζῳδίων (Κριὸς ἀληθινός — Ἰχθῦς λευκός). Edetur in appendice.

F. 53ᵛ. λβ'. Περὶ τοῦ γνῶναι τὸ κρυπτόμενον καὶ ἄλλως πλατύτερον (Τὰ ἀερώδη ζῴδια οὐχ ὁμοίως — τῆς χροιᾶς αὐτοῦ καὶ σῆψιν).

F. 55. λγ'. Περὶ ἧς δεσπόζουσιν οἱ ζ' ἀστέρες μονομοιρίας κατὰ ζῴδια. Est tabula, cui subscriptum est parvum capitulum inc. Τὴν τῶν ἀστέρων μονομοιρίαν, des. κανόνιον τούτων τοῦτο.

F. 55ᵛ. Περὶ τῆς τριγωνικῆς μονομοιρίας (Ἡ κατὰ τρίγωνον μονομοιρία — τοῦ μονομοίρου). Cum tabula.

F. 56. <λδ'.> Περὶ προγνώσεως ἐκ τῶν δωδεκατημορίων τοῦ ὡροσκόπου (Ἐπετήρησαν δὲ ἀκριβῆ εἰς πρόγνωσιν οἱ παλαιοί — ἢ τῶν ὁμοίων).

F. 57ᵛ. Sine titulo. (Ἐπεὶ δὲ εἶπον τοὺς πλεῖστα — σημασίαν τοῦ τόπου ἐκείνου).

F. 58ᵛ. λε'. Περὶ διαγνώσεως ζυγῶν ἢ μονῶν (Ἡ Σελήνη μονά — ὁ γὰρ τρίτος ἀριθμὸς μονά ἐστιν).

F. 59. Περὶ τῆς εὑρέσεως τῆς ἐρωτήσεως ἀπὸ τῶν μοιρῶν τῶν ζῳδίων. — Sequitur index capitulorum usque ad f. 61ᵛ.

F. 64ᵛ. Ἀρχόμεθα τῶν κεφαλαίων τῶν δηλούντων ἐπιγνῶναι τὸν ἐπιστήμονα τὴν ἐρώτησιν τοῦ ἐρωτῶντος πρὸ τοῦ μαθεῖν αὐτὸν ταύτην ἐξ αὐτοῦ.

ις'. Περὶ τίνος ἡ ἐρώτησις (Λαμβάνομεν ἀπὸ τῆς μοίρας — ἐνοικεῖν τὸ σημαινόμενον).

ιζ'. Περὶ τίνος ἡ ἐρώτησις ἀπὸ τοῦ κλήρου τῆς Τύχης κατὰ Οὐάλεντα (Δέον ὁρᾶν τὸν κλῆρον τῆς Τύχης — ἐν δὲ τῷ ε' περὶ τέκνων). In fine mutilum. Cf. supra, f. 45.

In margine. (Λέγουσιν οἱ Βαβυλώνιοι τὸ ἀποτέλεσμα ἐν ταῖς κρίσεσι — λόγου τοῦ Μασάλλα ἐπὶ τὸν ὡροσκόπον τοῦ ζῳδίου).

Ibidem alter tractatus inc. Ἐρωτηθεὶς ὁ Ἀπομάσαρ περὶ τῆς εὑρέσεως τῆς ἐρωτήσεως. In fine mutilum.

Chapters 28–30, whose titles are also absent from the index at f. 2v, appear to have

been lost. F. 52. <Ptolemy>. From the Karpos, chapter 81 (The seasons through seven methods — to its own place). — Edit. a. 1553, p.

225. F. 52. A table to which is appended a small chapter beginning: The configuration of Constantinople, ending: a right sphere. Cf. Catal., V, 1, p. 118, 2.

F. 53. 31. On knowing the form, color, taste, and quality of the hidden thing, and whether what is hidden is old or new (Take the form of the hidden thing; if it is in the west, it is old).

In the margin. On the colors of the Zodiac signs (Aries is true red; Pisces is white). To be published in the appendix.

Γ. 53. 32. On knowing the hidden thing, also more broadly (The aerial Zodiac signs not in the same way — of its color and putrefaction). 33. On the

F. 55. single-degree dominion that the 7 planets hold according to Zodiac sign. There is a table, to which a short chapter is appended, beginning: The single-degree position of the planets, ending: this is the canon of these.

F. 55. On the trigonic monomoiria (The monomoiria according to the triangle - of the monomoiros). Cum tabula.

F. 56. 34th.> On prognosis from the dodecatemoria of the horoscope (The ancients observed carefully for prognosis - or of similar things).

F. 57. Sine titulo. (Since I have spoken of the most the significance of the of that place).

F. 58. 35th. On the determination of even or odd numbers (The Moon, for odd, for the third number is odd).

F. 59. On finding the question from the degrees of the Zodiac signs. — Sequitur index capitulorum usque ad f. 619.

F. 64. We begin the chapters indicating how the expert may discern the question of the inquirer before learning it from him.

16th. On what the question concerns (We take from the degree the signified meaning to dwell).

XVII. On what subject the question is asked from the Lot of Fortune according to Valens (One must examine the Lot of Fortune but in the 5th, on children). Mutilated at the end. Cf. above, f. 45.

In the margin. (The Babylonians state the outcome in the judgments according to the account of Masha'allah upon the horoscope of the sign).

In the same place another treatise begins: Albumasar, having been asked about the finding of the question. Mutilated at the end.

F. 65. Sine titulo. (Μὴν Μάιος ἔχει ἡμέρας λα' — ὥρας ια', πόδ<ας> κβ'). Videtur finis capituli ιβ' (f. 44ᵛ) esse.

F. 66. Περὶ πολυχρονιότητος καὶ ὀλιγοχρονιότητος (Ἐὰν ἐρωτήσῃ — κεκάκωνται ἀποκεκλικότες).

Περὶ τοῦ ἐν ποίᾳ τῶν τριῶν ἡλικιῶν μέλλει τίς τι παθεῖν (Λάβε τὴν πρώτην ἡλικίαν — τῶν εἰρημένων ὑπονοητέον).

F. 66ᵛ. Περὶ θησαυρῶν καθὸ οὐκ ἦν πλατύτερον γραφῆναι· τοῦτο εἰς τὸν τόπον τοῦ θησαυροῦ ἐγράφη ἐνταῦθα (Τὴν ἀκριβῆ ἐποχὴν τοῦ διέποντος — εἰ δὲ δυτικόν, εἰς τὸ δυτικὸν καὶ .....). Finis obscurus.

Ἄλλως (Ἐπὶ τῇ ζητήσει καὶ εὑρέσει — βλάβην ἢ ὠφέλειαν).

Ἄλλως (Πολλαπλασίασον τὴν μοίραν — εἶναι θησαυρόν).

Ὑπόδειγμα (Ὡροσκόπος Κρόνος — ἐστὶ τοῦ τμηθέντος τόπου).

In margine. Περὶ θησαυρῶν ζήτει καὶ ἄλλως (Εἴ τις ἔχει κεκρυμμένον θησαυρόν — μέρεσι τοῦ πυλῶνος).

F. 67. Ἀρχὴ σὺν θεῷ τοῦ δευτέρου βιβλίου. Βιβλίον δεύτερον ἀποτελεσματικὸν περιέχον τοὺς δώδεκα τόπους τοῦ θέματος, ἐξ ὧν μέλλειν δύνασθαι τὸν ἐπιστήμονα πάσας τὰς ἐρωτήσεις τὰς πρὸς αὐτὸν γινομένας ἀποτελεῖν.

α'. Καὶ πρῶτα μὲν ἀρχόμεθα ἀπὸ τοῦ πρώτου τόπου ἤτοι τοῦ ὡροσκόπου τοῦ περὶ χρόνων ζωῆς δηλοῦντος (Ἐὰν ἐρωτηθῇς περὶ χρόνων ζωῆς — ἐστὶν ἀκάκωτος).

Sine titulo. (Εἰ δὲ ἐρωτηθῇς περὶ διαφόρων ὑποθέσεων — ἡ ϛ' ἀπὸ τοῦ ὕπος [*sic*]).

Ἄλλως (Ἡ μὲν α' ἀπὸ τοῦ ὡροσκόπου — καὶ ἑξῆς ἕως τῶν ζ' ἀστέρων).

Sine titulo. (Εἰ δὲ ἐρωτηθῇς παρά τινος ἔχοντος — ἐπιγινώσκεις τὸ συμφερότερον).

β'. Περὶ τοῦ δευτέρου τόπου.

Περὶ τοῦ εἰ ἐρωτηθῇς περὶ πλούτου (Εἰ ἐρωτηθῇς περὶ πλούτου — ἐν δυστυχίᾳ ἄχρι θάνατου).

In margine. Ἄλλως (Ἡ μὲν πρώτη ἀπὸ ... — καὶ ἑξῆς ἕως τῶν ζ' ἀστέρων). Cf. supra.

Ibidem sine titulo. (Εἰ ἐρωτηθῇς παρά τινος περί τινος πράγματος κατεχομένου παρ' αὐτοῦ — λάβε αὐτὸν ἀπὸ τοῦ ὡροσκόπου).

Ibidem. Ἄλλως περὶ θησαυρῶν (Μετὰ τὸ διαγνωσθῆναι — τόπου ἐστὶ καὶ ἑξῆς).

F. 67ᵛ. Περὶ τοῦ εἰ ἐρωτηθῇς πόθεν γίνεται ἡ εὕρεσις τοῦ πλούτου (Εἰ δὲ ἐρωτηθῇς — ἀπὸ πατέρων καὶ συγγενῶν).

Περὶ τοῦ εἰ ἐρωτηθῇς περὶ πλούτου ἐπιζητουμένου ἀπὸ ὑπερέ-

F. 65. Without title. (The month of May has 31 days, 22'). [redacted] hours 11, feet»
It appears to be the end of chapter 12 (f. 44').

Γ. 66. On longevity and brevity of life (If one asks... [redacted]
they are afflicted, having declined).

On in which of the three ages one is about to suffer something (Take the first age of those [redacted]ntioned... is to be understood).

Γ. 66. On treasures, inasmuch as it could not be written more extensively;
this was written here in the place of the treasure (The exact epoch of the ruler [redacted] but if it is western, toward the west and .....).
A dark end.

*Otherwise (In the inquiry and discovery [redacted] harm or benefit).
*Otherwise (Multiply the degree [redacted] to be a treasure).
Example (Ascendant Saturn — is of the divided place).
In the margin. On treasures, seek also otherwise (If anyone has a hidden treasure — in the parts of the gateway).

Γ. 67. Beginning with God's help of the second book. Second book of astrological outcomes containing the twelve places of the figure, from which the expert will be able to accomplish all the questions put to him.

α΄. And first we begin from the first place, that is the horoscope, which indicates the length of life (If you are asked about the years of life — it is [redacted]thout affliction).
Sine titulo. (But if you are asked about various subjects, Γ' [redacted] ἡ from the hypos [sic]).
Otherwise (The first α΄ from the horoscope – and continuing up to the seven stars).
Sine titulo. (But if you are asked by someone who has [redacted] recogniz-
you know what is more advantageous).
2. On the second place.
On whether you are asked about wealth (If you are asked about wealth of wealth [redacted] in misfortune until death).
In the margin. Otherwise (The first from ... [redacted] and following up to the of the 7 stars). Cf. above.
Ibid. without title. (If you are asked by someone about some matter held by him, take him from the [redacted]
horoscope).
Ibid. Another treatment on treasures (After the place has been determined, [redacted]
and what follows).

F. 67. On whether, if you are asked whence the discovery of wealth comes
(But if you are asked [redacted] — from fathers and relatives).
On whether, if you are asked concerning wealth sought from a per-

χοντος προσώπου (Εἰ δὲ ἐρωτηθῇς περὶ πλούτου — καθὼς ὑπέδειξά σοι).
Περὶ τοῦ εἰ ἐρωτηθῇς περὶ πλούτου ἐπιζητουμένου παρά τινος (Εἰ δὲ ἐρωτηθῇς περὶ πλούτου τινός — ἐρωτήματος ὁ ἐρωτῶν).
In margine sine titulo. (Πυνθάνεταί τις εἰ ἐπιτυγχάνει χρήματός τινος — ἢ παραιρέτης συσχηματίζει). — Hic tractatus maximam partem deletus est.

F. 68. Περὶ τοῦ εἰ ἐρωτηθῇς περὶ πλούτου ἀπὸ βασιλέως ἢ ἐξουσιαστῶν (Εἶπον δὲ καὶ οἱ ἀρχαῖοι — οὐ μὴν τοσοῦτον).
(Ἕτεροι δὲ εἶπον· ἴδε τὸν ὡροσκόπον καὶ τὴν Σελήνην — ἀλλὰ πάνυ ἐλαττόνως).
Περὶ τοῦ εἰ ἐρωτηθῇς περὶ ποσότητος πλούτου (Εἰ ἐρωτηθῇς περὶ ποσότητος πλούτου — διπλασίαζε τὸν ἀριθμόν).
In margine. Περὶ θησαυρῶν καὶ ἄλλως (Ὁ μάλιστα συμφέρων καὶ ἁρμόζων τόπος — εἰ παροδεύει ὁ ἀστὴρ λέγε εἶναι).
Ibidem. Περὶ τοῦ γνῶναι τὸν ἀριθμὸν τῶν ... μέλλη ὠφεληθῆναι παρά τινος ἄρχοντος (Ἴδε τὸν κύριον τοῦ η' τόπου — περὶ τῆς τοῦ πλούτου ποσότητος). Mutilum.
Ibidem. Περὶ τοῦ εὑρεῖν τινας ... πόσα εἰσίν (Ἴδε πόσαι μοῖραι — εἰς μόρια μορίων).

F. 68v. γ'. Περὶ χρέους καθὼς φησιν ὁ Μασάλλα (Εἰ ἐρωτηθῇς περὶ χρέους — καὶ φιλονεικίας μεγάλας).
δ'. Περὶ θησαυρῶν (Εἰ ἐρωτηθῇς περὶ θησαυρῶν ἤγουν περὶ τόπου — τὴν τοῦ Μασάλλα βίβλον· γράψω μὲν κἀκεῖνο ἐνταῦθα).
In margine. Περὶ θησαυρῶν καὶ ἄλλως (Ὁ μάλιστα συμφέρων καὶ ἁρμόζων τόπος — παροδεύει ὁ ἀστήρ, λέγε εἶναι). — Cf. supra.

F. 69. Ἄλλως περὶ θησαυρῶν· <τοῦ Μασάλλα> (Δέον πρῶτόν τι μαθεῖν εἰ ἐρωτᾷ — λέγε μὴ εἶναι).
In margine. Ἄλλως περὶ θησαυρῶν (Ἐὰν ὁ ὢν ἀστήρ — ἐν τροπικοῖς εἰς στέγος).

F. 69v. Περὶ τοῦ τρίτου τόπου.
ε'. Περὶ τοῦ εἰ ἐρωτηθῇς περὶ ἀδελφοῦ τινος (Εἰ ἐρωτηθῇς περὶ ἀδελφοῦ τινος — οὕτω γὰρ οἱ ἀρχαῖοι ἐξέθεντο).
Περὶ τοῦ τετάρτου τόπου.
ς'. Περὶ τοῦ εἰ ἐρωτηθῇς περὶ γῆς ἢ κτήματος (Εἰ ἐρωτηθῇς περὶ γῆς ἢ κτήματος εἰ ἐπιτεύξεται – κάθυγρος ἔσται καὶ πλησίον ὕδατος).
In margine. (Εἰ ἐρωτηθῇς περὶ τριῶν ἀδελφῶν ἐν ἑνὶ ἐρωτήματι καὶ βούλει γνῶναι ἑκάστου τὴν διάθεσιν (Λάβε τὸν γ' τόπον σημάντορα — γενέσθαι τὸν ἀδελφὸν ἐκεῖνον).

son of superior standing (But if you are asked concerning wealth — just as as I have shown you).

On whether, if you are asked concerning wealth sought from someone (But if you are asked concerning the wealth of some question, the one asking).

In the margin, without a title. (Someone inquires whether he will obtain a certain sum of money — or a co-significator is in aspect). This treatise has been largely deleted.

F. 68. On whether, if you are asked concerning wealth from a king or those in authority (And the ancients also said — yet not so much).

(Others said: observe the horoscope and the Moon — but to a much lesser degree).

On whether you are asked about the quantity of wealth (If you are asked about the quantity of wealth, double the number).

In the margin. On treasures, and otherwise (The most advantageous and fitting place — if the star is passing through, say that it is).

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Ibidem. On knowing the number of those who ... are about to be benefited by some ruler (Look at the lord of the 8th place concerning the quantity of wealth). Mutilum.

Ibidem. On finding certain things ... how many there are (Look at how many degrees are in fractions of fractions).

Γ. 684. 3. On debt, as Māshā'allāh says (If you are asked about debt — and great disputes).

4. On treasures (If you are asked about treasures, that is, concerning place — the book of Māshā'allāh, I shall write also that here).

In the margin. On treasures, and otherwise (The most advantageous and fitting place — the star is passing through, say that it is). — Cf. above.

Γ. 69. Otherwise on treasures: <of Māshā'allāh> (It is necessary first to learn whether he asks — say there is none).

In the margin. Otherwise on treasures (If the ruling star — in is in tropical signs, into a house).

Γ. 69. On the third place.

5. On whether you are asked about a certain brother (If you are asked about a certain brother — for thus the ancients set it forth).

On the fourth place.

6. On whether you are asked about land or property (If you are asked about land or property, whether he will obtain it — it will be well-watered and near water).

In the margin. (If you are asked about three brothers in one question— and you want to know the disposition of each one (Take the 3rd place significator — that brother to have been born).

Ibidem. (Λέγει ὁ Θέων ὅτι ὅστις ἀγοράσει ἀκίνητον — οὐ θανόντος).

F. 70. Περὶ τοῦ πέμπτου τόπου.

ζ'. Περὶ παιδός, γίνεται ἢ οὔ, εἶπεν ὁ Μασάλλα (Εἰ ἐρωτηθῇς περὶ παιδός — οὐ γενήσεται σύλληψις).

In margine sine titulo. (Ἐὰν ὁ κλῆρος τῶν τέκνων — ἢ τὸν κύριον αὐτοῦ).

Ibidem. (Παρεξεβλήθησαν ἀπὸ τοῦ βιβλίου αἱ σημασίαι αἱ δηλοῦσαι ἐὰν ἔχῃ ἐν γαστρὶ καὶ μὴ ἔχῃ — καὶ μᾶλλον, εἰ καὶ ἡ Σελήνη συγκακωθῇ).

Ibidem. Περὶ τοῦ γνῶναι τὸ παιδίον, εἰ ἐκεῖνόν [l. οἰκεῖον] ἐστιν ἢ ἀλλότριον (Ποίησον ἐρώτησιν — ὑπὸ κακοποιῶν ἀλλότριον). = Cod. Flor. 11, f. 66 et cod. Rom. 2, f. 38v.

Ibidem. Περὶ τεκνογονίας (Ἐὰν τὰ ἐνταῦθα δηλούμενα — οὕτως τεκνογονὴ πλὴν βραδέως). — Cf. cod. Flor. 11, f. 27 = cod. Rom. 2, f. 20, cap. ξ'.

Ibidem. Περὶ ἀνδρογυνῶν ἀτεκνούντων (Τὸν μὲν ἄνδρα λάβε ἐκ τοῦ ὡροσκόπου — λέγε στειρεύειν). = Cod. Flor. 12, f. 81v; cod. Venet. 6, f. 35v, cap. κδ'.

F. 70v. η'. Περὶ τοῦ εἰ ἐρωτηθῇς, ἄρα ἀληθής ἐστιν ἡ σύλληψις ἢ ψευδής (Εἰ ἐρωτηθῇς ἄρα ἀληθής — ὁ κύριος τοῦ ὡροσκόπου ἐν τόπῳ καλῷ). — Cf. cod. Flor. 11, f. 26 = cod. Rom. 2, f. 20, cap. ξα'.

(Εἶπον δέ τινες τῶν παλαιῶν ὅτι, ὅτε πλησίφωτος — φθαρήσεται τὸ βρέφος).

(Εἶπον δὲ καὶ τοῦτο ὡς εἰ ὑπάρχουσιν οἱ δύο φωστῆρες — οἱ ἀγαθοποιοί, σύλληψις ὑπάρχει).

θ'. Περὶ διδυμογόνων (Εἰ ἐρωτηθῇς περὶ γυναικός — ἓν τέξεται). — Cf. cod. Flor. 11, f. 26v = cod. Rom. 2, f. 20, cap. ξβ'.

ι'. Περὶ ἀρρενογόνων καὶ θηλυγόνων (Εἰ ἐρωτηθῇς περὶ γυναικός — εἰ δὲ ἐν θηλυκῷ, θῆλυ). — Cf. ibid., cap. ξβ'.

(Εἶπε δέ τις τῶν ἀρχαίων ὅτι ἴδε τὸν ὡροσκόπον — ἑσπέριος δὲ θηλύνεται).

In margine. Πολύσπορα καὶ πολύγονα ζῴδια λέγονται ... Enumerantur.

Ibidem sine titulo. (Ὁ ς' τόπος καὶ η' καὶ ὁ ιβ' ἀποτρόπαιοί εἰσι πρὸς τεκνογονίαν — ἔχειν ἐν γαστρί).

Ibidem. Περὶ τοῦ εἰ ἔχει ἐν γαστρί (Τὰ δύο φῶτα — ἔχειν ἐν γαστρὶ λέγε).

Ἄλλο (Ἡ τοιαύτη σκέψις ἐκ δύο τόπων λαμβάνεται — οὐκ ἔχει ἐν γαστρί).

F. 71. ια'. Περὶ γυναικός· ἄρα νυκτὸς τέξεται ἢ ἡμέρας (Εἰ ἐρωτηθῇς

Ibidem. (Theon says that whoever will buy immovable property [redacted] not of one who has died).

F. 70. On the fifth place.

VII. On a child, whether one is born or not, said Masha'allah (If you are asked about a child [redacted] conception will not take place).

In the margin without title. (If the lot of children [redacted] or the its lord).

Ibidem. (The signs indicating whether [a woman] is pregnant or not were excerpted from the book [redacted] and especially if also the Moon is afflicted).

Ibidem. On knowing whether the child is one's own [1. legitimate] or another's (Make a question — by malefics, another's). Cod. Flor. 11, f. 66 and cod. Rom. 2, f. 384,

Ibidem. On the begetting of children (If what is indicated here [redacted] is thus, he will beget children, but slowly). Cf. cod. Flor. 11, f. 27 = cod. Rom. 2, f. 20, cap. E'.

Ibidem. On barren married couples (Take the man from the ascendant — say he is sterile). = Cod. Flor. 12, f. 81';

code It comes 6, f. 35r, chap. κδ'.

F. 70. 8. On whether, if you are asked, the conception is true or false (If you are asked whether it is true — the lord of the ascendant in a favorable place). Cf. cod. Flor. 11, f. 26 = cod. Rom. 2, f. 20, chap. It'.

(Some of the ancients said that, when the moon is full [redacted] phtho- the infant will be born).

(I also said this: if the two luminaries are benefic, [redacted] the conception occurs).

9. On the birth of twins (If you are asked about a woman, whether she will give birth to one). Cf. cod. Flor. 11, f. 26; cod. Rom. 2, f. 20, cap. 62.

10. On the birth of males and females (If you are asked about a woman whether [redacted] but if in a feminine sign, female). — Cf. ibid., cap. 62.

(And one of the ancients said: look at the horoscope [redacted] - hespe- but Aries is feminized).

In the margin. Signs said to be prolific and fertile ... Enumerated.

Ibid., without title. (The 6th place and the 8th and the 12th are averse to the begetting of children – to be pregnant).

Ibid. On whether she is pregnant (Consider the two luminaries – say [redacted] she is pregnant she is pregnant).

Another (Such an inquiry is taken from two places – to be [redacted] she is not pregnant pregnant).

F. 71. 11. On a woman: whether she will give birth at night or by day (If you are asked

περὶ γυναικός — καὶ κατ' ἐκεῖνο ἀποφαίνου). = Cod. Flor. 11, f. 27; cod. Rom. 2, f. 21, cap. ξδ'.
ιβ'. Περὶ ἐγκύου γυναικός, εἰ σωθήσεται καὶ αὕτη καὶ τὸ βρέφος καὶ εἰ εὐκόλως ἐκτέξεται (Εἰ ἐρωτηθῇς περὶ ἐγκύου γυναικὸς — τότε ἀνάγκῃ ἡ γυνὴ ὑποστήσεται).
Εἰ δὲ ἐρωτηθῇς εἰ ἐκσωθήσεται ἡ γυνὴ ἢ ἀποθανεῖται (Ἴδε τὸν κύριον τοῦ ὡροσκόπου — καὶ οἰκοδεσποτῇ τοῦ ε' τόπου).
In margine. Πότε τέξονται αἱ γυναῖκες ἢ συλλήψονται (Ζεὺς τὸν τοῦ Ἄρεος τόπον — εἰς τὸν εἰρημένον τόπον, τίκτουσι).

F. 71v. Περὶ εὐτοκίας καὶ δυστοκίας καθὼς Δωρόθεος (Ἐπὶ μὲν ἀρρενικῆς γενέσεως τὰ φῶτα — ἀπὸ Αἰγοκέρου ἕως Διδύμων). Edetur in appendice.
In margine. Εἰ ἄρρεν ἢ θῆλυ τὸ ἐν γαστρί (Μετὰ τῶν λοιπῶν τῶν προειρημένων — καὶ ἑσπέριοι πρὸς θηλυγονίαν). — Cf. supra, cap. ι'.
Ibidem. Εἰ σώζεται τὸ συλληφθέν (Οἱ οἰκοδεσπόται τοῦ ε' τόπου — ἢ ὑψώματι σώζεται).
Ibidem. Πότε τίκτεται (Ἡνίκα ὁ οἰκοδεσπότης τοῦ ε' τόπου — τοῦ ὡροσκόπου τίκτεται).
Ibidem enumerantur ζῳδια ἡμερινά, νυκτερινά, ἐπίκοινα.
Ibidem. (Εἶπον οἱ Ἰνδοὶ περὶ δυστοκίας ὡς ὅτε τύχῃ Κρόνος ἐν ἄρρενι ζῳδίῳ — εὐτοκήσουσι). = Cod. Rom. 2, f. 58, cap. ρλη'.

F. 72. Περὶ τοῦ ς' τόπου.
ιδ'. Περὶ ἀρρώστου, εἰ ὑγιαίνει ἢ οὔ (Εἰ ἐρωτηθῇς περὶ ἀρρώστου — ὁ θεὸς αὐτὸν [*sic*] βοηθῇ).
In margine. (Εἶπεν ὁ Ἀπομάσαρ ὡς ἐὰν εὑρεθῇ — τοῦτον ἐπισκίψαι [*sic*]).
Ibidem. (Εἶπεν ὁ Σαδὰν τῷ Ἀπομάσαρ ὅτι ἠρωτήθη παρὰ ἀρρώστου — ὅτι τελευτήσει).
Ibidem. (Λέγει ὁ Ἀπομάσαρ· ὅτι ἐστὶν ὁ Ἥλιος κύριος τοῦ ὡροσκόπου — οἱ β' συνοδεύοντες).
Ibidem. Εἰ βούλει γνῶναι περί τινος εἰ ὑγιαίνει ἢ νοσεῖ (Ἴδε τὸν κύριον τοῦ ὡροσκόπου — οὐ νοσεῖ).
Ibidem. Περὶ ἀρρώστων εἰ ἐρωτηθῇς (Ἴδε τὸν διέποντα ποῖός ἐστι — νοσήσει).
Ibidem. Εἶπεν ὁ Ἀπομάσαρ ἐν τῷ Γενεθλίῳ καὶ ταῖς ἐρωτήσεσι ταῖς περὶ ἀρρώστων γενομέναις (Ἴδε τὸν κλῆρον — περὶ τοὺς πόδας).

F. 72v. Ἄλλοι δὲ λέγουσι περὶ ἀρρώστου οὕτως (Ὑπόθες τὸν ὡροσκόπον τὸν νοσοῦντα — ἐὰν προσχῇς, οὐχ ἁμάρτῃς).
In margine sine titulo. (Γέγονεν ἐρώτησις περὶ ἀρρώστων — ἀπαλλαγήσεται τῆς νόσου).

about a woman — and give your judgment according to that). Code. Flower. 11, f. 27; cod. Rom. 2, f. 21, cap. Ed.

12. On a pregnant woman, whether both she and the infant will be saved, and whether she will give birth easily (If you are asked about a pregnant woman – then the woman will be forced to undergo it).

But if you are asked whether the woman will be saved or will die (Look at the lord of the horoscope – and the house-ruler of the 5th place). In the margin. When women will give birth or conceive (Jupiter into the place of Mars into the said place, they give birth).

Γ. 71. On easy labor and difficult labor according to Dorotheus (In the case of a male nativity, the lights from Capricorn to Gemini twins). To be published in the appendix.

In the margin. Whether the child in the womb is male or female (Together with the other things mentioned above – and vespertine for the generation of females). Cf. above, chap. 1'.

Ibid. Whether the conceived child is preserved (The lords of the 5th house — or is preserved in its exaltation).

Ibid. When it is born (When the lord of the 5th house of the horoscope is born).

Ibid. the diurnal, nocturnal, and common signs are enumerated.

Ibid. (The Indians spoke concerning difficult labor, as when Saturn happens to be in a masculine sign — they will have an easy labor). Cod. Rom. 2, f. 58, Cod. Rom. 2, f. 58, chap. 138.

Γ. 72. On the 6th house.

14. On the sick person, whether he will recover or not (If you are asked concerning a sick person, may God help him [sic]).

In the margin. (Abū Maʿshar said that if it is found — to visit this one [sic]).

Ibidem. (Sadan said to the Apomasar, that he was asked by patient - that it will be over).

Ibidem. (Apomassar says that he is the Holy Master of the fortuneteller - the second attendants).

Ibidem. If he wills, he will know what he is doing if he is healthy or sick.

Ibidem. Regarding the sick, if you are asked (See the ruler who is sick).

Ibidem. Apomasar said in the Nativity and in the questions about sick children (See the lot about the feet).

Γ. 72. Others speak about the sick in this way (Place the ascendant of the sick person — if you pay attention, you will not err).

In the margin without title. (A question was asked concerning the sick — he will be freed from the illness).

Ibidem. (Εἶπεν ὁ Ἀπομάσαρ ὅτι ἀπὸ πείρας ἀπὸ τῶν μυστηρίων τῆς τέχνης βιβλίων ἔγνωμεν τοῦτο· ἴδε τὸν κύριον τοῦ ζ' τόπου — τὸν κύριον τοῦ η').
Ibidem. (Εἶπεν ὁ Ἀπομάσαρ ὅτι μὴ ἀποτελέσεις περὶ θανάτου — θανεῖται ὁ νοσῶν).
Ibidem sine titulo. (Ἐὰν ἀπορρεῖ ἡ Σελήνη ἀπὸ ἀστέρος δυτικοῦ — εἶπεν ὁ Ἰουδαῖος Ἰσάχλης ὁ τοῦ Πέσρ).
Ibidem. Περὶ δὲ τῆς τριταίας τῆς Σελήνης καὶ ζ' καὶ μ' λέγει τις τῶν σοφῶν οὕτως (Εὑρεῖν τὴν τῆς Σελήνης τριταίαν — θηρῶμεν τὸ ζητούμενον).
Ibidem sine titulo. (Εἰ ἐρωτηθῇς ἐν ποίῳ μέρει τοῦ ἀνθρώπου ἐστὶ τὸ νόσημα καὶ ὑπάρχει ὁ ὡροσκόπος ἀρρενικὸν ζῴδιον εἰπὲ ὅτι ἐν τῷ δεξιῷ μέρει — ζῳδίου ἐκείνου κυριευόμενον).
Ibidem sine titulo. (Οἱ δὲ Ἰνδοὶ λαμβάνουσι τοῦτο ἀπὸ τοῦ κλήρου τῆς νόσου — τοῦ ζῳδίου ἐκείνου).

F. 73. ιε'. Περὶ κατακλίσεων καὶ νόσων καὶ ἄλλως (Σκεπτόμενος περὶ νοσημάτων βλέπε τὸν ὡροσκόπον – κάμνοντι γίνεται καὶ ἀναιρεῖ). — Cf. cod. Rom. 11, f. 100ᵛ.
In margine sine titulo. (Εἰ ἐρωτηθῇς περὶ πόνων ὀφθαλμοῦ δεξιοῦ, ἴδε τὸν Ἥλιον πῶς ἔχει — περὶ ἀριστεροῦ ὀφθαλμοῦ).
Edetur in appendice.
Ibidem. Περὶ ἀσθενειῶν καὶ ἄλλως (Ὁράσθωσάν σοι ὅ τε ὡροσκόπος — ὀλίγη καὶ ἐλαφρὰ ἔσται).
Ibidem sine titulo. (Εἰ ἐρωτηθῇς περὶ κεφαλαλγίας λάβε ἀπὸ τοῦ ὡροσκόπου — περὶ τῶν ποδῶν ἀπὸ τοῦ ιδ').
Ibidem sine titulo. (Εἰ ἐρωτηθῇς περὶ φυματουμένων τινῶν καὶ δαιμονιζομένων, λάβε ἀπὸ τοῦ Ἄρεως — ἀπὸ τοῦ δεκάτου).
Ibidem. (Περὶ ἰατρείας λέγει ὁ Μασάλλα ὡς εἰ ἐρωτηθῇς περὶ ἰατρείας — τῆς τοιαύτης ἰατρείας).
Ibidem. Περὶ ἀρρώστου· ἐκ τῶν μυστηρίων τῆς τέχνης (Εἰ ἄρα ὑγιανεῖ ὁ ἄρρωστος — εἰ δὲ ἕν, ταχέως ὑγιανεῖ).

F. 73ᵛ. In margine sine titulo. (Ὁ κύριος τοῦ ὑψώματος τοῦ ὡροσκόπου — τοῦ βίου ἐχρήσατο ὁ νοσῶν).
Ibidem sine titulo. (Ἐπὶ ἐρωτήσεως γενομένης περὶ ἀρρώστου, ἐὰν εὑρεθῇ ὁ κύριος — τῆς νόσου ἀπαλλαγήσεται).
Ibidem. (Ἐὰν ἐν καταρχῇ ἐρωτηθῇς περὶ ἀρρώστου, λέγει ὁ Δωρόθεος — τὸν ἄρρωστον),
Ibidem sine titulo. (Ἐὰν ἀρρωστήσῃ τῆς Σελήνης οὔσης ἐν τῷ Καρκίνῳ – μέχρι ιη' ἡμερῶν σωθήσεται).

F. 74. ις'. Περὶ δούλου εἰ ἐλευθεροῦται ἢ μεταβήσεται πρὸς ἑτέραν δεσποτείαν ἢ πραθήσεται ἢ οὔ· ἢ εἰ ἐρωτηθῇς παρά τινος ἐπιζητοῦντος δουλεύειν τινά (Εἶπεν ὁ Μασάλλα· εἰ ἐρωτηθῇς περὶ δούλου — οὐκ ἐλευθεροῦται).

Ibidem. (Apomasar said that from experience, from the books of the mysteries of the art, we have learned this; look at the lord of the 7th place — the lord of the 8th).

Ibidem. (Apomasar said that you shall not make a judgment concerning death — the sick person will die).

Ibidem without title. (If the Moon is separating from a western star, said the Jew Isachles son of Pesr).

Ibidem. Concerning the Moon's trine and the 7th and the 40th, one of the wise men says as follows (To find the Moon's trine — we seek what is sought).

Ibidem without title. (If you are asked in which part of the person's body the illness is, and the ascendant is a masculine sign, say that it is in the right part governed by that sign). Ibidem without title. (The Indians take this from the lot of illness — of that sign).

F. 73. 15. On Decumbiture, Diseases, and Related Matters (When examining diseases, observe the ascendant when the patient falls ill and destroys). Cf. code Romanian. 11, page 100.

In the margin without title. (If you are asked about pains of the right eye, observe how the Sun is positioned – concerning the left eye). Will be published in the appendix.

Ibidem. On illnesses, in another way (Let the ascendant be observed by you — slight and mild it will be).

Ibidem without title. (If you are asked about headache, take from the ascendant; concerning the feet, from the 14th).

Ibidem without title. (If you are asked about certain swellings and those possessed by demons, take from Mars — from the tenth). Ibidem. (Concerning medical treatment, Massalla says: if you are asked about medical treatment — of such medical treatment).

Ibidem. On the sick person: from the mysteries of the art (Whether indeed the sick person will recover — and if one, he will recover quickly).

F. 73. In the margin, without title. (The lord of the exaltation of the ascendant of life was used by the one who is ill).

Ibidem without title. (Upon a query made concerning a sick person, if the lord is found — he will be freed from the illness.)

Ibidem. (If at the beginning you are asked about a sick person, Dorotheus says concerning the sick person),

Ibidem without title. (If one falls ill while the Moon is in Cancer — he will be saved within 18 days).

F. 74. 16. On a slave, whether he will be freed or transferred to another ownership, or whether he will be sold or not, or if you are asked by someone seeking to serve someone (Massalla said: if you are asked about a slave — is not freed).

Εἰ δὲ ἐρωτήσει σε δοῦλος· ἄρα πρὸς ἑτέραν δεσποτείαν μεταβήσεται ἢ οὔ (Ἴδε τὸν κύριον τοῦ ὡροσκόπου — πρὸ τοῦ μεταστῆναι).
Εἰ δὲ ἐρωτηθῇς περὶ δούλου· ἄρα ἀγορασθήσεται ἢ οὔ (Ἴδε τὸν κύριον τοῦ ὡροσκόπου — ἀγορασθήσεται).
Εἰ δὲ ἐρωτηθῇς περὶ δούλου· ἄρα πραθήσεται ἢ οὔ (Ἴδε τὸν κύριον τοῦ ὡροσκόπου — ἢ τοῦ θ' πραθήσεται).
Εἰ δὲ ἐρωτηθῇς παρά τινος ἐπιζητοῦντός τινα δουλεύειν αὐτῷ (Ποίησον τὸν μὲν ὡροσκόπον τῷ ἐρωτῶντι — κατ' ἐκείνας ἀποτέλεσον).
In margine. Περὶ ἀρρωστίας λέγει καί τις σοφὸς ὅτι λάβε ἀπὸ τῆς μοίρας — ταχέως ὑγιανεῖ. — Cf. cod. Rom. 2, f. 58ᵛ, cap. ρμε'.
Ibidem. Περὶ δὲ ἀρρώστου λέγει ὁ Δωρόθεος ὅτι τὰ μὲν σώματα οἱ ἀρχαῖοι — φρενιτιᾶν τὸν ἄρρωστον.
Ibidem. Περὶ ἀρρώστου (Τὸ εὑρεθῆναι τὸν κύριον — σημασίαν, ἐσημειώθη ἐνταῦθα).

F. 74ᵛ. Περὶ τοῦ εἰ ἐρωτηθῇς περὶ γαμικοῦ συναλλάγματος (Χάριν ἐπιβεβαιώσεως λαμβάνομεν — εἰ δὲ γυνή, ἄνδρα).
Περὶ τοῦ ἑβδόμου τόπου.
ιζ'. Περὶ γαμικοῦ συναλλάγματος, γίνεται ἢ οὐ γίνεται, εἶπεν ὁ Μασάλλα (Εἰ ἐρωτηθῇς περὶ γαμικοῦ συναλλάγματος — βλαβήσονται ἀμφότεροι). Cum notis interlinearibus.
In margine. Ἄλλως (Ἀφροδίτη καὶ Ζεὺς ἀλλήλοις σχηματιζόμενοι — πεπορνευκέναι λέγε).
Ibidem. Ἄλλως (Ὁ ἀναλογῶν ἀστήρ — τὰ μέλλοντα δηλοῦσι).
Ibidem. Περὶ δὲ τοῦ, εἴ ἐστι γυνὴ χρησιμωτάτη — ἐστὶ πόρνη.
Ibidem. Περὶ συνελεύσεως ἀνδρὸς καὶ γυναικός (Τῆς Σελήνης οὔσης — ἐπὶ τῶν αὐτῶν γυναικῶν).
Ibidem. Ἐὰν ἐρωτηθῇς περὶ γυναικός, εἰ ἔχει φίλον (Λάβε τὸν φίλον ἀπὸ τοῦ Διός — ἔχει φίλον).
Ibidem. Τοῦ Ἀπομάσαρ <περὶ συνελεύσεως ἀνδρὸς καὶ γυνοικός> (Σὺν τῷ κυρίῳ τοῦ ὡροσκόπου — καὶ τῆς Σελήνης).

F. 75. ιη'. Περὶ γυναικὸς ἐξελθούσης ἐκ τοῦ οἴκου τοῦ ἀνδρὸς αὐτῆς, εἰ ὑποστρέψει (Εἰ ἐρωτηθῇς περὶ γυναικὸς ἐξελθούσης — τὴν ἐξέλευσιν αὐτῆς). — Cf. cod. Rom. 2, f. 30ᵛ, cap. ρδ'.
ιθ'. Περὶ μάχης μεταξὺ δύο τινῶν (Εἰ ἐρωτηθῇς περὶ μάχης — ὕπαυγον ὄντα, σωθήσεται).
In margine sine titulo. Ὅτε τύχῃ ἐν γ' ὡροσκόπος, οἶκος Ἀφροδίτης καὶ ὁ Ζεὺς ἐν αὐτῇ — ὑπὸ πολλοῦ οἴστρου.
Ibidem. Περὶ γυναικός, εἰ ἐστὶ ἤδη ἐφθαρμένη, εἰ ἐρωτηθῇς (Ἴδε τὸν ὡροσκόπον — ἔστι παρθένος). — Cf. cod. Rom. 2, f. 57ᵛ, cap. ρλδ'.

But if a slave asks you: will he pass to another master or not (Look at the lord of the horoscope before the change).

If you are asked about a slave: whether he will be purchased or not (Look at the lord of the ascendant — he will be purchased).

If you are asked about a slave: whether he will be sold or not (Look at the lord of the ascendant or of the 9th — he will be sold).

If you are asked by someone seeking to have a certain person serve him (Make the ascendant belong to the questioner — judge according to those [rules]).

In the margin. Concerning illness, a certain wise man says: take from the degree — he will quickly recover. Cf. cod. Rom. 2, f. 58, chapter 145.

Ibid. Concerning the sick person, Dorotheus says that the ancients [considered] the bodies — the sick person to be delirious.

Ibid. Concerning the sick person (The finding of the lord — signif- significance, it was noted here).

F. 74. On whether, if you are asked about a marriage contract (On account of we receive confirmation — but if a woman, a husband).

Concerning the seventh place.

VII. On the marriage contract, whether it takes place or not, said Māshāʾallāh (If you are asked about a marriage contract — both will be harmed). With interlinear notes.

In the margin. Otherwise (Venus and Jupiter forming an aspect with each other — say that she has been a prostitute).

Ibidem. Otherwise (The corresponding star indicates future events).

Ibidem. Concerning whether a woman is most useful — she is a prostitute. Ibidem. On the union of a man and a woman (The Moon being in the same signs of women).

Ibidem. If you are asked about a woman, whether she has a lover (Take the lover from Jupiter — she has a lover).

Ibidem. Of Abū Maʿshar <on the union of a man and a woman> (Together with the lord of the horoscope - and of the Moon).

F. 75. 18. On a woman who has left the house of her husband, whether she will return (If you are asked about a woman who has left – her departure). - Cf. cod. Rom. 2, f. 30v, cap. 104.

19. On a fight between two persons (If you are asked about a fight, — being under the rays of the sun, he will be saved).

In the margin without a title. When the horoscope happens to be in the 3rd house, the house of Venus and Jupiter in it, under great frenzy.

Ibidem. On a woman, whether she has already been corrupted, if you are asked (Look at the horoscope — she is a virgin). - Cf. code Rom. 2, f. 57, cap. 134.

Ibidem. Εἰ ἐρωτηθῇς περὶ γυναικῶν ἁπλῶς (Λάβε τὴν σημαινομένην — ἀπὸ τοῦ ἑβδόμου τόπου).
Ibidem. Περὶ ἀνδρὸς καὶ γυναικὸς εἰ συνεγένοντο ἢ οὐ (Εἰ ἐρωτηθῇς περὶ τούτων — οὐ συνεγένοντο). = Ibid., f. 66ᵛ, cap. ρϛς'.
Ibidem. Εἶπεν ὁ Μασάλλα ὡς ὅτε γένηται συνουσία — πλειόνων.
Ibidem sine titulo. Γίνωσκε ὅτι ὁ Ζεὺς ὅτε ἐφορᾷ τὴν Ἀφροδίτην — κατὰ τοὺς νομίμους γάμους.
Ibidem. Περὶ γυναικός, εἰς ἐστὶ ἐφθαρμένη (Ἴδε τὴν Σελήνην καὶ τὸν ὡροσκόπον — ὁρᾷ αὐτήν...). Finis desideratur.

F. 75ᵛ. κ'. Περὶ κριτηρίων καὶ ἐγκλήσεων καὶ νίκης καὶ ἥττης (Ἐπισκεπτέον δὲ τὰ περὶ κριτηρίων — ἀγαθοποιῶν δὲ δικαίως).
In margine. Εἶπεν ὁ Ἀπομάσαρ ὅτι ὅτε ... ὅτι ὁ ἀντίδικος τοῦ ἐρωτῶντος — ἀλλ' οὖν ὑψωθήσεται.
Ibidem. Εἰ δὲ ἐρωτηθῇς περὶ ἐχθρῶν ἁπλῶς — ἀπὸ τοῦ ιβ' τόπου.
Ibidem. Περὶ γαμικοῦ συναλλάγματος (Λέγει ὁ Ἀπομάσαρ· ἴδε τὸν Ἥλιον καὶ τὴν Ἀφροδίτην — ποιεῖ τὴν συναφήν).

F. 76. Εστι δὲ καὶ ἕτερος τρόπος λαμβανόμενος ἐπὶ τοῖς κριτηρίοις χωρὶς τοῦ δ' κέντρου οὕτως (Σελήνη γὰρ αὐξανομένη λαμβάνεται — δικαίως ἐγκαλῶν νικήσει).
Ἐκκείσθω δὲ καὶ τὰ ἐκ τῶν ἐπῶν [ἐπὶ cod.] τοῦ Δωροθέου μεταφρασθέντα οὕτως (Ἔστω ὁ κατηγορῶν ὁ ὡροσκόπος — ἰσχυρότερος νικήσει τὸν ταπεινότερον). Edetur in appendice.
In margine. Εἰ ἐρωτηθῇς παρά τινος, εἰ ἀσελγήσει τῇ νυκτὶ ἢ οὔ (Ἴδε καὶ εἰ ὁρᾷ ἡ Ἀφροδίτη — τοῦ ὡροσκόπου τὴν Ἀφροδίτην).
Ibidem sine titulo. [Initium desideratur] (... ὁ Κρόνος ἔστι καὶ ἅμος [?] ... ὑπαρὰ μὴ οὖσα, χρήσιμος — συσχηματισθῶσι καὶ οἱ δύο ἀστέρες).
Ibidem sine titulo. Ἐν ταῖς περὶ συνουσίας ἐρωτήσεσι ὁ Ζεὺς βλέπων — τὴν συνουσίαν.
Ibidem. Εἰ ἐρωτηθῇς περὶ γυναικός· ἄρα ἔχει ἐν τῇ ψυχῇ αὐτῆς ἀγάπην πρὸς τὸν δεῖνα (Ἴδε τὸν κύριον — τὴν ἀγάπην δηλοῖ). = Cod. Venet. 7, f. 164ᵛ, cap. σζ'.
Ibidem. Εἰ ἐρωτηθῇς περὶ γυναικός, ἐὰν δυναται [*sic*] τις ἑνωθῆναι αὐτῇ χωρὶς συζύγου (Ἴδε τὸν ὡροσκόπον — πρὸς τὸν ἄνδρα). = Ibid., cap. ση'. Edetur in appendice.
Ibidem. Εἰ ἐρωτηθῇς περὶ δύο γυναικῶν ἢ παλλακίδων ὡς ὁποία ἐκ τούτων ἀγαπήσει τὸν κύριον αὐτῶν πλέον (Λάβε τὴν μὲν ἐρωτήσασαν — τὸν κύριον αὐτῆς). = Ibid., cap. σϛ'. Edetur in appendice.

Ibidem. If you are asked about women in general (Take the significatrix — from the seventh place).

Ibidem. On a man and a woman, whether they have had intercourse or not (If you are asked about these, they have not had intercourse). Ibid., f. 66, cap. 166.

Ibidem. Māshāʾallāh said that when intercourse of several persons takes place.

In the same place, without a title. Γίνωσκε ὅτι ὁ Ζεὺς ὅτε ἐφορᾶ τήν Αφρο- according to legal marriages.

In the same place. Περί γυναικός, εἰς ἐστὶ ἐφθαρμένη (ίδε τὴν Σελήνην καὶ τὸν ὡροσκόπον - δρᾶ αὐτήν ...). The ending is missing.

F. 75. 20. Περὶ κριτηρίων καὶ ἐγκλήσεων καὶ νίκης καὶ ἥττης (Επισκεπτέον δὲ τὰ περὶ κριτηρίων - ἀγαθοποιών δὲ δικαίως).

In the margin. Abū Maʿshar said that when ... that the adversary of the questioner — but indeed he shall be exalted.

Ibid. If you are asked concerning enemies simply, [from] the — from the 12th house.

Ibid. Concerning a marriage contract (Abū Maʿshar says: observe the Sun and Venus — it makes the conjunction).

F. 76. There is also another method taken in judicial matters without the 4th angle, as follows (For the Moon waxing is taken — the one justly accusing shall prevail).

Let there also be set forth what has been translated from the verses [epic poems in cod.] of Dorotheus, as follows (Let the accuser be the horoscope — the stronger shall overcome the weaker). To be published in the appendix. In the margin. If you are asked by someone whether he will commit lewdness in the night or not (Observe also whether Venus acts — Venus of the horoscope).

Ibid. without title. [The beginning is missing] (... Saturn is and also barren [?] ... not being unclean, useful — the two stars are configured together).

Ibid. without title. In questions concerning intercourse, Jupiter beholding the intercourse.

Ibid. If you are asked concerning a woman: whether she has in her soul love toward a certain person (Observe the lord — signifies love)). Cf. Cod. Venet. 7, f. 164v, cap. 6.

Ibid. If you are asked concerning a woman, whether someone is able [sic] to unite with her without her husband (Observe the horoscope — toward the man). = Ibid., cap. 208. To be published in the appendix. Ibid. If you are asked concerning two women or concubines, which of them will love their master more (Take the one who asked about her master). Ibid., cap. 206. To be published in the appendix.

Ibidem. Εἰ ἐρωτηθῇς παρὰ ἀνδρὸς εἰ ἀγαπήσει ἡ γυνὴ ἕτερον (Ἴδε τὸν κύριον τοῦ ὡροσκόπου — φιλία). = Ibid., cap. σε'. Edetur in appendice.

Ibidem. Εἰ βούλει γνῶναι ἐὰν συνηνώθη ὁ ἀνὴρ γυναικὶ ἐν νυκτὶ ἢ οὔ (Ἴδε τὴν Ἀφροδίτην καὶ ἐάν — ...). Finis deest.

F. 76v. Ἐὰν δὲ χρηματική ἐστιν ἡ δίκη, οὕτως δεῖ σκοπεῖν (Σελήνη αὐξιφωτοῦσα ἔστω — ἀλλήλων οἱ μαχόμενοι).

In margine. Περὶ γαμικοῦ συναλλάγματος λέγει ὁ σοφώτατος Κίντης [= Al-Kindî] (Ἴδε τὸν κύριον τοῦ ὡροσκόπου — ὅτι οὐ γενήσεται).

F. 77. κα'. Περὶ πράσεως καὶ ἀγορασίας (Εἰ ἐρωτηθῇς περὶ πράσεως — λάβε τὸ τίμημα). Cum brevibus notis marginalibus.

In margine. Περὶ χρέους ἐὰν ἐρώτησις γένηται καὶ εὑρεθῇ — τῷ ἐνάγοντι.

Ibidem. Εἰ ἐρωτηθῇς περὶ πράγματος, πράξεται ἢ οὔ, μὴ γινωσκομένου τοῦ ἀγοραστοῦ (Ἴδε τὸν κύριον τοῦ ὡροσκόπου — ὠφεληθήσεται ἀποδοὺς τὸ πρᾶγμα).

Ibidem. Ἐὰν ἐρωτηθῇς περὶ ἀγορᾶς πράγματός τινος, εἰ συμφέρει (Ἴδε τὸν κύριον — τοῦ ἀγορασθέντος, εἰ ὁ δοὺς ...). Finis desideratur.

Ibidem. Ὅτε ἀγορασθῇ τι εἶδος τῆς Σελήνης οὔσης μεταξύ — πραθήσεται καὶ εὐώνως.

F. 77v. κβ'. Περὶ φυγάδος εἰ ἐπισχεθήσεται ἢ οὔ (Εἰ ἐρωτηθῇς ἐπισχεθήσεται ἄρα ὁ φυγάς — ἀποδημήσας καθέξει τοῦτον).

κγ'. Περὶ δραπετῶν ἕτερα διάφορα· Δωροθέου καὶ ἑτέρων σοφῶν (Φησὶν ὁ Δωρόθεος· οὕτως γνωσόμεθα τὸν μὲν δραπέτην — ἐκ τῶν τοῦ Δωροθέου ἐπῶν μεταπέφρασται). Edetur in appendice.

In margine. Τοῦ Ἀπομάσαρ περὶ φυγάδος (Ἐὰν εὕρῃς τὴν Σελήνην συνάπτουσαν τῷ Διί — καὶ μᾶλλον ἐὰν ἀναποδίζει [*sic*]). = Cod. Rom. 2. f. 22v, cap. οβ'.

Ibidem sine titulo. Ὅτι ἡ Σελήνη ὕπαυγος οὖσα — τοῖς δραπέταις διὰ τὸ λαθεῖν.

Ibidem sine titulo. Ὅτι ἐν συνόδῳ καὶ πανσελήνῳ ὀλεθριώτερα τὰ τῶν κακοποιῶν σχήματα — οὐχ εὑρίσκονται μέν, ἀπόλλυνται δέ.

Ibidem. Περὶ τοῦ εἰδέναι, ὁ φυγὰς ἐν ᾧ τόπῳ ἦν ἢ ἐξῆλθεν ἐκεῖνος (Ἐὰν συσχηματίζεται [*sic*] ἡ Σελήνη μετὰ ἀστέρος — εἰς τὸν δεσπότην αὐτοῦ).

Ibidem sine titulo. ... τὸν ζ' καὶ τὸν κ' τοῦ η' καὶ εἰ συσχηματίζουσι — πρὸς τὸν Ἥλιον εὑρεθήσεται πλὴν νεκρός. Initium mutilum.

Ibidem. Περὶ τοῦ εἰ εὐδωθήσεται ὁ φυγάς (Ὅταν συσχηματί-

Ibid. If you are asked by a man whether his wife will love another (see the lord of the horoscope for affection). Ibid., cap. σε'.

It will be published in the appendix.

Ibid. If you wish to know whether a man was united with a woman in the night or not (see Venus and if — ...). End is missing. F. 76v. But if the lawsuit is of a financial nature, one must examine it thus (let the Moon be waxing, the contending parties with one another).

In the margin. Concerning the marriage contract, the most wise Kintes |= Al-Kindi) says (See the lord of the horoscope – that it will not come to pass).

F. 77. 21st. On selling and buying (If you are asked about a sale — take the price). With brief marginal notes.

In the margin. Concerning debt, if a question arises and it is found in favor of the plaintiff.

Ibid. If you are asked about a matter, whether it will be transacted or not, when the buyer is unknown (See the lord of the horoscope — he will benefit by returning the goods).

Ibid. If you are asked about the purchase of some matter, whether it is advantageous (see the lord of the purchased item, if the one who gave it ...). The end is wanting.

Ibidem. When something is purchased while the Moon is in between, it will be sold and at a low price.

G. 77. 22. On a fugitive, whether he will be detained or not (If you are asked whether the fugitive will be detained — one who has gone abroad will hold him).

23. On runaways, other various texts of Dorotheus and other wise men (Dorotheus says: thus we shall know the runaway — translated from the verses of Dorotheus). Edetur in appendice.

In the margin. From Abu Ma'shar on the fugitive (If you find the Moon in conjunction with Jupiter, and especially if it is retrograde [sic]). = Cod. Rom. 2. f. 22v, cap. οβ'.

Ibid. without title. That the Moon, being under the rays – to the deeds

to the deeds on account of being hidden.

Ibid. without title. That at new moon and full moon the configurations of the malefics are more destructive — they are not found, but are destroyed.

Ibid. On knowing in what place the fugitive was or from which he departed (If the Moon is in aspect [sic] with a star — to its lord).

Ibid. without title. ... the 7th and the 20th of the 8th, and if they are in aspect with the Sun, he will be found but dead. Beginning mutilated.

Ibid. On whether the fugitive will be recovered (When the lord of the horoscope is in aspect —

ζεται ὁ κύριος τοῦ ὡροσκόπου — οἱ τοιοῦτοι ἀστέρες ἔχουσι).
Alius parvus tractatus, qui idem de fugitivis est, margini inscriptus, totus fere deletus est.

F. 78. In margine. Εἰ βούλει γνῶναι περὶ τοῦ φυγάδος, εἰ ὑποστρέψει (Ἴδε τὸν κύριον τοῦ ὡροσκόπου — εἰς τὸν δεσπότην αὐτοῦ ὑποστρέψει). = Cod. Rom. 2, f. 22ᵛ, cap. ογ'.

F. 79. Ἐκκείσθω δὲ καὶ παρὰ τῶν εἰρημένων καὶ ἐκ τῶν συναγωγῶν τοῦ Νικαέως Πρωταγόρου (Φησὶ γὰρ οὕτως ἐὰν εὑρεθῇ ὁ οἰκοδεσπότης — παραποταμίους καὶ ἐλώδεις). [Ex Hephaest., III, 37]. Editum *Catal.*, IV, 150-151, 7.

F. 79ᵛ. Τινὲς δὲ καὶ τὰ κέντρα ἐπιμέρισαν [*sic*] οὕτως (Τὸ μὲν δῦνον τῷ φεύγοντι — τῷ ἀναπτήσαντι).
Τινὲς δὲ πάλιν οὕτως ἀπονέμουσι (Τὴν μὲν Σελήνην καὶ τὸν ὡροσκόπον — διά τε γῆς καὶ θαλάσσης).

F. 80ᵛ. κδ'. Περὶ κλοπῆς εἰ εὑρίσκεται (Εἰ ἐρωτηθῇς περὶ κλοπῆς — εὑρεθήσεται τὸ κλαπέν). — Cf. cod. Rom. 2, f. 16ᵛ, cap. μ'.
In margine. Εἰ βούλει γνῶναι, εἰ ἀληθεύει ὁ λέγων, ἀπόλλυται τόδε (Ἴδε τὸν μεσουρανοῦντα ἀστέρα — ψεύδεται).
Ibidem. Ὅτι εἰ ὁ κύριος τῆς Σελήνης ὁρᾷ τὴν Σελήνην — ἀπολήψεται τὸ ἴδιον.
Ibidem. Περὶ κλοπῆς λέγει ὁ Ἀπομάσαρ (Ἐὰν ὁ κύριος τοῦ ὡροσκόπου — εἶναι τὸ κλαπὲν μαρτυρῶν).

F. 81ᵛ. κε'. <Dorothei> Περὶ ἀπωλείας, εἰ εὑρίσκεται, καὶ ἄλλως· καὶ τί τὸ ἀπολεσθὲν καὶ ποῦ παρετέθη· τίς ὁ κλέπτης καὶ ἕτερα διάφορα (Ἐὰν τὰ φῶτα ἀλλήλων τριγωνίζῃ — οὐκέτι εὑρίσκεται). = Cod. Venet. 6, f. 150, c. λ'.
In margine. Περὶ τοῦ γνῶναι τὸ κλαπὲν εἶδος (Ἴδε τὸν κύριον τοῦ ὡροσκόπου — εἶναι τὸ κλαπέν). Cf. Catal. Rom. 2, f. 18, cap. μδ'.
Ibidem. Ἰνδός τις σοφὸς λεγόμενος Παρζζόμχορ εἶπε· ιβ' εἰσὶ σημασίαι τῆς εὑρέσεως τοῦ κλέμματος — ὅτε συνάπτει ἡ Σελήνη τῷ κυρίῳ τοῦ ὡροσκόπου.

F. 82. Ἄλλη σκέψις (Ἔστω ὁ μὲν ὡροσκόπος τὸ κλαπέν — σκοπεῖν). = Cod. Venet. 6, f. 150ᵛ.
In margine. Λέγουσι δέ τινες ὅτι· ἴδε τὸν κύριον τοῦ ὡροσκόπου — τὸ κλαπὲν εἶδος κεῖται.
Ibidem. Ἀλλὰ καὶ περὶ τοῦ κλέπτου λέγουσιν οὕτως (Ἴδε τὸν ὡροσκόπον — πωλῶν καὶ ἀγοράζων). = Cod. Rom. 2, f. 18, cap. με'.
Ibidem. Ἀλλὰ καὶ περὶ τοῦ γνῶναι τὸν ἀριθμὸν τῶν κλαπέντων εἰδῶν λέγουσιν οὕτως (Ἐὰν ὡροσκοπῇ Ἥλιος — Ἰχθύες ἀναρίθμητος). Cf. ibid., f. 18, cap. μς'.

such stars have). — such stars have).

Another small treatise, which likewise concerns fugitives, inscribed in the margin, is almost entirely deleted.

F. 78. In the margin. If you wish to know about the fugitive, whether he will return

(See the lord of the horoscope — to his master will return). . Cod. Rom. 2, f. 22, chap. o'.

F. 79. Let there also be set forth from among those mentioned and from the collections

of Protagoras of Nicaea (For he says thus: if the oikodespotēs those dwelling by rivers and in marshes). [Ex Hephaest., III, 37. Editum Catal., IV, 150-151, 7.

F. 79[4]. But some also distributed the centers thus (The setting one to the fugitive, to the one who has fled).

Some, on the other hand, assign it thus (the Moon and the horoscope through both land and sea).

G. 80. 24. On theft, whether it is found (If you are asked about theft of the the stolen item will be found). Cf. cod. Rom. 2, f. 16v, chap. m.

In the margin. If you wish to know whether the one speaking is telling the truth, [it/he] is destroyed/lost

this (See the star culminating – it lies).

Ibid. "That if the lord of the Moon looks upon the Moon,

he will receive what is his own.

Ibid. On theft, Albumasar says (If the lord of the horoscope is witnessing the stolen thing).

F.814. 25. < Dorotheus> On loss, whether it is found, and otherwise; and what was lost and where it was placed; who the thief is and other various matters (If the luminaries trine each other, it is no longer found tai). Cod. It comes 6, f. 150, c. A'.

In the margin. On knowing the stolen object (Look at the lord of the horoscope · to find the stolen object). Cf. Catal. Rom. 2, f. 18, chap. md'.

Ibid. A certain Indian sage called Parizomchor said: there are 12 signs for finding the theft when the Moon joins the lord of the horoscope.

Γ. 82. "Another consideration (Let the Ascendant be the stolen [thing] sko-πεῖν).= Cod. Venet. 6, f. 150%.

nIn margine. They say that you saw the master of the beauty where the stolen item is lying.

Ibid. They also speak thus concerning the thief (See the horoscope — buying and selling). Cod. Rom. 2, f. 18, cap. με'.

Ibidem. Also concerning knowing the number of stolen items, they speak as follows (If the Sun is on the horoscope — Pisces uncountable). Cf. ibid., f. 18, cap. μς'.

Ibidem. Περὶ τοῦ γνῶναι τὸ ὄνομα τοῦ κλέπτου (Στῆσον τὸν ὡροσκόπον — ὄνομα προφήτου). = Ibid., cap. μζ'.

F. 82v. Τί τὸ ἀπολεσθέν (Σελήνη ὁρίοις Κρόνου οὖσα — ἓν μόνον ἀπόλλυται). = Cf. cod. Venet. 6, f. 151, cap. λα'.

In margine. Περὶ τοῦ ποῦ ἐστιν ὁ κλέπτης, ἴσθι καὶ τοῦτο — πωλῶν καὶ ἀγοράζων. Confer supra f. 82.

Ibidem. Περὶ κλοπῆς ἱματίων (Ἐὰν ἐρωτηθῇς, ποδαπὸν ἦν τὸ κλαπὲν ἱμάτιον — ἢ καμελάνας [*sic*]). = Cod. Rom. 2, f. 19, cap. νβ'.

Ibidem. Καὶ ἄλλως (Εἰ ὡροσκοπεῖ κατὰ τὸν καιρὸν τῆς ἐρωτήσεως — τῶν τιμίων εἰδῶν). = Ibid., f. 18v, cap. μη'.

F. 83. In margine. Σοφός τις ἐρωτηθεὶς παρά τινος γυναικὸς περὶ ἀπωλείας ζώσματος, ἐκρατήθη ὕψωμα καὶ εὑρέθη ὡροσκόπος — ὁ Στάχυς.

F. 83v. Τίς ὁ κλέπτης (Ἐὰν τὸν ὡροσκόπον — λέγε τὸν κλέπτην). = Cod. Venet. 6, f. 151v, cap. λβ'.

Τὴν τοῦ κλέπτου μορφὴν καὶ ἰδέαν ἐκ τῶν ἀστέρων γνωσόμεθα (Καὶ πρῶτον μὲν καὶ προηγουμένως — μορφὴν καὶ ἰδέαν). = Ibidem.

Περὶ τῆς ἰδέας τῶν κλεπτῶν (Ἐὰν ὁ τοῦ Διὸς ἀστὴρ — ἐκλάπη, ἀλλὰ κρύπτεται). = Ibid., cap. λγ'.

In margine. Περὶ τοῦ γνῶναι τὸν κλέπτην καὶ ἄλλως (Εἰ ὁ ὡροσκόπος ἐστὶ δίσσωμον ζῴδιον — δύσκολον σημαίνει τὴν εὕρεσιν). = Cod. Rom. 2, f. 18v, cap. μθ'.

Ibidem. Περὶ τῆς τῶν κλεπτῶν ἰδέας ἀπὸ Σαρακηνικοῦ μεταβληθέν (Κρόνος δηλοῖ μεγαλοκεφάλους — μείζονα ἔχοντας).

Ibidem. Ἄλλοι δὲ προηγουμένως λέγουσιν ἐκ τοῦ ὄντος ἀστέρος — τοῦ ὡροσκόπου.

F. 84. In margine sine titulo. Τὸν σημαίνοντα ἀστέρα τὸν κλέπτην — κακοποιοὶ δὲ δοῦλον.

Ibidem. Παρεξεβλήθησαν ἀπὸ Σαρακηνικῆς βίβλου περὶ τῆς ἰδέας τοῦ κλέπτου ταῦτα (Εἰ βούλει γνῶναι τὴν ἰδέαν — μελίχρως καὶ ἰσχνόσαρκος). = Cod. Rom. 2, f. 17v, cap. μβ'.

F. 84v. In margine. Περὶ τοῦ γνῶναι ἐν ποίῳ τόπῳ τοῦ σώματος ἔχει ὁ κλέψας σημεῖον (Ἴδε τὸν ὡροσκόπον — ἐπὶ τῶν ποδῶν). = Ibid., f. 19, cap. να'.

F. 85v. Τίνι τρόπῳ ἀπώλετο (Ἐὰν ὁ Κρόνος μαρτυρῇ — διὰ πανουργίας). = Cod. Venet. 6, f. 152v, cap. λδ'.

κς'. Περὶ κοινωνίας (Εἰ ἐρωτηθῇς περὶ κοινωνίας — μέχρι θανάτου οὐ χωρισθήσονται).

In margine sine titulo. Δύο προκειμένων σοι σκοπῶν, εἰ βούλει γνῶναι ποῖόν σοι συμφερότερον ἐστιν — ἐστί σοι συμφερότερον.

Ibidem. Concerning knowing the name of the thief (Set the horoscope in horoscope the name of a prophet). — Ibid., cap. μζ.

F. 82. What is the lost thing (The Moon being in the terms of Saturn — one is lost). [redacted]ly — Cf. cod. Venet. 6, f. 151, cap. λα'.

In the margin. Concerning where the thief is, know this also — selling and buying. Cf. above f. 82.

Ibidem. Concerning the theft of garments (If you are asked, what kind was the stolen garment — or camel-hair [sic]). = Cod. Rom. 2, f. 19, [redacted]

cap. νβ'.

Ibidem. And otherwise (If [a sign] is ascending at the time of the question of the question — of the honorable kinds). Ibid., f. 18°, cap. 48.

F. 83. In the margin. A certain wise man, having been asked by a woman concerning the loss of a girdle, the exaltation was taken and the ascendant was found — S[redacted]ca.

F. 83. Who is the thief (If the ascendant name the thief). [redacted] Cod. Venet. 6, f. 151', cap. 32.

We shall learn the form and appearance of the thief from the stars (And first and foremost the form and appearance). Ibid.

Concerning the appearance of thieves (If the star of Jupiter was stolen, but is hidden). = Ibid., cap. 33.

In the margin. On knowing the thief by another method (If the horoscope is a bicorporeal sign – it signifies that the discovery will be difficult). Cod. Rom. 2, f. 18v, cap. μθ'.

Ibidem. About the stolen idea from Saracenicunmutated (Saturn means big-headed - having a major).nIbidem. But others previously say of the being star-nros - the astrologer.

F. 84. In margine sine titulo. The auspicious star is a thief, but evil-doers enslave him.

Ibidem. They were misinterpreted from the Saracenic Bible about the idea of theft (Ei voulei gnonai teinn ideann melichros ke ischnosarkos). Cod. Rom. 2, f. 17v, cap. mv'.

nF. 84'. In margine. About knowing in which part of the body he has stolen a mark (See the fortune teller on the feet).nIbid., f. [redacted] 19, chap. va'.

F. 85. In what manner did he perish (If Saturn bears witness through trickery through villainy). ===Cod. Venet. 6, f. 152°, cap. Ad'.

26. On partnership (If you are asked concerning a partnership [redacted] until until death they shall not be separated).

In margine sine titulo. Given two objectives before you, if you wish to know which is more advantageous for you — [redacted] more advantageous for you.

F. 86. κζ'. Περὶ τοῦ εἰ θελήσει τις ἀπελθεῖν εἰς τινὰ καὶ ἐρωτήσει σε· ἄρα εὑρήσει αὐτὸν ἢ οὔ (Εἰ ἐρωτηθῇς παρά τινος βουλομένου — οὐχ εὑρήσει αὐτόν).
κη'. Περὶ πολέμου (Εἰ ἐρωτηθῇς παρὰ στρατηγοῦ — ἀφελῆ εἶναι καὶ καὶ δηλόν [*sic*]).
In margine. Τὸν Μασάλλα ἠρώτησεν ὁ Μασάλλα [*sic*] (Τὸ τοιοῦτον ἐξέθετο θεμάτιον — Ζήτ<ει> ἐκεῖθεν).
Ibidem. Ἰουδαίου τοῦ Ἠλιῶν [Elioun?] ἐπὶ ἐρωτήσεως γενομένης περὶ πολέμου (Ἐὰν ἡ Σελήνη εὑρεθῇ — αἰχμαλωτισθήσονται).
Ibidem. Περὶ πολέμου ζήτει καὶ ἄλλως (Εἰς τὸν περὶ πράξεως ι' τόπον – σχηματισμῶν τῶν ἀστέρων).
Ibidem. ... ἐν ᾧ τόπῳ ἐστὶν ὁ Ἄρης — τοῦ τοιούτου σοφοῦ Μασάλλα. Titulus et initium perierunt.
Ibidem. <Περὶ πολέμου> (Σκόπει δὲ καὶ τὸν κλῆρον τῆς Τύχης – ἡττηθήσεται ὁ ἀντιστρατευόμενος).

F. 86v. In margine. Περὶ λόχου καὶ ἐνέδρας (Ἐάν τις ... — καὶ μηχανῆς ἐνεχόμενος).
Ibidem. Ἄλλως (Ἔστω ὁ Ἑρμῆς σὺν τῇ Σελήνῃ — ἐπὶ τοὺς κυρίους αὐτῶν).
Ibidem. <Theophili> Πότε γενήσεται πόλεμος (Ἐὰν τὰ φῶτα ἀλλήλων — οὐ γενήσεται πόλεμος). = Cod. Rom. 7, f. 126, cap. ιδ'.

F. 87. In margine. Λέγει ὁ Δωρόθεος ὅτι ἐπὶ καταρχῆς πολέμου — ἔχει ἐν τῷ μεσουρανήματι.
Ibidem. Περὶ ἀντιδίκων ἢ τινῶν δύο ἐχθραινομένων λέγει ὁ Ἀπομάσαρ ὡς εἰ εὑρεθῇ ὁ κύριος — εἰρηνεύσουσί ποτε.
Ibidem. Μυστήριον τοῦ Ἀπομάσαρ (Ὁ κύριος τοῦ ὡροσκόπου — ὡς λέγει ὁ Ἀπομάσαρ). Agitur de bello.
Ibidem. <Theophili> Πότε γενήσεται πόλεμος (Τὰ μεταξὺ τῆς Σελήνης — γίνεται ὁ πόλεμος). = Cod. Rom. 7, f. 126v, cap. ιε'. Cf. infra f. 88.
Ibidem. Πολὺς ἢ ὀλίγος ὁ στρατός (Ἀπὸ τῆς μοίρας τῆς Σελήνης — συναχθεὶς ἀριθμός). = Ibid., cap. ις'.
Ibidem. Ἐν ποίῳ τόπῳ γενήσεται πόλεμος (Ἐν ταῖς πολεμικαῖς καταρχαῖς — καὶ συνδένδρῳ τόπῳ). — Ibid., f. 125, cap. ιγ'.

F. 87v. κθ'. Περὶ πολέμου καὶ ἄλλως· Ἰουλιανοῦ Λαοδικέως (Πολέμου δὲ ὄντος — προσώπου). Cf. cod. Rom. 2, f. 113v. Ed. Cumont, *Catal.*, V, 1, p. 183.
In margine sine titulo. <Theophili> Ὅταν πυνθάνωνταί σου περὶ δύο στρατοπέδων — καὶ σχηματογραφίαν. — Cod. Rom. 7, f. 126v, capp. ιη', ιθ'.
Ibidem. Περὶ καταρχῶν πολεμικῶν (Ὅταν τις εἰς πόλεμον

F. 86. 27. On whether someone wishes to go to a certain person and asks you whether he will find him or not (If you are asked by someone who wishes nou [redacted] he will not find him).

28. On War (If you are asked by a general — to be simple and clear (sic).

In the margin. Massalla asked Massalla [sic] (Such a theme was set forth — Seek it there).

Ibidem. Of the Jew Elioun [Elioun?] upon a question that arose concerning war (If the Moon is found [redacted] αἰχμαλω they will be taken captive).

Ibidem. Concerning war, seek also otherwise (Into the tenth place of the [redacted]ctions of the configurations of the stars).

Ibidem. ... in which place the Mars of [redacted] such a wise man Māshā'allāh is. The title and beginning are lost.

Ibidem. "Concerning wars (Consider also the Lot of Fortune — [redacted] the one who fights against him will be defeated).

F. 86. In the margin. Concerning ambush and treachery (If someone [redacted] and by machi- being held by it).

Ibidem. Otherwise (Let Mercury be with the Moon — [redacted] upon the their lords).

Ibidem. <Theophili> When will war occur (If the lights of one another — war will not occur). Cod. Rom. 7, f. 126, cap. id'.

F. 87. In the margin. Dorotheus says that at the beginning of war it has [something] in the [redacted] midheaven. Ibidem. Concerning adversaries or two persons in enmity, Albumasar says that if the lord is found — they will be at peace at some point. Ibidem. The mystery of Albumasar (The somewh[redacted] lord of the horoscope — as Albumasar says).

The subject is war. Ibidem. <Theophili> When will war occur (The things between the Moon — war occurs). Cod. Rom. 7, f. 126, cap. ue'. Cf. infra f. 88.

Ibidem. Whether the army is large or small (From the degree of the Moon — the num[redacted]er gathered together). H=Ibid., cap. ις'.

Ibidem. In what place will war occur (In the martial beginnings — and in a wooded place). — Ibid., f. 125, cap. ιγ'. F. 87. κθ'. On war and otherwise; of Julian of Laodicea (Of war — while I was [redacted] of a person). Cf. cod. Rom. 2, f. 113. Ed. Cumont, *Catal.*, V, 1, p. 183.

In the margin without title. <Theophilus> When they inquire of you concerning two armies [redacted] and the diagram. [redacted] Cod. Rom. 7, f. 126, chaps. 9, 10.

Ibid. On the beginnings of military matters ("When someone goes to war

ἐξέλθῃ — ἀποτελεστικαὶ κατασκευάσεις). = Cod. Venet. 6, f. 79, cap. ϛγ'.
Ibidem. Περὶ ἐπικηρύξεως (Ἐάν τις τῶν πολεμούντων — οὐκ ἐπιτεύξεται ὁ πρεσβεύων).

F. 88. λ'. Περὶ πολέμου ἄλλη σκέψις. Τοῦ αὐτοῦ (Πάλιν οἱ μὲν ἐπιόντες — ἐβράβευσαν ἑκατέροις). Cf. cod. Rom.. 2, f. 113. Ed. Cumont, l. c., p. 184 seq.
In margine. Πότε γίνεται πόλεμος (Βλέπε πόσ<α> ζῷ<δια> — ἢ μηνῶν γίνεται ὁ πόλεμος). = Cod. Rom. 7, f. 126ᵛ, cap. ιε'. Cf. supra f. 87.
Ibidem. Ὁ στρατὸς πολὺς ἢ ὀλίγος (Ἀπὸ τῶν μοιρῶν τῆς Σελήνης — τὸ πλῆθος ἢ πλεῖον). = Ibid., cap. ις'. Cf. supra ibidem.
Ibidem. Περὶ δούλου καὶ ἐνέδρου [l. δόλου καὶ ἐνέδρας] (Ὁ Κρόνος καὶ ἡ Σελήνη — τοὺς ἐπιστρατευομένους). = Ibid., cap. ιζ'. Cf. cod. Venet. 6, f. 79, cap. ϛδ'.
Ibidem. Δεῖ δὲ γινώσκειν καὶ τοῦτο· ἐκ μὲν τοῦ ὡροσκόπου — οὐ μὴ σφαλῇς.

F. 88ᵛ. In margine. Περὶ τοῦ τίς νικᾶ, ὁ [?] ἢ ὁ ἐναγόμενος (Ἐὰν εὑρεθῇ ὁ κύριος τοῦ ὡροσκόπου — κατὰ τὴν δύναμιν ἐκείνου λέγε).
Ibidem. Περὶ τοῦ εἰ μέλλουσι ἠργ.... ἐν τῇ μάχῃ (Ἴδε τὸν κύριον τοῦ ὡροσκόπου — ἀστέρι τῷ ὄντι ἐν κέντρῳ).
Ibidem. Εἰ δὲ οἱ ἀγαθοποιοὶ ἐπίκεντροι εὑρεθῶσιν — ἢ σῦ [*sic*] αὐτόν.

F. 89. λα'. Περὶ ἀναλύσεως πολέμου. Τοῦ αὐτοῦ Ἰουλιανοῦ (Τὸν δὲ χρόνον τῆς ἀναλύσεως — ἢ ἄνεσιν μαντεύονται). Cf. cod. Rom. 2, f. 114ᵛ. Ed. Cumont, *Catal.*, V, 1, p. 186.
In margine. Ὁ Ἀπομάσαρ μετὰ τὸ εἰπεῖν οὐκ ὀλίγα περὶ πολέμου, ὅσα καὶ οἱ λοιποὶ εἶπον, εἶπε καὶ τοῦτο — περὶ τοῦ ζ' καὶ τοῦ η'.
Ibidem. Τοῦ αὐτοῦ Ἀπομάσαρ· ἐρωτηθεὶς οὗτος, ἐὰν ὁ κύριος τοῦ ζ' — ὅπερ οὐκ ἀποδέχομαι.
Ibidem. Εἶπε καὶ τοῦτο ὁ Ἀπομάσαρ ὅτι, ἐὰν ἀπὸ τοῦ ὡροσκόπου — νικᾷ ὁ ἀντίδικος.

F. 89ᵛ. λβ'. Περὶ τινῶν ὑπὸ τῶν στρατιωτῶν ἀποστελλομένων (Εἰ ἐρωτηθῇς παρά τινος περὶ στρατιωτῶν — γενήσεται πόλεμος). Cf. cod. Rom. 2, f. 22, cap. ο'.
Περὶ τοῦ ὀγδόου τόπου.
λγ'. Περὶ ἀποδήμου εἰ ζῇ ἢ τέθνηκε (Εἰ ἐρωτηθῇς περὶ ἀποδήμου — πρόλεγε τὴν τελευτήν).
In margine. Ἐὰν ἐρωτηθῇς παρά τινος περὶ πόλεως μελλούσης — ἀπὸ τοῦ ζ'.

come out [redacted] astrological configurations). [redacted] Cod. It comes 6, f. 79, cap. ϛγ'.

Ibidem. On proclamation (If any of those at war [redacted] not the ambassador will succeed).

Γ.88. λ'. Another consideration on war. By the same author (Again, those who attacked a[redacted]bitrated between both sides). Cf. cod. Rom. 2, f. 113. Ed. Cumont, l. c., p. 184 seq.

In the margin. When does war occur (See how many days [redacted] or months the war lasts). Cod. Rom. 7, f. 126, cap. te'. Cf. supra f. 87.

Ibidem. Whether the army is large or small (From the degrees of the Moon, the multitude or the greater part). Ibid., cap. is'. Cf. supra ibid.

Ibid. On slave and ambush [1. On deceit and ambush] (Saturn and the Moon [redacted] the conscripts). = Ibid., chap. Iζ'. Cf. code It comes 6, f. 79, chap. ϛd'.

Ibidem. One must also know this: from the horoscope you will [redacted] not go wrong.

F. 88. In the margin. On who prevails, the [redacted] [?] or the one being summoned (If the lord of the horoscope is found — [redacted] according to the power of that one say).

Ibidem. Concerning whether they are about to be idle .... in the battle (Look at the lord of the horoscope [redacted] the star that is at the angle).

Ibidem. But if the benefics are found at the angles — or you [sic] him.

F.89. λα'. On the resolution of war. By the same Julianus (And the time of the resolution [redacted] or they prophesy a remission). Cf. cod. Rom. 2, f. 114v. Ed. Cumont, *Catal.*, V, 1, p. 186.

In the margin. Abū Maʿshar, after saying not a few things about war, as the others also said, said this as well [redacted] and of the 8th. Concerning the 7th

Ibid. Of the same Abū Maʿshar: when asked whether the lord of the 7th [redacted] which I do not accept.

Ibid. Abū Maʿshar also said this, that if from the horoscope [redacted] the opponent wins.

Γ. 89. 32. Concerning certain things sent by soldiers (If you are asked by someone concerning sol[redacted]ers – war will occur). Cf. cod. Rom. 2, f. 22, cap. 70.

Concerning the eighth place.

33. Concerning an absent person, whether he is alive or dead (If you are asked concerning an absent person – foretell his death).

In the margin. If you are asked by someone concerning a city about to [be at[redacted]ked] from the 7th.

Ibidem. Περὶ τοῦ εἰ ἐρωτηθῇς παρά τινος εἰ κρατηθήσεται ἡ δεῖνα πόλις — κρατηθήσεται ἡ πόλις. Cf. cod. Rom. 2, f. 27, cap. οζ'.
Ibidem. Εἰ ἐρωτηθῇς περὶ πόλεως πολιορκουμένης — ἀπὸ τοῦ δύνοντος. Cf. Theophilum, cod. Rom. 7, cap. κζ'.
Ibidem. Περὶ τοῦ εἰ γενήσεται πόλεμος εἴτε καὶ μή (Ἴδε τὸν κύριον τοῦ ὡροσκόπου — τὸν πόλεμον ἀνενεργη<θέντα> δηλ<οῖ>).
Ibidem. Περὶ πολέμου, εἰ γέγονεν εἴτε καὶ μή (Ἴδε τὸν κύριον τοῦ ὡροσκόπου — μὴ πόλεμος δῆλος).
F. 90. λδ'. Περὶ τοῦ εἰ ζῇ τις ἢ τέθνηκε, καὶ ἄλλως (Κλῆρος θανάτου ἀπὸ Σελήνης — θάνατον σημαίνει).
Εἰ ἐρωτηθῇς περὶ ἀποδήμου τινός, εἰ ζῇ ἢ τέθνηκε, λέγει Ἀπομάσαρ (Ἴδε τὸν κύριον τοῦ ὡροσκόπου — ἀποτέλεσον ὅτι τέθνηκεν). = Cod. Rom. 2, f. 67ᵛ, cap. σκ'. Cf. cod. Venet. 6, f. 28ᵛ, cap. ιβ'.
Ἄλλο (Ὁ τῆς προγενομένης συζυγίας κύριος — θάνατον σημαίνει). Cf. cod. Venet. 6, cap. ιγ'.
In margine. Ἄλλο (Σημαίνει δὲ θάνατον ἐν τῇ καταρχῇ — κατὰ σχῆμα συνάντησις).
Ibidem. Περὶ τοῦ γνῶναι, ποίᾳ ἡμέρᾳ τῆς ἑβδομάδος τελευτήσει τις (Ἴδε τὸν διέποντα — τελευτήσει).
Ibidem. Ἄλλο (Ἐὰν ἔλθῃ σοι ἀκοὴ περὶ ἀνθρώπου ὡς ὅτι τέθνηκε, σκόπει — καὶ ἀνάγκη περιέσχεν αὐτὸν αἰὼν ἐρυσθ<ενής>). Cf. cod. Rom. 2, f. 99, cap. ιγ'.
Ibidem. Ἄλλο (Ἐὰν ὁ κύριος τοῦ ὡροσκόπου ᾖ — τοιοῦτον ἤδη τεθνάναι).
F. 90ᵛ. λε'. Περὶ θανάτου, ἀπὸ τῆς Σελήνης (Ἡ Σελήνη ὅτε συναφὴν ποιήσεται — δηλητηρίου θανατωθήσεται).
Περὶ φήμης θανάτου καὶ ἄλλο (Ζήτει τὸν κλῆρον — τέθνηκεν ὁ ἄνθρωπος ἐκεῖνος).
Περὶ τοῦ ἐννάτου τόπου.
λς'. Περὶ ἀποδημίας, γίνεται ἢ οὔ, εἶπεν ὁ Μασάλλα (Εἰ ἐρωτηθῇς περὶ ἀποδημίας — ἀποδημίαν δηλοῖ).
In margine. Ἄλλο (Ἐφ' ὧν τὰς γενέσεις γινώσκομεν — κατὰ σχῆμα συνάντισις [*sic*]).
Ibidem. Ἄλλο (Τὰ δύο κέντρα καὶ τούτων προαναφοραί — λέγε αὐτὸν τεθνάναι).
Ibidem. Εἰ συμφέρει σοι εἰς τήνδε τὴν πόλιν ἰέναι ἢ μετανίστασθαι πρὸς ἕτερον τόπον — οὐ συμφέρει ἐν οὐδενί.
F. 91. In margine sine titulo. Ἐὰν ὁ Ἑρμῆς συνάπτῃ τῷ κυρίῳ τοῦ θ' — τοῦ τόπου ἐν ᾧ ἐστι.
Ibidem. <Theophili> Περὶ ἐπιστρατείας (Ὅταν τις πυνθάνη-

Ibidem. On whether, if you are asked by someone whether the such-and-such city [illegible] city will be captured. Cf. cod. Rom. 2, f. 27, cap. οζ'.

Ibidem. If you are asked concerning a city under siege — from the setting one. Cf. Theophilus, cod. Rom. 7, cap. κζ'.

Ibidem. On whether there will be war or not ("Observe the lord of the horoscope; those who have rendered the war inactive it indicates).

Ibidem. On war, whether it has occurred or not ("Observe the lord of the horoscope — war is not evident).

F. 90. 34. On whether someone is alive or dead, and otherwise (The Lot of Death from the Moon [illegible] signifies death).

If you are asked about someone abroad, whether he is alive or dead, Albumasar says (See the lord of the horoscope [illegible] determine that he is dead). — Cod. Rom. 2, f. 67v, cap. 220. Cf. cod. Venet. 6, f. 28, cap. 12.

Another (The lord of the preceding conjunction — death signifies). Cf. cod. Venet. 6, cap. 13.

In the margin. Another (It signifies death at the inception — conjunction according to aspect).

Ibidem. On knowing on which day of the week someone will die (See the ruler [illegible] will die).

Ibidem. Another (If a report comes to you about a man that he has died, consider, and a powerful age has necessarily encompassed him). Cf. cod. Rom. 2, f. 99, cap. 13.

Ibidem. Another (If the lord of the horoscope is [illegible] such already dead).

F. 90. 35. On death, from the Moon (When the Moon makes a conjunction it will happen – he will be killed by poison).

On the report of death and another (Seek the lot [illegible] he has died that man).

On the ninth place.

36. On travel abroad, whether it happens or not, said Mashallah (If you are asked about travel abroad [illegible] it indicates travel abroad).

In the margin. Another (For those whose nativities we know [illegible] according to the figure of the encounter [sic]).

Ibidem. Another (The two centers and their pre-risings [illegible] say that he has died).

Ibidem. Whether it is advantageous for you to go to this city or to move to another place — it is advantageous in no respect.

F.91. In the margin without a title. If Mercury is in conjunction with the Lord of the 9th — of the place in which it is.

Ibidem. <Theophilus> On military expedition (When someone inquires—

ταί σου· ἐπιστρατεύσει ἢ οὔ — μάλιστα ἐπίκεντροι ὄντες). = Cod. Flor. 12, f. 170. Cf. cod. Rom. 7, cap. κγ'.

Ibidem. Εἰ πυνθάνεταί τις εἰ ἐξωρίσθ<η> φυ<λακῆς> [?] ἢ γεμον ... [δεσμῶν ?] ὑφορώμενος (Εἰ εὑρεθήσεται ὁ κύριος — ἔσται ἡ λύπη).

F. 91v. λζ'. Περὶ τοῦ εἰ <δεῖ> ἀποδημῆσαι τὸν ἐρωτῶντα ἢ οὔ (Ἐὰν ἐρωτᾷ τις — ἀναμφιβόλως ἀπαίρει τάχιον).

λη'. Περὶ ταξειδίου γίνεται ἢ οὐ γίνεται (Εἰ ἐρωτηθῇς περὶ ταξειδίου — σὺν ῥαστώνῃ καὶ εὐθυμίᾳ).

λθ'. Περὶ αἰχμαλώτου καὶ ἀποκεκλεισμένου (Εἰ ἐρωτηθῇς περὶ αἰχμαλώτου — ἐν ἀποκλίματι δηλοῖ σωτηρίαν).

In margine. ... ὡσαύτως καὶ ἐὰν ὁ κύριος τοῦ ὡροσκόπου συσχηματίζεται — καὶ μᾶλλον εἰ ἀπὸ ζῳδίων στερεῶν. Initium desideratur.

Ibidem. Περὶ τοῦ εἰ μετὰ τὸ ἐκβληθῆναι τῆς φυλακῆς, μέλλει τις αὖθις ὑποστρέψαι εἰς αὐτήν — κέντρον τὸ αὐτὸ δηλοῖ.

Ibidem. Περὶ τοῦ ἐὰν ἀπαίρῃ τις (Πρὸς τὴν σκοπουμένην ὁδόν — λόγον ἔχοντος πρὸς τὸν ὡροσκόπον).

Ibidem. Περὶ ἐναποκλείστου λέγει ὁ Ἀπομάσαρ (Ἐὰν ἴδῃς ἄνθρωπον ἑλκόμενον — πείσεται ἐν τῇ φυλακῇ). = Cod. Rom. 2, f. 67v, cap. σιθ'.

F. 92. In margine. Περὶ τῶν εἰργομένων ἐν φυλακῇ ἄλλοι οὕτως σκοποῦσιν (Τὸν κύριον τοῦ ὡροσκόπου — διαμετρήσει, ἀναιρεθήσεται). Cf. Hephaest., III, 36.

Ibidem. Περὶ τοῦ <ἐν>αποκλεισθέντος (Ἴδε τὴν Σελήνην καὶ τὸν ὡροσκόπον — εἰσὶν ἐν τοῖς κέντροις).

Ibidem. Περὶ τοῦ εἰ ἐλευθερωθήσεται τῆς φυλακῆς (Ἐὰν ᾖ ὁ κύριος τοῦ ὡροσκόπου — ἐν μερίμνῃ καὶ λύπῃ).

Ibidem. Εἰ δὲ βούλει γνῶναι τὸν λογισμὸν τοῦ φυλακίσαντος αὐτόν (Ἴδε τὸν κύριον — κρίνῃς καὶ ἀπὸ τούτου).

F. 92v. μ'. Περὶ τῶν εἰργομένων ἐν φυλακαῖς (Καθ' ἣν ὥραν ἐμβληθῇ τις εἰς φυλακήν — ἐλευθεροῦται τῆς εἱρκτῆς).

μα'. Περὶ ἀποδήμου, ἐὰν ὑποστρέψῃ (Εἰ ἐρωτηθῇς περὶ ἀποδήμου — ὑποστροφὴν δηλοῖ).

In margine. Περὶ ἐξοριζομένων καὶ εἰργομένων (Ὁ κύριος τοῦ ὡροσκόπου — τὸ αὐτὸ δηλοῦσι).

Ibidem. Ἄλλο (Φανεροποιηθήσεται καὶ εἰ κατὰ αἵρεσιν — ἕκαστος δηλωθήσεται).

F. 93. μβ'. Περὶ ἀποδήμου, ἐὰν ὑποστρέψῃ καὶ εἴτε τάχιον εἴτε βράδιον καὶ εἴτε ζῇ εἴτε τελευτᾷ (Ἐὰν περὶ ἀποδήμου ἐρωτηθῇς — ἐν τῇ αὐτῇ ἀποδημίᾳ). = Cod. Ital. 19, f. 410v.

In margine. Περὶ ἀποδημίας γενομένης (Εἴπερ ἐστὶν ἡ Σελήνη ἐν τῷ Κριῷ — ὄψει ἀγαθά).

of you; whether he will make war or not [redacted] especially when they are at the angles).

Cod. Flor. 12, f. 170. Cf. cod. Rom. 7, cap. 23.

Ibidem. If someone inquires whether he has been exiled from prison [?] governor ... [of chains?] being suspicious (If the lord is found, the sorrow will be).

F.91v. 37. On whether the inquirer should travel abroad or not (If without someone asks [redacted] doubt he departs more quickly).

38. On whether a journey will take place or not (If you are asked about a journey [redacted]th ease and good cheer).

39. On a prisoner and one who is shut away (If you are asked about a prisoner in a declining house, it signifies salvation).

In the margin. ... likewise also if the lord of the horoscope, and is configured with [redacted] especially if from fixed signs. Beginning is missing.

Ibidem. On whether, after being released from prison, someone is about to return to it again — the same angle signifies this.

Ibidem. On whether someone is departing (With regard to the intended road, having relation to the horoscope).

Ibidem. Concerning one who is shut up, Abū Maʿshar says (If you see a man being dragged, he will suffer in prison). Cod. Rom. 2, f. 67, cap. 219.

F. 92. In the margin. On those confined in prison, others examine it thus (The lord of the horoscope in opposition, will be destroyed — he will be destroyed). Cf. Hephaest., III, 36.

Ibidem. On the one who has been shut in (Look at the Moon and the horoscope — they are in the angles).

Ibidem. About whether he will be released from prison (If the fortune teller - in concern and sorrow).

Ibidem. But if he wants, he knows the account of the one who imprisoned him (Look at the master - judge from that too).

C. 92. m'. About those working in prisons (Every time you are sent to prison [redacted] is freed from prison).

41. On the absent person, whether he will return (If you are asked about an absent person [redacted] indicates a return).

In the margin. On those who are exiled and confined (The lord of the ascendant signifies the same thing).

Ibid. Another (It will be made manifest, and whether each person will be indicated according to sect).

F. 93. 42. On the absent person, whether he will return, and whether sooner or later, and whether he lives or has died (If you are asked about an absent person — during the same journey). = Cod. Ital. 19, f. 410.

In the margin. On a journey that has taken place (If the Moon is in Aries, good things will appear).

Ibidem. Ἄλλως ἐκ γενέσεως δοκιμασία (Τὰ καταγόμενα ἔτη — ἐνιαυτοῦ η' φέρηται). Cf. cod. Venet. 7, f. 169, cap. σκγ'.

Ibidem. Ἄλλως (Κατὰ τὸν καιρὸν τῆς γενεθλιακῆς ἡμέρας — πρῶτον πηξάμενος).

F. 93v. μγ'. Περὶ τοῦ πότε μέλλει ἐπανέρχεσθαι ὁ ἀπόδημος (Εἰ ἐρωτηθῇς περὶ τοῦ πότε μέλλει — τόπον ἔνθα ἀπεδήμει).

Καὶ ἄλλως (Βλέπε τὸν κύριον τοῦ ζητουμένου τόπου — ἀποφαίνου τὴν εἰσέλευσιν).

μδ'. Περὶ τοῦ γνῶναι, εἰ ὁ ἀπόδημος ἀρρωστεῖ ἢ ὑγιαίνει (Εἰ ἐρωτηθῇς περὶ ἀποδήμου — περὶ οὗ ἡ ἐρώτησις).

In margine sine titulo. Προσλάμβανε δὲ καὶ τὰς φύσεις τῶν ἀστέρων — οὕτω γὰρ οἱ ἀρχαῖοι ἐξέθεντο.

Ibidem. Περὶ τοῦ εἰ μέλλει ἀρῆσαι ὁ ἀπόδημος (Ἴδε τὸν κύριον τοῦ ὡροσκόπου — τὰ ζῴδια ὦσι στερεά).

Ibidem. Εἰ δὲ θέλεις νοῆσαι, πότε ὑποστρέφει ὁ ἀπόδημος (Ἴδε τὸν κύριον — ποιεῖ τὴν ἀπόφασιν).

Ibidem. Ἄλλο (Οἱ ἀγαθοποιοὶ ἐπὶ τὰ τετράγωνα -- τοῦτο καὶ ἀληθὲς ἐγνώσθη).

Ibidem. Ἄλλο (Ἀπὸ τῆς σεληνιακῆς μοίρας — λέγε τὴν ἐπάνοδον).

Ibidem. Περί τινος ἀποσταλμένου [*sic*]· ἄρα ποιήσει τὴν δουλείαν, εἰς ἣν ἀπεστάλη ἢ οὔ (Εἰ ἐρωτηθῇς περὶ τούτου, ἴδε τὴν Σελήνην καὶ τὸν ὡροσκόπον — οὐ τελειωθήσεται). = Cod. Rom. 2, f. 30v, cap. ρκ'.

F. 94. με'. Περὶ ἀποδήμου εἰ ζῇ ἢ ἀπέθανε (Εἰ ἐρωτηθῇς περὶ ἀποδήμου — πλησίον κινδύνου ἐλθὼν διασέσωται).

μς'. Περὶ τοῦ πότε κινοῦσι τινὲς καὶ διὰ πόσου χρόνου ("Οταν ἐρώτησις γένηται περὶ δύο στρατοπέδων — τόπου αὐτῶν κεκινηκέναι). = Cod. Venet. 6, f. 77, cap. πγ'.

Ἄλλως (Ζήτει τοὺς κυρίους τοῦ ὡροσκόπου — λέγε αὐτοὺς ποιεῖσθαι).

Τὸ δὲ διὰ πόσου χρόνου (Ζήτει τὰς ἀπὸ τόπου — καὶ σχηματογραφίαν). = Ibid., cap. πδ'.

In margine. Ἐὰν ἐρωτηθῇς περὶ ἀποδήμου, πότε ἔρχεται ἢ πότε δέξεται — ἢ ὁ τετραγονίζων ἢ ὁ διαμετρῶν. Cf. ibid., f. 146v, cap. ιε'.

Ibidem. Περὶ ἐπανελεύσεως ἀποδήμου (Χρὴ σκοπεῖν τὸν κύριον τοῦ ζ' τόπου — τῶν πεικνῶν [?] δέ).

Ibidem. Περὶ τοῦ γνῶναι τὴν νόσον τοῦ ἀποδήμου (Τὰς λύπας — ὑποστήσεται).

Ibidem. Περὶ ἐπανόδου ἀποδήμου (Σκοπεῖν ὀφείλομεν τὸν β' τόπον — πατρὸς γίνεται).

Ibid. Another method of examination from the nativity (The years that are reckoned — let it be carried through 8 years). Cf. cod. Venet. 7, f. 169, cap. 223.

Ibid. Another method (At the time of the natal day, having [redacted] first established).

Г.937. 43. On when the traveler abroad is about to return (If you are asked about the place where he traveled). And otherwise (Look at the lord of the place in question — pronounce the entry).

you are asked about when he is about to [redacted]

44. On knowing whether the traveler abroad is ill or in good health (If you are asked about a traveler abroad concerning whom the question is posed).

In the margin without a title. Take also into account the natures of the stars — for thus the ancients set it forth.

Ibidem. On whether the traveler abroad is about to be idle (Look at the lord of the horoscope [redacted] the signs are fixed).

Ibidem. But if you wish to understand when the traveler abroad returns (Look at the lord — make the judgment).

Ibidem. "Another (The benefics in the squares [redacted] this also was recognized as true).

Ibidem. *Another (From the degree of the moon [redacted] say the epa- to the node).

Ibidem. Concerning a certain one who was sent [sic]: whether he will accomplish the service for which he was sent or not (If you are asked concerning this, look at the Moon and the Ascendant — it will not be fulfilled). = Cod. Rom. 2, f. 30v, cap. pк'.

Г. 94. 45. Concerning a traveler abroad, whether he lives or has died (If you are asked concerning a traveler abroad — having come near to danger, he has been saved).

46. Concerning when certain ones depart and after how much time (When a question is made concerning two armies [redacted] of their place to have departed). Cod. Venet. 6, f. 77, cap. my'.

Otherwise (Seek the lords of the Ascendant [redacted] say them to make).

But after how much time (Seek the [distances] from the place [redacted] and the diagram). [redacted] Ibid., chap. pd'.

In the margin. If you are asked about an absent person, when he comes or when he will receive [something], either the one in square aspect or the one in opposition. Cf. ibid., f. 146, cap. 16'.

Ibidem. On the return of an absent person (One must examine the lord of the 7th place - but of the faint ones [?]).

Ibidem. On knowing the illness of the absent person (He will endure sorrows).

Ibidem. On the return of an absent person (We must examine the 2nd place — of the father it becomes).

F. 94v. μζ'. Περὶ τῆς εἰς πόλιν εἰσελεύσεως (Ὅτε εἰσέλθοι ὁ ἀποδημῶν — τί μέλλει, πλέον δώσει).
Περὶ ἐλεύσεως ἀποδήμου (Ὁ ἐρωτῶν περὶ ἀποδήμου — λέγε ἔρχεσθαι).
In margine. Περὶ τοῦ ἐὰν ἐρωτηθῇς ὡς εἰ ἐστὶν ὁ δεῖνα ἐν τῷ τόπῳ τῷ δεῖνι ἢ μετέβη, λέγει ὁ Ἀπομάσαρ — λέγε ὅτι ἐξῆλθε.
Ibidem. Περὶ τῆς ἐν τῇ πόλει εἰσελεύσεως (Ἴδε τὴν Σελήνην — παρὰ τῶν ἀγαθοποιῶν).
Ibidem. Περὶ προσδοκίας περί τινος οὔσης (Τὰ μὲν στερεὰ ὡροσκοποῦντα — τῶν κυρίων αὐτῶν).
Ibidem. Περὶ δὲ τοῦ γνῶναι, εἰ καταλα<μβάνει> γράμμα ἢ οὔ (Ἴδε τὸν κύριον — σημαίνει κατάληψιν γραμμάτων). Cf. cod. Flor. 11, f. 54.
Ibidem sine titulo. Δεῖ ἐν τῇ εἰσόδῳ τῆς πόλεως εἶναι — τόπῳ οἰκειότατόν τινα).

F. 95. Περὶ τοῦ δεκάτου τόπου.
μη'. Περὶ τοῦ εἰ δράξεταί τις ἐξουσίας ἢ οὔ (Εἰ ἐρωτηθῇς ἄρα δράξεται ὁ δεῖνα — ἢ ἐν τῇ ἀλλοτρίᾳ).
In margine. Περὶ δούλων εἶπεν ὁ Ἀπομάσαρ οὕτως ὅτι ἐν ἐρωτήσει εἰ εὕρῃς — ἀρρωστίας καὶ ταλαιπωρίας.
Ibidem sine titulo. Εἰ δὲ καὶ μέλλεις διαγνῶναι, τίς τῶν ζητουμένων ἀσώπων — καὶ ὁ γ' τὸ ου.... Finis desideratur.

F. 95v. μθ'. Περὶ διαμονῆς ἐξουσιαστοῦ (Εἰ ἐρωτηθῇς περὶ διαμονῆς — συνάπτει τῷ Ἄρει). Cf. cod. Rom. 2, f. 52v, cap. οθ'.
In margine. Περὶ πράξεως (Ἐὰν εὕρῃς κακοποιόν — δοθήσεται δὲ σοὶ ἕτερα).
Ibidem. Περὶ πράξεως (Ἐὰν εὑρεθῇ ἡ Σελήνη — βλαβήσεται δέ).
Ibidem. Τὸ τοιοῦτον θεμάτιόν ἐστιν ἐρωτήσεως γενομένης παρά τινος πρὸς τὸν Μασάλλα περὶ παραμονῆς καταρχῆς ἢ ἐξελεύσεως ἀπὸ τῆς ἀρχῆς αὐτοῦ (Ἐσκεψάμην τὴν τοιαύτην ἐρώτησιν — τὴν τοῦ τοιούτου σοφοῦ κρίσιν).

F. 96. ν'. Περὶ βασιλέως ἢ ἐξουσιαστοῦ, ὁπόσον καιρὸν διαρκέσει ἐν τῇ ἰδίᾳ ἐξουσίᾳ ἢ βασιλείᾳ (Ἴδε τὰς μεταξὺ τοῦ Ἡλίου — ἐπαινούμενός ἐστι). Cf. infra f. 100v.
να'. Περὶ χωρισμοῦ ἐξουσίας ἢ συγγενῶν ἢ πλούτου ἢ χώρας (Εἰ ἐρωτηθῇς παρά τινος — συσχηματίζεται ἀγαθοποιῷ).
In margine. Ὁ σοφώτατος Δωρόθεος ... <ἀποτελεσμα>τικῆς τέχνης ὅπερ ἐνδέχεται εἶναι τοῦ παρ' ἡμῖν ὡς μυστήριον (Ἴδε τὴν ἡμέραν καθ' ἣν ἀναγόρευσις — τοῖς λοιποῖς ἀρχηγοῖς οὐχ ἁμαρτήσεις).

F. 96v. νβ'. Περὶ ἐγκλήσεως ἐξουσιαστοῦ ἢ ἀποδημοῦντος ἐξουσιαστοῦ, εἰ ὑποστρέψει πρὸς τὴν ἰδίαν ἐξουσίαν (Ἴδε τὸν κύριον

F. 94. μζ'. On the entry into a city (When the traveler who is about to enter come[redacted]in, he will give more).

On the arrival of an absent person (He who inquires about an absent person [redacted] – say coming).

In the margin. On the question of whether such-and-such a person is in such-and-such a place or has departed, Albumasar says [redacted] say that he has left.

Ibidem. On entering the city (Look at the Moon — from the benefics).

Ibidem. On expectation concerning someone (The fixed signs on the ascenda[redacted] — of their lords).

Ibidem. On knowing whether a letter arrives or not (Look at the lord[redacted] it signifies the receipt of letters). Cf. cod. Flor. 11, 1. 54.

Ibidem without title. It is necessary at the entry into the city — a person most closely related to the place).

F. 95. On the tenth place.

48. On whether someone will seize power or not (If you are asked whether such-and-such a person will seize power [redacted] be in a foreign land).

In the margin. Concerning slaves, Albumasar spoke thus, that in a question, if you find illness and misery.

In the same place, without a title. Εἰ δὲ καὶ μέλλεις διαγνώναι, τίς τῶν ζητουμένων ἀσώπων ⊥ καὶ ὁ γ' τό ου.... The end is missing.

Γ. 95. μθ'. On the duration of a ruler's power (If you are asked about the duration [redacted] he joins with Mars). Cf. cod. Rom. 2, f. 59, cap. οθ'.

In the margin. On action (If you find a malefic [redacted] will be given but other things are yours).

In the same place. On action (If the Moon is found - but it will be harmed).

In the same place. This horoscope is of a question posed by someone to Māshāllāh concerning the continuance of a beginning or departure from his office (I examined this question and the judgment of such a wise man).

F. 96. 50. On a king or ruler, how long he will last in his own power or reign (See the [passages] between the Sun — [redacted] he will be praised). Cf. infra f. 100.

51. On the separation from power, or from relatives, or from wealth, or from a country (If you are asked by someone – is configured with a benefic). In the margin. The most wise Dorotheus "of the astrological art, which is likely to be among us as a mystery (See the day on which the proclamation to the remaining chiefs [redacted] you will not err).

F. 96. 52. On the accusation of a ruler or an absent ruler, whether he will return to his own power (See the lord

τοῦ ὡροσκόπου — ὑποστρέψει εἰς τὴν ἰδίαν ἐξουσίαν). Cf. infra f. 100v.

F. 97. νγ'. Περὶ ἀνδρὸς ἐρωτῶντος εἰ προσληφθήσεται παρὰ βασιλέως ἢ ἐξουσιαστοῦ εἶπεν ὁ Μασάλλα (Εἰ ἐρωτηθῇς παρά τινος· ἆρά γε δύναται — λέγε οὔ).

νδ'. Περὶ προβολῆς ἀρχόντων (Ἐὰν ἐρωτηθῇς ὑπὸ βασιλέως ἢ σατράπου — τὴν ἔκβασιν τῆς ἐξουσίας σημαίνει). Editum *Catal.*, IV, p. 93.

In margine. Περὶ οἰκειώσεως πρὸς βασιλέα (Ἴδε τὸν κύριον τοῦ ὡροσκόπου — ἔχθραν, τὰ δὲ διάμετρα μεγίστην). = Cod. Rom. 2, f. 37, cap. ρμβ'.

F. 97v. Περὶ τῆς ἐξουσιαστικῆς καταρχῆς λέγουσιν οἱ Ἰνδοί (Ἴδε τοὺς τριγωνοκράτορας τοῦ Ἡλίου — ἐν τῇ ἐξουσίᾳ αὐτοῦ).

F. 98. νε'. Περὶ τοῦ ζητοῦντος ὠφεληθῆναι παρά τινος (Ὁ ζητῶν ὠφεληθῆναι παρά τινος – ἐν ἀφανεῖ καὶ ἀπροσόπτῳ). Legi verbum ἀντιγέννησις[1]. = Cod. Rom. 2, f. 131, cap. ρκδ'.

Ἄλλο (Ὁ οἰκοδεσπότης τοῦ μεσουρανήματος — καὶ οὕτως, ἀλλὰ μετρίως).

F. 98v. νϛ'. Περὶ τοῦ ἀπὸ βασιλέως ἢ τοῦ ἰδίου δεσπότου ζητοῦντος ἀξίωμα ἢ ὠφέλειάν τινα (Τὰ φῶτα ἔγκεντρα ὄντα — οὐκ ἐπιτεύξεται οὗ ζητεῖ).

νζ'. Περὶ δόξης καὶ τιμῆς καὶ βασιλικοῦ ἀξιώματος (Ἐν τοῖς βασιλικοῖς ἀξιώμασι — ἐπισφαλεῖς εἰσι καὶ καθαιρετικοί).

In margine. Ἰστέον ὅτι ἐὰν ὁ οἰκοδεσπότης — τῆς ζητουμένης δουλείας.

Ibidem. Εἰ ἐρωτηθῇς περὶ δουλείας ἐπιζητουμένης ἀπὸ τοῦ βασιλέως (Ἴδε τὸν κύριον τοῦ ὡροσκόπου — οὐ γενήσεται).

Ibidem. Περὶ αἰτήσεως ἀπὸ βασιλέως ἢ ἀρχηγοῦ (Ἐὰν ἀπὸ βασιλέως ἢ ἀρχηγοῦ ζητεῖς τι — διαπορθμεύῃ τὴν ἀκτῖνα).

F. 99. Ἄλλο (Πρὸ πάντων εἰς ἐπίσημον καὶ περίδοξον τύχην ἡ δορυφορία τῶν φώτων — καὶ περιβοησίαις). Citatur Ptolemaeus.

F. 99v. Ἄλλο (Ἐπὶ γενέσεως ἢ καὶ ἐρωτήσεως — τὸ ἀξίωμα βασιλικόν)

νη'. Περὶ παραμονῆς καταρχῆς (Τὸ παράμονον τῶν καταρχῶν — ἐν τῷ α' βιβλίῳ τοῦ τεύχους). = Cod. Venet. 7, f. 120, cap. ρνα'.

F. 100. νθ'. Περὶ τῶν εἰς ἀρχὴν πεμπομένων (Ἐπὶ τῶν εἰς ἡγεμονικὰς ἀρχάς — ἢ καὶ τῶν φώτων). = Cod. Rom. 2, f. 130, cap. ριθ'.

ξ'. Περὶ διαδοχῆς (Κακοποιοῦ ἐπεμβαίνοντος τῷ μεσουρανήματι — ἐπεμβαίνει, κωλύει).

In margine. Περὶ τοῦ πόσον χρόνον διαρκέσῃ ὁ ἐξουσιαστὴς ἐν τῇ ἰδίᾳ ἐξουσίᾳ ἐρωτηθεὶς ὁ Ἀπομάσαρ παρὰ τοῦ Σαδὰν

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[1] Cf. Boll, *Catal.*, V, 1, p. 239.

of the horoscope [illegible] he will return to his own power). Cf. infra f. 100v.

F. 97. 53. On a man asking whether he will be taken into service by a king or ruler — Māshā'allāh said (If you are asked by someone: whether indeed he is able — say no).

54. On the Projection of Rulers (If you are asked by a king or satrap [the outcome signifies the end of power]). Edited in Catal., IV, p. 93.

In the margin. On Affinity towards a King (Look at the lord of the horoscope [for] enmity, and the oppositions [signify] the greatest [enmity]). Cod. Rom. 2, f. 37, cap. 142.

Γ. 97. On the Authoritative Inception, the Indians say (Look at the triplicity rulers of the Sun — in his power).

F. C.98. 55. On One Seeking to Benefit from Someone (One who seeks to benefit from someone — in obscurity and out of sight). I read the word 'antigenesis'. = Cod. Rom. 2, f. 131, cap. 124. Another (The lord of the midheaven and the [illegible], but moderately).

Γ. 98. 56. On seeking rank or some benefit from a king or one's own master (The lights being in the centers — he will not attain what he seeks).

57. On glory, honor, and royal rank (In matters of royal rank they are precarious and destructive).

In the margin. It should be known that if the lord of [illegible] of the matter sought the house

Ibid. If you are asked concerning a service sought from the king (Look at the lord of the horoscope — it will not come to pass).

Ibid. On a request from a king or a ruler (If you seek something from a king or a ruler — it conveys the ray). F. 99. Another (Above all, for a distinguished and glorious fortune, the bodyguard of the lights — and with great renown). Ptolemy is cited. F. 99v. Another (In a nativity or also in an interrogation — the rank is royal) 58. On the duration of an inception (The permanence of inceptions — in the 1st book of the volume). — Cod. Venet. 7, f. 120, cap. 151. Γ. 100. 59. On those sent to office (In the case of those sent to positions of command — or also of the lights). Cod. Rom. 2, f. 130, cap. 119.

60. On succession (When a malefic transits the midheaven — it transits; it hinders).

In the margin. On how long the ruler will last in his own authority, Albumasar being asked by Salan

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[1] Cf. Boll, *Catal.*, V, 1, p. 239.

εἶπε ταῦτα ὅτι οἱ μὲν ἀρχαῖοι εἶπον — γίνωσκε ὅτι ὁ παραβ<ά>της διαδεχθήσεται. Cf. supra f. 96.

F. 100v. Ξα'. Περὶ τοῦ ἐξ ἐρωτήσεως μαθεῖν ἡμᾶς περὶ διαδοχῆς (Ὁ κύριος τοῦ ὡροσκόπου — φόβος ἔσται μόνος).

In margine. Λέγει ὁ Μασάλλα ὡς ἐὰν ἐρωτηθῇς παρὰ ἀρχηγοῦ ἐκβληθέντος ἀπὸ τῆς ἐξουσίας αὐτοῦ εἰ ὑποστρέψει — ἐν τοῖς δεξιοῖς τοῦ ὡροσκόπου μέρεσιν. Cf. supra f. 96v, cap. νβ'.

Ibidem. Περὶ τοῦ γνῶναι, πότε διαδεχθήσεται ὁ ἐξουσιαστής (Ἴδε ποῦ πέπτωκεν ὁ κλῆρος — λύει τὰ δεινά).

Ibidem. Περὶ τοῦ πόσον καιρὸν διαρκέσει ὁ ἐξουσιαστὴς ἐν τῇ βασιλείᾳ αὐτοῦ (Λέγουσί τινες περὶ τούτου ὅτι ἴδε τὰς μεταξὺ μοίρας τοῦ Ἡλίου — καὶ ὁ ἀνέτης αὐτοῦ). Cf. supra f. 96, cap. ν'.

F. 101. ξβ'. Περὶ τοῦ ἐξ ἐρωτήσεως μαθεῖν ἡμᾶς ἐὰν ἀποκαθίσταταί τις ἀφ' ἧς ἐξωσθῇ ἀρχῆς (Ἐὰν ὁ κύριος τῆς πράξεως — οὐκ ἐπιλήψεται τῆς ἀρχῆς). = Cod. Venet. 7, f. 125v, cap. ρξζ'.

ξγ'. Περὶ ἐπιτυχίας πράξεως (Ὁ κλῆρος τῆς πράξεως — κακοποιοῦ μὴ ὁρῶντος).

In margine. Λέγει ὁ Δωρόθεος ὡς εἰ ἐρωτηθῇς παρά τινος ἐκβληθέντος ἀπὸ τῆς ἀρχῆς — ἀστέρι ὑποποδισμένῳ.

Ibidem. Περὶ ἄρχοντος πεσόντος ἀπὸ τῆς δόξης αὐτοῦ εἶπεν ὁ Ἀπομάσαρ (Ἐὰν εὕρῃς τὸν κύριον τοῦ ὡροσκόπου — καὶ τὸν τόπον αὐτοῦ). = Cod. Venet. 7, f. 125v, cap. ρξς'.

F. 101v. ξδ'. Περὶ τοῦ εἰ ἄρξει ὁ δεῖνα ἢ οὔ (Ὁ ἀστὴρ ὁ ἀναλογῶν τῷ προσώπῳ — περὶ οὗ ἡ ζήτησις).

ξε'. Περὶ τοῦ εἰ γίνεται ἡ ζητουμένη ὑπόθεσις (Ἐὰν ὦσιν ὁ κύριος τοῦ ὡρρσκόπου — ἢ διάμετρα αὐτῆς).

In margine. Περὶ ἐπιτεύξεως δούλου [l. δουλείας] τινός (Ἴδε τὸν διέποντα — φίλῳ συνομιλίσεις [*sic*]). = Cod. Rom. 2, f. 34, cap. ρκη',

F. 102. ξς'. Περὶ τοῦ εἴ τε ἔσται ἡ ζητουμένη ὑπόθεσις εἴ τε καὶ μή (Οἱ λόγον ἔχοντες — τοῦ μέρους συγκεκακωμένα). = Cod. Rom. 2, f. 156v, cap. κα'.

ξζ'. Περὶ τοῦ εἰ τέλος ἕξει τὸ ζητούμενον εἴτε καὶ μὴ καὶ εἰ ταχέως ἢ βραδέως (Κατὰ τὸν Σαραπ<ίωνα> — ἀπέκλιναν, οὐκ ἀνύσουσιν). = Cod. Rom. 2, f. 129, cap. ριε'. Edetur in appendice.

F. 102v. Ἄλλο (Ὁ οἰκοδεσπότης τοῦ μεσουρανήματος συσχηματιζόμενος — ἔσται ὁ συσχηματισμός).

Ἄλλο (Ἐκ τῆς θέσεως τοῦ οἰκοδεσπότου — ἐπεμβῶσιν αὐτοῖς).

ξη'. Περὶ τοῦ εἴ τις πρᾶξιν βούλεται λαβεῖν καὶ ἐρωτᾷ εἰ ἐπιτυγχάνει αὐτῆς ἢ οὔ (Βλεπέτω τοὺς τῷ μεσουρανήματι — ὡς ἡμέρας).

he said these things that the ancients said — know that the transgressor will be succeeded. Cf. supra f. 96.

F. 100v, 61st. On learning through questioning about succession (The lord of the horoscope - there will be fear alone).

In the margin. Māshā'allāh says that if you are asked by a ruler who has been expelled from his authority whether he will return - in the right parts of the horoscope. Cf. supra f. 96r, cap. 52nd.

Ibidem. On knowing when the ruler will be succeeded (See where the lot has fallen - it resolves the dangers).

Ibidem. On how long the ruler will endure in his kingdom (Some say concerning this: see the degrees between the Sun — and his year-lord). Cf. supra f. 96, cap. 6th.

F. 101. 62nd. On learning through questioning whether someone is restored to the office from which he was expelled (If the lord of the action will not take hold of the office). - Cod. Venet. 7, f. 125, cap. 167th. 63rd. On the success of an action (The lot of the action - of one who evil- does not see).

In the margin. Dorotheus says that if you are asked by someone expelled from office - to a retrograde star.

Ibidem. Concerning a ruler fallen from his glory, Abū Maʿshar said (If you find the lord of the horoscope and his place). Cod. Venet. 7, f. 125, cap. 166th. F. 101v. 64th. On whether a certain person will rule or not (The star corresponding to the person concerning whom the inquiry is made).

65. On whether the matter under inquiry will come to pass (If the four lords of the horoscope — or its opposition).

In the margin. On the obtaining of a slave (read: servitude) of someone (See the one governing; you will converse with a friend). Cod. Rom. 2, f. 34, cap. 148,

F. 102. 66. On whether the matter under inquiry will come to pass or not (Those who have reason of the part have been afflicted). Cod. Rom. 2, f. 156, cap. 21.

67. On whether the matter under inquiry will reach its end or not, and whether quickly or slowly (According to Sarapion — they declined, or they will not succeed). Cod. Rom. 2, f. 129, chap. pie'. Headquarters in appendix.

Γ. 1029. Another (The lord of the midheaven in aspect — the aspect will be).

Another (From the position of the lord — they will intervene in them). 68. On whether someone wishes to obtain a matter and asks whether he will succeed in it or not (Let him look at those of the midheaven of the as day).

F. 103. Ἄλλο περὶ πράξεως (Σκόπει εἴ τις τῶν ἀστέρων — καὶ ἀπεριϰτήτους). = Cod. Rom. 2, f. 127ᵛ, cap. ργ'; cod. Venet. 7, f. 196, cap. τη'.
Ἄλλο περὶ οὗ ζητεῖς εἰ γίνεται (Ὁ κύριος τοῦ μεσουρανήματος — ζῴδιον, ἔτος ἕν).
ξθ'. Περὶ τυράνου [*sic*] εἰ νικᾷ ἢ ἡττᾶται (Ὁ μὲν τυρανούμενος βασιλεύς — ἐν δήμῳ ὁ τύραννος).
In margine. Περὶ ἄρχοντος εἰ νικᾷ ἢ ἡττᾶται καὶ ἄλλως (Βλέπε τὸν Ἥλιον — τὸ ἔτος ἐϰεῖνον). = Cod. Rom. 2, f. 108ᵛ, cap. μς'; cod. Venet. 7, f. 305, cap. φξε'.
Ibidem. Περὶ ἀντάρτου (Δεῖ λαβεῖν τὸν μὲν ἐρωτῶντα — ...). Finis deest.

F. 104. Πότε ἡ τυρανὶς [*sic*] πληροῦται (Γνωσθήσεται τοῦτο — τῆς Σελήνης συναφειῶν).
<Theophili> Πότε γενήσεται ὁ πόλεμος (Ὅταν τὰ φῶτα τριγωνίσωσι — γίνεται ὁ πόλεμος). = Cod. Rom. 7, f. 126, cap. ιδ'.
Τίς νιϰήσει, ὁ τυρανῶν [*sic*] ἢ ὁ τυρανούμενος [*sic*] (Ἐὰν ἐπιβλέπῃ ἀγαθοποιός — ὁρῶν λέγε).
Περὶ τοῦ εἴ ἐστι πόλεμος (Σκόπει ϰατὰ τὴν ὥραν — ἐν τῷ ὡροσϰόπῳ). = Cod. Venet. 6, f. 68ᵛ, cap. μς'; 7, f. 196ᵛ, cap. τιε'.
Ζωροάστρου περὶ πολέμου προσδοϰωμένου ἢ ϰαϰοῦ τινος πότε γίνεται (Σκόπει Ἄρεα ϰαὶ ἐὰν εὕρῃς — ϰατάλυσιν τοῦ πολέμου σημαίνουσιν). = Cod. Rom. 2, f. 108, cap. μγ'; 7, capp. λ' et λα' (*Catal.*, p. 68); Paris. 2417, f. 24ᵛ et 108. Edetur in appendice.
In margine. Περὶ τυραννίας (Ἐάν τις τυραννῆσαι θέλῃ — διὰ τάχους ἀπολυθήσεται).
Ibidem. Εἰ ἐρωτηθῇς περί τινος ὑπόπτου εἰ ἀποστατήσει ἢ οὔ (Ἴδε τὸν ϰύριον τοῦ ὡροσϰόπου — χύσις ἔσται αἵματος). = Ibid., f. 32, cap. ρϰδ'.

F. 104ᵛ. ο'. Περὶ πράξεως ϰαὶ ἄλλως (Ὁ περὶ πράξεως λόγος ϰαταλαμβάνεται — τὴν πρᾶξιν ἀποφαίνεσθαι). Edetur in appendice.
Ἄλλως (Ἐν τῷ περὶ πράξεως λόγῳ — ϰαὶ τὰ τοιαῦτα). Edetur in appendice.
Ἄλλως (Τεσσάρων ϰέντρων ὄντων — ἀμυδρωτέραν ποιεῖ).

F. 105. οα'. Εἰ γίνεται τὸ πρᾶγμα (Εἰ ὁ ϰύριος τοῦ ζῳδίου — διὰ φιλίαν πείσεται). Cum brevibus notis marginalibus.

F. 106. Περὶ τοῦ ἑνδεϰάτου τόπου.
οβ'. Περὶ πράγματος ἐλπιζομένου ἢ τιμῆς παρὰ βασιλέως (Εἰ ἐρωτηθῇς περὶ πράγματος — πλειόνως ὧν ἐλπίζει). Cf. cod. Rom. 2, f. 31, cap. ρη'.
ογ'. Περὶ τοῦ πότε ἐστί τινι ἀγαθὸν ἢ ἐναντίον εἶπεν ὁ

G. 103. Another concerning a matter (Consider whether any of the stars [illegible] and uncontrolled possessed). cod. Rome. 2, f. 127, 'Cap. But'; cod. Venet. 7, f. 196, cap. 38.

Another concerning what you seek, whether it will happen (The lord of the midheaven of [illegible] Sign, one year).

99. Concerning the tyrant [sic], whether he wins or is defeated (The one tyrannized, the king among the people, the tyrant).

In the margin. Concerning the ruler, whether he wins or is defeated, and otherwise (Look at the Sun — that year). = Cod. Rom. 2, f. 108v, cap. 46; cod. Venet. 7, f. 305, cap. 375.

Ibid. Concerning the rebel (One must take the questioner [illegible] ...). End missing.

Γ. 104. When the tyranny [sic] is fulfilled (This will be known [illegible] of the of the conjunctions of the Moon).

<Theophilus> When will the war occur (When the luminaries form a trine aspect, the war occurs). Cod. Rom. [illegible], f. 126, cap. 14.

Who will prevail, the tyrant or the one tyrannized (If a benefic planet casts its gaze — speak of what it sees).

On whether there is war (Consider according to the [illegible] in the hour the ascendant). = Cod. Venet. 6, f. 68v, cap. 46; 7, f. 196, cap. 315. f. Zoroaster on an anticipated war or some evil, when it occurs (Consider Mars and if you find signs indicating the end of the war). Cod. Rom. 2, f. 108, cap. 43; 7, caps. 30 and 31 (Catal., p. 68); Paris. 2417, f. 24v and 108. To be published in the appendix.

In the margin. On tyranny (If someone wishes to tyrannize, he [illegible] through will be swiftly removed).

In the same place. If you are asked concerning some suspected person whether he will revolt or not (See the lord of the [illegible] of the horoscope [illegible] there will be a shedding of blood). Ibid., f. 32, cap. ρκδ'.

F. 104v. 70. On action and otherwise (The account concerning action grasps the action to declare). Will be published in the appendix. *Otherwise (In the account concerning action – and such things). Will be published in the appendix.

*Otherwise (There being four angles [illegible] renders it more dim).

F. 105. 71. Whether the matter comes to pass (If the lord of the Sign [illegible] through will experience friendship). With brief marginal notes.

F. 106. On the eleventh place.

72. On an anticipated matter or honor from a king (If you are asked about a matter more than what he hopes for). Cf. cod. Rom. 2, f. 31, cap. ρη'.

73. On when something is good or its opposite, said the

Μασάλλα (Εἰ βούλει γνῶναι πότε γενήσεται — καὶ ἡ Ἀφροδίτη· ἀνὰ ὀκτώ).

In margine. Περὶ ἀνθρώπου αἰτησαμένου ἄρχοντι εἰ πληροῖ τὰς πρὸς αὐτὸν ὑποσχέσεις (Βλέπε ὅταν εἰσέρχεται [*sic*] πρὸς αὐτόν — ἀλλὰ ἀπατᾷ σε). = Cod. Rom. 2, f. 108, cap. με'. Cf. cod. Paris. 2417, f. 108, cap. με'.

Ibidem. Περὶ ζητουμένου πράγματος εἰ ἐπιτυγχάνει αὐτοῦ (Εἴ τις πρᾶγμα βούλεται — τροπικῶν ὡς ἡμέρας).

F. 106v. οδ'. Περὶ τοῦ εἰ γίνεται τὸ πρᾶγμα ἢ οὔ (Ἴδε τὴν Σελήνην — ὄντες δηλοῦσιν ἀγαθά).

οε'. Περὶ τοῦ ἐὰν ἐπιτυγχάνῃς ὃ βούλει εἴτε ἀπ' ἄρχοντος εἴτε ἀπ' ἄλλου τινὸς παρεκβληθὲν ἀπὸ Σαρακηνικῆς βίβλου (Ἴδε τὸν κύριον τοῦ ὡροσκόπου — καλῶς καθὼς βούλει).

ος'. Περὶ ἐρωτήσεως ἀγαθῶν ἐλπίδων καὶ περὶ τοῦ εἰ γίνεται ἡ ζητουμένη ὑπόθεσις καὶ περὶ τοῦ εἰ ἔσεσθαι [*sic*] κέρδος (Τῷ περὶ ἀγαθῶν ἐλπίδων ἐρωτῶντι — φθοροποιοὶ οὐδαμῶς).

In margine (ad cap. οδ'). Ἴδε δὲ τὴν Σελήνην καὶ τὸν κύριον — γέγονεν ἡ δουλεία.

F. 107. οζ'. Περὶ φίλου εἰ ἑνωθήσεται αὐτῷ (Εἰ ἐρωτήσει σέ τις περὶ ἰδίου φίλου — τὸ αὐτὸ καὶ ἐπὶ τῶν λοιπῶν). = Cod. Rom. 2, f. 32, cap. ρθ'.

οη'. Περὶ τοῦ εἰ ἔσται φιλία μεταξὺ τοῦ δεῖνος καὶ τοῦ δεῖνος ἢ ἔχθρα (Εἰ ἐρωτηθῇς ἄρα γε ἔστι φιλία — ζῳδίων ἡ συναφὴ γένηται). = Ibidem.

F. 107v. Καὶ ἄλλως περὶ φιλίας καὶ ἔχθρας (Τὸν ἐρωτῶντα ἀπὸ τοῦ κυρίου τοῦ ὡροσκόπου — τὴν πρὸς ἀλλήλους ἀποστροφὴν συμφέρει). = Ibid., cap. ρι'.

Περί τινος ἐρωτῶντος εἰ συμφέρει αὐτῷ ἔχειν φίλον τὸν δεῖνα (Λάβε τὸν μὲν ἐρωτῶντα — τοῦ ε' τόπου νοείσθω σοι). = Ibid., f. 32v.

F. 108. Περὶ τοῦ δωδεκάτου τόπου.

οθ'. Περὶ ἵππων ὁποῖος νικήσει (Εἰ ἐρωτηθῇς παρά τινος περὶ ἵππων — κεκακωμένοι ὦσι).

π'. Περὶ τοῦ μὴ ἔχοντος ἄλογον καὶ ἐρωτῶντος τίς νικήσει καὶ περὶ τῆς ἡλικίας τοῦ ἀλόγου (Εἰ ἐρωτήσει σέ τις μὴ ἔχων ἄλογον — τὸ μάθημα καὶ ἀκριβές). = Ibid., f. 32v, cap. ριβ'.

In margine. Ἐὰν ἐρωτηθῇς παρά τινος ἆρά γε μέλλω γενέσθαι ἐν ὑποταγῇ ἵππων — κύριος τοῦ ιβ' καὶ ὡροσκόπου. = Cod. Venet. 7, f. 164, cap σγ'.

F. 108v. πα'. Περὶ ἐπιστολῶν, τί γέγραπται (Εἰ ἐρωτηθῇς περὶ ἐπιστολῶν — ἐξ οἴκου ἐλάττονα).

F. 109. πβ'. Περὶ τοῦ γνῶναι τί γέγραπται ἐν τῇ διδομένῃ ἐπιστολῇ

Massalla (If you wish to know when it will occur and Aphro-
take eight by eight).

In the margin. On a man who petitioned a magistrate as to whether he fulfills
his promises to him (Look when he comes [sic] to
him, but he deceives you). Cod. Rom. 2, f. 108, cap. 45. Cf.
cod. Paris. 2417, f. 108, cap. 45.

Ibidem. On a matter being sought, whether one succeeds in it (If
someone wishes a matter of the tropics as of the day).

G. 106. 74. On whether the matter comes to pass or not (See the Moon
those being indicate good things).

75. On whether you obtain what you desire, whether from a magistrate or
from some other person, excerpted from a Saracen book (See
the lord of the horoscope well as you wish).

76. On a question of good hopes and on whether the sought
matter comes to pass and on whether there will be [sic] profit
(To one asking about good hopes, the malefics in no way—
how).

In margine (ad cap. οδ'). But observe the Moon and the lord
servitude has come about.

F. 107. οζ'. Concerning a friend, whether he will be united with him: If someone asks you about
his own friend (the same applies to the rest as well). Cod. Rom. 2,
f. 32, cap. ρθ'.

οη'. Concerning whether there will be friendship between so-and-so and so-and-so, or
enmity (If you are asked whether there is indeed friendship The conjunction of the zodiac signs
happens). = Ibidem.

F. 107. And otherwise concerning friendship and enmity (The one asking, from the
lord of the horoscope the mutual aversion toward one another
suits). Ibid., chap. ri'.

Concerning someone asking whether it is advantageous for him to have a certain person as a friend
(Take the one asking of the place "if" should be understood by you). =
Ibid., f. 32v.

F. 108. On the twelfth place.

79. On horses, which one will win (If you are asked by someone about
horses — they may be afflicted).

80. On the one who does not have a horse and asks which will win and
on the age of the horse (If someone who does not have a horse asks you
— the discipline and precise method). - Ibid., f. 32v, cap. ριβ'.

In the margin. If you are asked by someone whether I am going to become
master of horses in submission — of the 12th and the Ascendant. Cod.
Venet. 7, f. 164, cap. στ'.

F. 108v. 81. On letters, what is written (If you are asked about a letter
lon — from the house, less).

Γ. 109. πβ΄. On knowing what is written in a given letter

πλατύτερον (Πρῶτον ἐπισκέπτου — ἀπεστάλη τὸ γράμμα). Cf. cod. Rom. 2, f. 99, cap. ιδ'.

<Theophili> Ἄλλως περὶ ἐπιστολῶν (Τοῦ Αἰγοκέρου [*sic*] ὡροσκοποῦντος — βέβαιά εἰσι τὰ γράμματα). = Cod. Rom. 2, f, 346ᵛ.

Καὶ ἄλλως περὶ ἐπιστολῶν Ζωροάστρου (Ἐὰν ἐπιστολὴ ἀναδοθῇ — οἱ δὲ Ἰχθύες ἐπιβουλευτικά). Editum *Catal.*, II, p. 192.

F. 110. πγ'. Περὶ γραμμάτων ἐλεύσεως καὶ πότε ἐλεύσονται καὶ περὶ τοῦ εἰ ἐβουλλώθη τὸ γράμμα καὶ τίνα περιέχει τὸ γράμμα (Εἰ ἐρωτηθῇς περὶ γραμμάτων ἐλεύσεως — τοῦ κυρίου τοῦ ε' τόπου).

In margine. <De persecutione servorum ?> (Ἴδε τὴν Σελήνην καὶ τὸν κύριον — γέγονεν ἡ δουλεία).

F. 110ᵛ. Ἄλλως, πότε ἐλεύσονται γράμματα καὶ τί περιέχει τὸ γράμμα (Ἴδε τὸν Ἑρμῆν — ἀπὸ τοῦ ὡροσκόπου).

Ἄλλως περὶ τοῦ εἴτε κακὰ περιέχει τὸ γράμμα εἴτε ἀγαθά (Ἴδε τίνος ἀπέρρευσεν ὁ Ἑρμῆς — ἀπὸ κακοποιοῦ τούναντίον).

Εἰ δὲ ἐρωτηθῇς ἄρα ἐβουλλώθη τὸ γράμμα ἢ οὔ (Ἴδε τὸν Ἑρμῆν — βούλλας).

πδ'. Περὶ σωτηρίας ἀποκρισιαρίων οὓς βούλεταί τις ἀποστεῖλαι (Ἡ Σελήνη δηλοῖ τοὺς πρέσβεις — ἀγαθοποιοῖς ὑποστρέψει σῶος). Cf. cod. Rom. 2, f. 31ᵛ.

In margine. Εἰ ἐρωτηθῇς περὶ ἀποκρισιαρίων καὶ γραφῶν (Ἴδε τὸν ... — τοῦ ὁρίου). Mutilum.

Ibidem. Περὶ ἀποκρισιαρίων λέγει ὁ σοφώτατος Κίντης ὡς εἰ ἐρωτηθῇς περὶ ἀποκρισιαρίων, εἰ ὑποστρέψῃ — συνάπτει δὲ κακοποιοῖς.

Ibidem. Λέγει ὁ αὐτὸς καὶ τοῦτο ὡς εἰ εὑρεθῇ ἡ Σελήνη — τῷ ιβ' σημαίνει δυσχέρειαν.

F. 111. πε'. Περὶ ἐλεύσεως πρέσβεων (Εἰ ἐρωτηθῇς περὶ ἐλεύσεως πρέσβεων — καὶ ἐπὶ τὴν Σελήνην). = Cod. Rom. 2, f. 31ᵛ, cap. ριθ'.

πς'. Περὶ φήμης, εἰ ἀληθής ἐστιν ἢ ψευδής, εἶπεν ὁ Μασάλλα ὡς εἰ ἐρωτηθῇς περὶ φήμης — ἀποτέλει ἐκ τῶν δυνατωτέρων.

In margine. Περὶ φήμης λέγει ὁ Ἀπομάσαρ οὕτως ὅτι πολοὶ [*sic*] λόγοι κατεκενώθησαν — δεῖ μάλιστα σκοπεῖν τὸν ὡροσκόπον. = Cod. Rom. 2, f. 50ᵛ, cap. ξβ'.

Ibidem. Λέγει ὁ Ἀπομάσαρ ὅτι ἐὰν ἡ Σελήνη ἐστί — κακοποιοί, ὁρᾷ ἡ Σελήνη.

Ibidem. Περὶ δὲ τοῦ φημησθῆναι [*sic*] τεθνάναι εἰ τέθνηκεν ἢ οὔ — τέθνηκεν ὁ ἄνθρωπος.

F. 111ᵛ. <Τ>ὸ περὶ φήμης εἶπεν ὁ σοφώτατος Κίντης τῶν λοιπῶν ἐνταῦθα καθαρότερον — ἀληθής ἐστι καντε [?] ψευδής.

more broadly (First examine [redacted] the letter was sent). Cf. cod. Rom. 2, f. 99, cap. ιδ΄.

<Theophili> Otherwise on letters (When Capricorn [sic] is in the ascendant, the letters are reliable). - Cod. Rom. 2, f. 346.

And otherwise on letters of Zoroaster (If a letter arrives – but Pisces are treacherous). Editum Catal., II, p. 192.

F. 110. πγ΄. On the arrival of letters and when they will arrive and on whether the letter was sealed and what the letter contains (If you are asked about the arrival of letters of the lord of the the 5th house).

In the margin. <On the flight of slaves?> (Look at the Moon and the lord — the servitude has come to pass).

F. 110. Otherwise, when letters will arrive and what the letter contains (Look at Hermes [redacted] from the ascendant).

Another method concerning whether a letter contains bad or good things ("See from which [planet] Mercury has flowed — from a malefic, the opposite). If you are asked whether the letter has been sealed or not (See Mercury [redacted] seals).

84. On the safety of envoys whom someone wishes to send (The Moon indicates the ambassadors — with benefics he will return safe). Cf. cod. Rom. 2, f. 31.

In the margin. If you are asked about envoys and letters (See the lord of the term). Mutilated.

Ibid. Concerning envoys, the most wise Quintus says that if you are asked about envoys, whether he will return, he applies to malefics.

Ibidem. The same author also says this: if the Moon is found in the [redacted] in the 12th, it signifies difficulty.

F. 111. Ch. 85. On the arrival of ambassadors (If you are asked about the arrival of ambassadors – and concerning the Moon). = Cod. Rom. 2, f. 31, ch. 119.

Ch. 86. On a rumor, whether it is true or false; Māshāʾallāh said that if you are asked about a rumor — it produces results from the more powerful factors.

In the margin: Concerning a rumor, Abū Maʿshar says thus that many [sic] accounts have been emptied out; one must above all examine the ascendant. = = Cod. Rom. 2, f. 50v, ch. 72.

Ibidem. Abū Maʿshar says that if the Moon is of such a quality, [redacted] evil- the Moon aspects.

Ibidem. Concerning the rumor that someone has died, whether he has died or not the man has died.

F. 111v. The chapter on rumor was stated by the most wise Quintus more clearly than the rest here more clearly [redacted] it is true and [?] false.

In margine. Περὶ φήμης <τοῦ Ἀπομάσαρ>... — ἀφανὴς ἔσται παντελῶς. Primus versus huius tractatus desideratur.
Ibidem. Περὶ φήμης εἶπεν ὁ Ἀπομάσαρ καὶ τοῦτο· εἰ βούλει γνῶναι — καὶ ἐφορᾷ αὐτόν.
Ibidem sine titulo. <Palchi> Κατὰ τὴν ὥραν τῆς φήμης εἰ εὑρεθῇ ὁ Ἑρμῆς συσχηματίζων — συμφώνως ἀληθής ἐστιν. = Cod. Rom. 2, f. 126ᵛ, cap. ϛα'.

F. 112. Καὶ ἄλλως περὶ φήμης (Ἴδε τὴν Σελήνην καὶ τὸν ὡροσκόπον — καὶ τοῖς σχήμασι).
In margine sine titulo. Ἰστέον ὡς ἡ τῶν κακοποιῶν συναφή — τῶν εἰρημένων εὐπρόσδεκτός ἐστι.
Ibidem sine titulo. Γνώσῃ δὲ καὶ πότε ἀνθηρὸν γίνεται τὸ ἀποτέλεσμα — ἀνθηρὸν τελεῖται ἡ δουλ<εία>.

F. 112ᵛ. πζ'. Περὶ ἐπιστολῶν καὶ φήμης καὶ ἀγγελίας Ἡφαιστίωνος φιλοσόφου Θηβαίου (Εἰ δὲ φήμη τις ἢ ἄκουσμα — παρὰ τοῖς ἀρχαίοις ἐκτεθείσθω). Cf. Hephaest., III, 27.
πη'. Περὶ τοῦ εἰ συμφέρει σοι οἰκίσαι ἐν τόπῳ οὗ ἂν ἐθέλῃς (Ὅταν καταλάβῃς ἐκεῖσε σκόπει — ἔχων τὸ αὐταρκές). = Cod. Rom. 2, f. 108, cap. μζ'.

F. 113. πθ'. Περὶ προαιρέσεως τοῦ ἐρωτῶντος εἰ ὠφέλιμός ἐστιν (Ὅταν τις πρὸς σὲ ἐρωτῶν τι ἔλθῃ — πέντε καὶ μάχας δηλοῖ). = Ibid., f. 98ᵛ, cap. ια'.
In margine. Εἰ φίλος ἐστὶ ὁ ἐντυγχάνων ἢ ἐχθρὸς ἢ πολέμιος (Τοὺς οἰκοδεσπότας τοῦ ὡροσκόπου — περιληπτέον).
Ibidem. Περὶ ὑποσχέσεων (Ἐὰν πορεύσῃς πρὸς ἄνθρωπον — καὶ κρῖνον καθὼς ὑπεδείξαμεν).

F. 113ᵛ. ϛ'. Περὶ τοῦ γνῶναι τὸν κληθέντα τὴν τοῦ ἀρίστου κατασκευήν (Εἰ ἐρωτηθῇς παρά τινος κεκλημένου — ἐπιμελέστερον παρακολουθῆναι [*sic*]). Cf. *Catal.*, IV, p. 94 sq.
In margine. Περὶ τοῦ δείπνου καὶ ἄλλως (Ὅρα τὸν ὡροσκόπον — ἀλλότριά εἰσι τὰ τῆς περὶ σκευῆς).

F. 114. ϛα'. Περὶ φήμης ἤτοι ἀκοῆς καὶ ἄλλως (Ὅσοις ζῳδίοις ἐπιβάλλει τὴν ἀκτῖνα — περὶ ἀποδήμων ποιεῖ). Cf. cod. Venet. 7, f. 200ᵛ, cap. τμα'.

F. 114ᵛ. Ἄλλο περὶ ἀγγελίας (Γράμματα ἡδέα καὶ ἀγγελίας — Σκορπίος Ζυγός).

F. 115. Ἄλλο (Τὰ ἀκτινοβοληθέντα ζῴδια ὑπὸ Ἑρμοῦ καὶ τῶν δύο φωστήρων — τοῦ Ἑρμοῦ μαρτυροῦντος). Cum figura.

F. 115ᵛ. Ἄλλο. (Ὅσα ζῴδια ὁρῶσι τὰ δύο φῶτα — εὑρεθῆναι τὸ ζῴδιον ἐκεῖνο).
Ὑπόδειγμα ἕτερον (Μηνὶ Ἰουνίῳ α' — σημαίνουσι).
Ἄλλο περὶ φήμης (Ὁ κύριος τοῦ ὡροσκόπου — μᾶλλον ἀγαθοποιὸς ὁρᾷ).

In the margin. On the omen <of Albumasar> [redacted] obscure will be altogether. The first verse of this tract is missing.

Ibidem. On the omen Albumasar also said this: if you wish to know a[redacted] he oversees it.

Ibidem or in the title. <Palchi> At the hour of the omen, if Mercury is found making an aspect — in accordance with which it is true. Cod. Rom. 2, f. 126, cap. α'.

F. 112. And otherwise on the omen (See the Moon and the Ascendant [redacted] and the aspects).

In the margin without a title. It should be known that the conjunction of the [redacted] malefics — of the aforesaid is acceptable.

In the same place, without title. Γνώσῃ δὲ καὶ πότε ἀνθηρόν γίνεται τό ἀποτέλεσμα[redacted] ἀνθηρόν τελεῖται ἡ δουλεία>.

F. 112. 87. On Letters, Rumor, and Messages by Hephaestion the Philosopher of Thebes (Εἰ δὲ φήμη τις ἢ ἄκουσμα [redacted] among the ἀρχαίοις ἐκτεθείσθω). Cf. Hephaest., III, 27.

88. On whether it is advantageous for you to settle in a place of your choosing (Ὅταν καταλάβῃς ἐκεῖσε σκόπει ἔχων τὸ αὐταρκές). Cod. Rom. 2, f. 108, cap. 47.

F. 113. 89. On the intention of the questioner, whether it is beneficial (Ὅταν τις πρὸς σὲ ἐρωτῶν τι ἔλθῃ πέντε καὶ μάχας manifest). Ibid., f. 98', cap. 11.

In the margin. Whether the person encountered is a friend, an enemy, or a foe (Τοὺς οἰκοδεσπότας τοῦ ὡροσκόπου περιληπτέον).

In the same place. On Promises (Ἐὰν πορεύσῃς πρὸς ἄνθρωπον [redacted] and judgment as we indicated).

Γ. 113. Γ'. On knowing how to prepare the best feast for one who is invited (If you are asked by someone who has been invited to follow more carefully [sic]). Cf. Catal., IV, p. 94 sq.

In the margin. On the dinner, and otherwise (See the horoscope... the matters of preparation belong to others).

F. 114. α'. On fame or rumor, and otherwise (To whichever signs the ray falls the ray falls upon [redacted] upon... it concerns those abroad). Cf. cod. Venet. 7, f. 200v, cap. τμα.

F. 114. Another on a message (Pleasant letters and messages — Scorpio Libra).

F. 115. "Another (The zodiac signs irradiated by Mercury and the two luminaries, Mercury bearing witness). With figure. F. 115b. Another. (All the zodiac signs that the two lights behold; to find that zodiac sign that one). Another example (In the month of June, 1st — they signify).

Another on rumor (The lord of the horoscope, the benefic, [redacted] more favor-acts).

Ἄλλο (Διὰ γραμμάτων οὔσης τῆς φήμης — ἐνόντα ταῖς γραφαῖς).
Ἄλλο (Ἐπὶ φήμης τινὸς ὁ Ἑρμῆς εὑρεθείς — εἰ δὲ κακοποιός, τὸ ἐναντίον).

F. 116. Ἄλλο <Palchi>. (Κατὰ τὴν ὥραν τῆς φήμης — συμφώνως ἀληθής ἐστιν). = Cod. Rom. 2, f. 126ᵛ, cap. ϛα'.
ϛβ'. Περὶ ὀνείρων (Εἰ ἐρωτηθῇς παρά τινος εἰπεῖν αὐτῷ ὃ εἶδεν — ἡ δὲ λ' ἀνεκβάτους).

F. 116ᵛ. ϛγ'. Περὶ τοῦ ὑφορωμένου εἴ τις κατ' αὐτοῦ ἐλάλη ἢ λαλὴ [*sic*] πρός τινα (Λαμβάνεται ἀπὸ τοῦ ὡροσκόπου — ἄλλως πως ἐναντιούμενοι).

F. 117. ϛδ'. Περὶ τοῦ προσδοκωμένου σταλῆναι παρά τινος πρὸς αὐτὸν κατ' αὐτοῦ ἢ ὑπὲρ αὐτοῦ γράμματος ("Ορα τὸν ἀστέρα τὸν δηλοῦντα — λέγε μὴ σταλῆναι).
Εἰ ἐρωτηθῇς παρά τινος ὡς εἰ συμφέρει αὐτῷ ποιῆσαι τόδε ("Ιδε τὸν κύριον τοῦ ὡροσκόπου — οὐ συμφέρει). In margine ϛδ'.
Περὶ τοῦ γνῶναι ἀπὸ ποίας ἀρρωστίας ἀποθανεῖται (Ὁ ἔχων τὸν η' τόπον Κριός — οὐ ζήσεται).
In margine. Περὶ δὲ ὑφορωμένης βλάβης ὅτε ὑποπτεύῃς βλάβην οὖσαν ("Ιδε τὸν κύριον τοῦ ὡροσκόπου — ἐκεῖνο ὃ ὑποπτεύεις).
Ibidem sine titulo. Εἰ δέ τις ἔχει φόβον ἀπὸ βασιλέως ἢ ἐξουσιαστοῦ, μήπως δεινόν — εἰ ἀγαθά).

F. 117ᵛ. ϛδ'. <Palchi> Ἐὰν ἐρωτήσῃ σέ τις ποῦ ἐκοιμήθη καὶ εἰ ἀγαθὸν ἢ φαῦλον εἰργάσατο ἐκεῖσε (Σκόπει Ἀφροδίτην ἐὰν τύχῃ — διὰ τάχους ἀνυσθήσεται). = Cod. Rom. 2, f. 111, cap. νε'.

F. 118ᵛ et 119 vacua.

F. 120. ϛε'. <Palchi> Περὶ τῶν κατ' εἶδος ἐκ τῆς τῶν ἀστέρων φύσεως (Σκέπτου τὸν κύριον τῆς ζητουμένης πράξεως — κατὰ τὸ συνεχὲς γίνεται). = Ibid., f. 99, cap. ιε'.

F. 121. Περὶ ἀποτελεσμάτων καὶ ἐρωτημάτων· ὡς ἐάν τις μὲν ἀπὸ τῶν ἑπτὰ πλανήτων ἀστέρων ἰδιοθρονεῖ ἢ καὶ οὔ, παρατύχῃ δὲ ἔν τινι τῶν δώδεκα τόπων τοῦ θέματος, τί σημαίνει. Ἀρχόμεθα τοιγαροῦν ἀπὸ τοῦ ὡροσκόπου καὶ μέχρι τοῦ δωδεκάτου τόπου.
ϛς'. Περὶ τοῦ ὡροσκόπου (Ὁ Κρόνος εἰ τύχῃ ὡροσκοπῶν — ἀπὸ τῶν ἀγαθοποιῶν).

F. 123. Περὶ τοῦ δευτέρου τόπου (Ὁ Κρόνος ἐν τῷ δευτέρῳ τόπῳ — συκοφαντίας καὶ κακοτυχίας).

F. 124. Περὶ τοῦ γ' τόπου (Ὁ Κρόνος ἐν τῷ τοιούτῳ τρίτῳ τόπῳ — καὶ μελέτας ἐναντίας).

Another (When the rumor is conveyed through letters — contained in the wri-
bright).

Another (Mercury found at the time of some rumor — but if malefic, the opposite).

F. 116. Another <Palchi>. (According to the hour of in accordance the rumor — it is true). = Cod. Rom. 2, f. 126, cap. Here'.

β'. On Dreams (If you are asked by someone to tell him what he saw — but the 30th leads to no outcome).

F. 116. γ'. On the one who suspects whether someone has spoken against him or spoken [sic] to someone (It is taken from the horoscope in some other way opposing).

F. 117. δ On the expected sending by someone to him of a letter against him or on his behalf (Look at the star that signifies — say that it was not sent).

If you are asked by someone whether it is advantageous for him to do such and such a thing (See the lord of the horoscope — it is not advantageous). In the margin: δ

On knowing from what illness one will die (He who has Aries in the 8th place will not live).

In the margin. On the suspected harm, when you suspect that harm is present (See the lord of the horoscope — that which you suspect).

In the same place, without title. If someone has fear from a king or ruler, lest something terrible happen (or good things).

F. 117. 86th. <Palchi> If someone asks you where he slept and whether he did good or evil there (Consider Venus if fortune it will be accomplished quickly). = Code. Rom. 2, f. 111, ch. 55th.

F. 118v and 119 blank.

F. 120. 83rd. <Palchi> On the particular matters arising from the nature of the stars (Consider the lord of the matter in question — according to what follows continuously). = Ibid., f. 99, ch. 16th.

F. 121. On outcomes and questions: as if one of the seven planetary stars is in its own throne or not, and happens to be in one of the twelve places of the chart, what it signifies. We therefore begin from the horoscope and up to the twelfth place.

Γ6. On the Horoscope (If Saturn chances to be in the horoscope, away from the benefic planets).

Γ. 123. On the second place (Saturn in the second place of slander and misfortune).

Γ. 124. On the third place (Saturn in such a third place and contrary studies).

F. 125. Περὶ τοῦ τετάρτου τόπου (Ὁ Κρόνος ἐν τῷ τετάρτῳ τόπῳ — τῶν οἰκημάτων).

F. 126. Περὶ τοῦ πέμπτου τόπου (Ὁ Κρόνος ἐν τῷ ε' τόπῳ — οἱ ἀγαθοποιοί).

F. 127. Περὶ τοῦ ἕκτου τόπου (Ὁ Κρόνος ἐν τῷ ἕκτῳ τόπῳ — ὀλιγότητα ὑποζυγίων).

F. 128. Περὶ τοῦ ἑβδόμου τόπου (Ὁ Κρόνος ἐν τῷ ἑβδόμῳ τόπῳ — καὶ εὐτελῶν).

F. 129. Περὶ τοῦ ὀγδόου τόπου (Ὁ Κρόνος ἐν τῷ ὀγδόῳ τόπῳ — Ἑρμῆς ἢ Κρόνος).

F. 130ᵛ. Περὶ τοῦ ἐννάτου τόπου (Ὁ Κρόνος ἐν τῷ θ' τόπῳ — τὴν ὁδοιπορίαν ἀνεκείνην [*sic*]).

F. 131ᵛ. Περὶ τοῦ δεκάτου τόπου (Ὁ Κρόνος ἐν τῷ δεκάτῳ τόπῳ — λύπην καὶ φροντίδα).

F. 133. Περὶ τοῦ ἑνδεκάτου τόπου (Ὁ Κρόνος ἐν τῷ ἑνδεκάτῳ τόπῳ — ἐκτιτρώσκεται).

F. 134ᵛ. Περὶ τοῦ δωδεκάτου τόπου (Ὁ Κρόνος ἐν τῷ ιβ' τόπῳ — τοῦ κοινοῦ λαοῦ).

F. 136. Ἐκλογαὶ τῶν ἡμερῶν ἀπὸ τῶν τῆς Σελήνης ἡμερῶν (Κριὸς σουρουτάιν· ἀγαθὴ εἰς συνάντησιν βασιλέων — καὶ εἰς γάμους). Edetur in appendice.

F. 136ᵛ. Αἱ ἀπὸ τῶν ζῳδίων ἐκλογαί (Εἰς συνάντησιν βασιλέων συμβάλεται [*sic*] — Σκορπίος, Τοξότης, Αἰγόκερως). Edetur in appendice.

F. 137. Καὶ ἄλλως αἱ ἐκλογαὶ τῶν ἡμερῶν ἐκ τοῦ εἶναι τὴν Σελήνην εἰς ἕκαστον τῶν δώδεκα ζῳδίων, ἥτις ἐκλογὴ καί ἐστι πλατυτέρα (Σελήνη ἐν Κριῷ ἐπιτηδεία ἐστί — εἰς ἀγορὰν δούλων ἰσχνῶν). Edetur in appendice.

F. 140 vacuum.

F. 141. ϛζ'. Περὶ ἐπιθέτων ὀνομάτων τῶν πλανητῶν ἑπτὰ ἀστέρων (Ὁ Ἥλιος λέγεται Τιτάν, Φαέθων — ἐριούνης, χελυοξόος). Edidit Cumont, *Catal.*, I, p. 172 seq.

F. 141ᵛ. ϛη'. Περὶ τῶν γινομένων σχηματισμῶν τῆς Σελήνης πρὸς τοὺς πλανήτας ἀστέρας (Ἡ Σελήνη συνοδεύουσα — εἰς μακρὸν τόπον). Cf. cod. Ital. 4, f. 55ᵛ, cap. πδ'.

F. 143. Περὶ δὲ τοῦ πολεύοντος καὶ τοῦ διέποντος (Ἐπὶ πάσης καταρχῆς — κατὰ τὸ σάββατον). Edetur in appendice.

Περὶ τῶν ζῳδίων λέγει ὁ Σαραπίων οὕτως· περὶ δυομελῶν ζῴδια [*sic*] εἰσί — λατρώδη ♋ ♏ ♑ ♓ ♈ ♉. Edetur in appendice.

Περὶ διαφορᾶς ζῳδίων καὶ ἄλλως πλατύτερον (Τροπικὰ μέν ἐστι — ♄ καὶ ♒).

F. 144. Περὶ τοῦ γνῶναι πότε φανήσεται κομήτις [*sic*] (Ἴδε ὅτε γένηται — φανήσεται ὁ κομήτης). Edetur in appendice.

Γ. 125. On the fourth place (Saturn in the fourth place — of dwellings).

F. 126. On the Fifth Place (Saturn in the 5th place — the benefics).

Γ. 127. Concerning the sixth place (Saturn in the sixth place — scarce of few draught animals).

Γ. 128. Concerning the seventh place (Saturn in the seventh place — and of the lowly).

Γ. 129. Concerning the eighth place (Saturn in the eighth place — Mercury or Saturn).

Γ. 130. Concerning the ninth place (Saturn in the 9th place — that journey unpleasant [sic]).

Γ. 131. Concerning the tenth place (Saturn in the tenth place — grief and anxiety).

Γ. 133. On the Eleventh Place (Saturn in the Eleventh Place — causes miscarriage).

F. 134. On the twelfth house (Saturn in the 12th house — of the common people).

Γ. 136. Selection of Days from the Days of the Moon (Aries souroutain: favorable for meeting kings and for marriages). It will be published in the appendix.

Γ. 136. Selections from the Zodiac Signs (For meeting kings it is conducive [sic] — Scorpio, Sagittarius, Capricorn). To be published in the appendix. Γ. 137. And another selection of days based on the Moon being in each of the twelve zodiac signs, which selection is also more extensive (Moon in Aries is suitable for purchasing slaves of slender build). To be published in the appendix.

F. 140 blank.

Γ. 141. ϛζ'. On the epithets of the seven planetary stars (The Sun is called Titan, Phaethon — eriunis, helyoxous). Edited by Cumont, Catal., I, p. 172 seq.

F. 141. 98. On the configurations formed by the Moon with respect to the planetary stars (The Moon in conjunction — for a long time place). Cf. cod. Ital. 4, f. 55v, cap. 84.

F. 143. On the one who rules and the one who governs (In every beginning on the Sabbath). Will be published in the appendix.

On the Zodiac signs Sarapion speaks as follows: on two-membered Zodiac signs [sic] there are — servile m 8. Will be published in the appendix.

On the difference of zodiac signs and otherwise more broadly (Tropical indeed is — 1 and ♎).

F. 144. On knowing when a comet [sic] will appear (See when it occurs it becomes — the comet will appear). Will be published in the appendix.

ϛθ'. Παρεξεβλήθη ἀπὸ τοῦ β' βιβλίου καὶ τοῦ τρίτου τοῦ σοφωτάτου Ἰουδαίου τοῦ Σὰχλ[1] τοῦ υἱοῦ τοῦ Πὲσρ ταῦτα. Καὶ τὰ μὲν τοῦ β' βιβλίου ἔχουσιν οὕτως ἃ καὶ συμβάλλονται τῷ ἐπιστήμονι πρὸς πᾶσαν ἐρώτησιν (Ἴσθι ὅτι σημειωτικὸς ἀστὴρ ἐκεῖνος λέγεται — ἐρωτήσαντα τὴν ἐρώτησιν). Infra edetur.

In margine. Λέγει ὁ Μούγνης (Πᾶς ἀστὴρ ὁ ὢν ἐν τῇ ἀρχῇ — οὐκ ἔχει ἐν τῷ ...). Finis deest. Editum in *Catal.*, II, f. 136.

F. 144v. In margine. Εἶπεν ὁ σοφὸς Ἔμβρε (Ἐὰν ὡροσκοπῇ ἀγαθός — ἀγαθοποιεῖσθαι τὸν ὡροσκόπον). Editum ibidem.

Ibidem. Λέγουσιν οἱ παλαιοί (Ὁ ἀστὴρ ὅτε ἐστὶν ἐν τῷ ὡροσκόπῳ — οὐκ ἔχει). Editum ibidem.

Ibidem. Ὁ δὲ Ἀπομάσαρ φησίν (Τινὲς τῶν ἀρχαίων — εὐκρασία). Editum ibid., p. 137.

F. 145. In margine. Λέγει ὁ τοιοῦτος σοφώτατος Σὲχλ ὅτι ἐὰν ὁ δηλῶν [*sic*] — μετ' αὐτῆς. Editum ibidem.

F. 146. Τὰ δὲ τοῦ γ' βιβλίου τοῦ αὐτοῦ σοφώτατου τοῦ Πέσρ, ἃ καὶ αὐτὰ συμβάλλονται πρὸς πᾶσαν ἐρώτησιν, ἔχουσιν οὕτως (Εἰ ἐρωτηθῇς περὶ ἐρωτήσεώς τινος — καὶ τὸ ἀληθὲς εὑρήσεις). Edetur in appendice.

F. 147v. In margine. Λέγει δὲ πρὸς τοῖς ἄλλοις καὶ τοῦτο ὅτι ἡ σωματικὴ συναφή — τὸ σῶμα οὐ φθείρει.

Ibidem. Οἱ παλαιοὶ σοφοὶ ὅ τε Ῥάπτης καὶ ὁ Μούγνης καὶ ὁ Πὲσρ ὁ Ἰουδαῖος ἰσοφωνοῦντες λέγουσιν ὅτι ὁ κύριος συσχηματισμὸς τῶν ἀστέρων — ἀστέρων εἰσὶν ἀκτῖνος.

Ibidem. Εἰ ὑπάρχῃ ὁ κύριος τοῦ ὡροσκόπου — οὐ γενήσεται.

F. 148v. Αἱ δὲ ιδ' διαθέσεις τῶν πλανητῶν ἀστέρων ῥωμαϊστὶ καὶ ἀραβιστὶ ἔχουσιν οὕτως (α' τὸ χρηματιστικὸν Ἐλεκπέλ — ιδ' ἡ ἀσθένεια Ἐλδόγφ). Edetur in appendice.

Αἱ δὲ ἑρμηνίαι τῶν αὐτῶν ἔχουσιν οὕτως (α' τὸ χρηματιστικόν — ἀλλοτρίοις τόποις). Edetur in appendice.

In margine. Ἑρμηνεία τοῦ θ' κεφαλαίου τῶν ἀποστροφῶν — τῆς ὑποθέσεως καὶ ἀπραγίας.

Ibidem. Εἶπεν ὁ αὐτὸς Μούγνης περὶ τοῦ τοιούτου κεφαλαίου τῆς ἀποστροφῆς καὶ τῆς φθορᾶς καὶ ἀτελεσιουργίας — καὶ τοῦ τέλους αὐτῆς.

Ibidem. Λέγει καὶ τοῦτο τὸ εἶναι τὸν ἐλαφρὸν ἀστέρα — ὁ δηλῶν τὴν ἀπόβασιν. Cum diagrammatibus.

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[1] Quae sequuntur, excerpta esse videntur ex *Introductorio* Iudaei Sahl ben Bishr, quod simul cum Ptolemaei Quadripartito latine editum est Venetiis a. 1493. Cf. *Catal.*, V, 1, p. 92, n. 2 et 243 (F. C.).

F. 19. The following have been excerpted from the second book and the third book of the most wise Jew Sahl, son of Bishr. And the contents of the second book are as follows, which are also useful to the scholar for every question (Know that that star is called significator of the one asking the question). To be published below will be published.

In the margin. Mūnā says (Every star that is at the beginning does not have [illegible] in the ...). The end is missing. Published in Catal., II, f. 136. F. 144. In the margin. The wise Embre said (If a benefic is in the ascendant — to make the ascendant benefic). Published in the same place.

In the same place. The ancients say (The star when it is in the ascendant does not have [illegible]). Published in the same place.

Ibidem. Apomasar says (Some of the ancients [illegible] eukrasia). Published ibid., p. 137.

F. 145. In the margin. The most wise Sel says that if the indicator [sic] with her. Published ibidem.

F. 146. The contents of the third book of the same most wise Pesr, which also themselves contribute to every question, are as follows (If you are asked about some question and you will find the truth). To be published in the appendix.

F. 147. In the margin. He says, among other things, also this: that bodily union does not corrupt the body.

Ibidem. The ancient wise men, Raptes and Mugnes and Pesr the Jew, speaking in agreement, say that the chief configuration of the stars is rays. Ibidem. If the lord of the horoscope is present — it will not come to pass.

F. 148. The 14 dispositions of the planetary stars in Roman and Arabic are as follows (1st the chrematistic Elekpel [illegible] 14th the weakness Ellogph). To be published in the appendix.

The interpretations of the same are as follows (1st the chrematistic [illegible] in foreign places). To be published in the appendix.

In the margin. Interpretation of the 9th chapter of the aversions of the hypothesis and inactivity.

Ibidem. The same Mughni spoke concerning this chapter on aversion and destruction and incompletion and its [illegible] end.

Ibidem. He also says this, indicating the light star [illegible] showing the outcome. Cum diagrammatibus.

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1 The following passages appear to be excerpts from the Introduction of the Jewish author Sahl ben Bishr, which was published together with Ptolemy's Quadripartitum in a Latin edition at Venice in the year 1493. Cf. Catal., V, 1, p. 92, n. 2 and 243 (F. C.).

F. 149. Ἑρμηνεία τῆς δυνάμεως τῶν ἀστέρων τῶν μὴ ἐχόντων αἰτίαν καὶ ἐμποδισμόν — ἀπόβασιν τῆς δουλείας.

F. 149v. Λέγει ὁ Ἰουδαῖος σοφὸς ὁ Σὰχλ ὁ υἱὸς τοῦ Πὲσρ ὡς εἰ ἐρωτήσῃ σέ τις — ζητούμενος ποιεῖ τὴν ἐρώτησιν. Edetur in appendice.

Εἶπε δὲ ὁ αὐτὸς καὶ τοῦτο ὅτι πᾶς ἀστήρ — οὐκ ἔχει. Edetur in appendice.

F. 150. Ἡ δὲ ἑρμηνεία τῶν ἀσθενειῶν τῶν ἀστέρων ἐπί τε τοῖς γενεθλίοις καὶ ταῖς ἐρωτήσεσιν αἱ καὶ οὖσαι ἐναντίαι τῶν ῥηθεισῶν δυνάμεων τῶν ἀστέρων ἔχει οὕτως κατὰ τὸν Μούγνην (α'. Τὸ εἶναι τὸν ἀστέρα — ἀκτῖνας τοῦ ἐλαφροῦ ἀστέρος).

Αἱ δὲ κακώσεις τῆς Σελήνης καὶ οἱ ἐμποδισμοὶ αὐτῆς ἐπὶ πάσης καταρχῆς οἱ ἀραβιστὶ δηλοῦντες ψόγον τῆς Σελήνης ἔχουσιν οὕτως κατὰ τὸν Μούγνην (α'. Τὸ τὴν Σελήνην εἶναι — εἰς τὴν κεκαυμένην ζώνην). Finem omisit librarius.

F. 150v. Περὶ τῶν μαρτυριῶν τῶν ἀστέρων τῶν δηλουσῶν τὸ τὴν δουλείαν γενέσθαι (Ἴσθι ὡς οὐκ ἄλλως πως γίνεται — μαρτυρίας τὸ ἥμισυ).

F. 151. Περὶ τοῦ κυρίου τοῦ ὡροσκόπου (Τὸ εἶναι τὸν κύριον τοῦ ὡροσκόπου — μαρτυρίας τάσσειν [?]).

Περὶ τῆς αἰτίας τῆς ποιούσης ἐμποδισμὸν τῆς ὑποθέσεως (Ἐὰν ὁ κύριος τοῦ ὡροσκόπου εὑρεθῇ — κατὰ τὴν οἰκείαν ἕκαστος φύσιν).

F. 151v. Κρίσις Οὐάλεντος διὰ τὸν Μουχοῦμετ (Ἠρωτήθη ὁ Οὐάλης ὑπὸ τοῦ βασιλέως τῶν Περσῶν - εἶπον αὐτῷ ὅπερ ἐνόουν). Edetur in appendice.

Πόνημα Οὐάλεντος. Edetur in appendice.

Λέγει ὁ Οὐάλης· Βλέπε εἰς τὴν ἐρώτησιν — οὐκ ἔστι δυνατόν.

Εἶπεν ὁ Δωρόθεος (Ἐὰν ἐρωτηθῇς ἐρώτημα — καὶ οὕτως ἵνα νοήσῃς).

F. 152. Περσῶν. Λέγουσιν οἱ Πέρσαι ὅτι ἐὰν ἐρωτηθῇς — ἐν τῇ τοιαύτῃ ἐρωτήσει.

Ἰνδῶν. Λέγουσιν οἱ Ἰνδοὶ ὅτι δηλοῖ τὸ πρᾶγμα — γίνωσκε ὅτι τελειοῦται.

Ἑλλήνων. Λέγουσιν οἱ Ἕλληνες ὅτι ἐὰν ἐρωτηθῇς περὶ ἐλπίδος — τὸ ἐλπιζόμενον ἀγαθόν.

Αἰγυπτίων. Λέγουσιν οἱ Αἰγύπτιοι· πίστευσον τοῖς λόγοις ἡμῶν — λέγε πάλιν καὶ σὺ τὸ ἐναντίον.

Περὶ τοῦ τί δηλοῖ ἡ ἐρώτησις λέγει ὁ Πυθαγόρας· εἰ μὲν εὑρίσκεις τοὺς ἀστέρας — ἐξέλευσιν τῶν ἀπὸ κάστρων [?].

Τῶν Ἰνδῶν· Εἴπερ βλέπεις τοὺς ἔχοντας λόγον ἀστέρας — ταχέως.

F. 149. An interpretation of the power of the stars that have no cause and impediment — the outcome of servitude.

F. 149. The Jewish sage Sahl, son of Bishr, says that if the Querent someone asks you [illegible] poses the question. To be published in appendix.

The same also said this, that every star [illegible] does not have. To be published in appendice.

F. 150. The interpretation of the weaknesses of the stars in both nativities and questions, which are also contrary to the aforesaid powers of the stars, runs as follows according to Mūnā (1st: That the star is — the rays of the light star). The afflictions of the Moon and her impediments at every inception, which in Arabic indicate the Moon's defect, run as follows according to Mūgnā (1st: That the Moon is in the combust zone). The copyist omitted the end. F. 150. Concerning the testimonies of the stars that indicate that servitude occurs (Know that it does not come about in any other way than through testimonies — half).

F. 151. Concerning the lord of the horoscope (That the lord of the horoscope [illegible] to assign testimonies (?]).

Concerning the cause that produces an impediment to the matter (If the lord of the horoscope is found — each according to his own nature).

G. 151. The judgment of Valens concerning Muhammad (Valens was asked by Valens by the king of the Persians - I said to him what I understood). Will be published in the appendix.

A work of Valens. Will be published in the appendix.

Valens says: Look at the question of t it is not possible.

Dorotheus said (If you are asked a question [illegible] and thus so that you may understand).

G. 152. Of the Persians. The Persians say that if you are asked [illegible] in the such a question.

Of the Indians. The Indians say that it indicates the matter — know that it is accomplished.

Of the Greeks. The Greeks say that if you are asked concerning hope — the hoped-for good.

Of the Egyptians. The Egyptians say: believe our words — say [illegible] again the opposite yourself.

Concerning what the question signifies, Pythagoras says: if you find the stars departing from the fortresses [9].

Of the Indians: If you see the stars that have rational significance — quickly.

F. 152v. Βαβυλωνίων. Λέγουσιν οἱ Βαβυλώνιοι· βλέπε εἰς πᾶσαν ἐρώτησιν — τῶν βλεπόντων αὐτοῖς ἀστέρων.
Περσῶν. Λέγουσιν οἱ Πέρσαι· ὁ καιρὸς τῆς τελειώσεως — ἐν ᾧ ἐστι κρῖναι.
Ἑλλήνων. Λέγουσιν οἱ Ἕλληνες· εἰς πᾶσαν ἐρώτησιν ψηλάφησον — πρόσωπον ἀπωλέσθη.
Αἰγυπτίων. Λέγουσιν οἱ Αἰγύπτιοι· ἐὰν ἐρωτηθῇς διὰ πρᾶγμα — ἐτελειώθη ἢ τελειοῦται.
Ἰνδῶν. Λέγουσιν οἱ Ἰνδοί· ἐὰν ἐρωτηθῇς εἰ γίνεται — τὸ τοιοῦτον πρᾶγμα τελειοῦται.
Δωρόθεος. Λέγει ὁ Ἕλλην Δωρόθεος ἐν τοῖς μυστηρίοις αὐτοῦ· ἐὰν θέλῃς νοῆσαι — λέγε τὴν ἐρώτησιν.
Περσῶν. Λέγουσιν οἱ Πέρσαι μετὰ τῶν Βαβυλωνίων ὅτι ἐὰν θέλῃς ἰδεῖν — καὶ κατ' ἐκεῖνο εἰπεῖν.
Ὁ Ἀπομάσαρ. Λέγει ὁ Ἀπομάσαρ· εἰ θέλεις ἰδεῖν τὸν καιρὸν τῆς ἀποβάσεως — μὴ ἐπιλανθάνου τούτων.
Ἑλλήνων. Λέγουσιν οἱ Ἕλληνες· γίνωσκε ὅτι οἱ ἀστέρες — εἰπὲ ἐκεῖ τὸ κακόν.
Δωρόθεος λέγει· εἰ μὲν ἔστιν ὡροσκόπος — ἐπισυνάψαι τούτου.

F. 153. Ἰνδῶν. Λέγουσιν οἱ Ἰνδοί· ἐὰν εὕρῃς εἰς τὸν δεύτερον τόπον — πρὸ τοῦ ἐρωτῆσαι.
Οὐάλης. Λέγει ὁ Οὐάλης καὶ οἱ Βαβυλώνιοι· εἰ βούλει γνῶναι πότε — εἰς τὴν ἐρώτησιν.
Αἰγυπτίων. Λέγουσιν οἱ Αἰγύπτιοι· εἰ μὲν ἔστιν — πληροῦται τὸ πρᾶγμα.
Οὐάλης. Λέγει ὁ Οὐάλης· ἦσαν πολλοὶ ἄνθρωποι — κακοποιῷ καταλύεται. Citatur βιβλίον τῶν μυστηρίων τῶν Ἰνδῶν.
Λέγουσιν οἱ Πέρσαι· εἰ ἐρωτηθῇς δι' ἐξέλευσίν τινος — ὁ τοιοῦτος ἀποδημεῖ.
Τῶν Βαβυλωνίων. Λέγουσιν οἱ Βαβυλώνιοι· συσχηματιζομένης τῆς Σελήνης — βραδέως ἀργήσει.

F. 153v. Τῶν Ἑλλήνων. Λέγουσιν οἱ Ἕλληνες· ὅταν ἀστὴρ ἀπὸ τοῦ θ' — δηλοῦται ἡ ἐξέλευσις.
Αἰγυπτίων. Λέγουσιν οἱ Αἰγύπτιοι· εἰ βλέπεις τὴν Σελήνην ἀπορρέουσαν — ἔχει βουλὴν ἐξελθεῖν.
Περσῶν. Λέγουσιν οἱ Πέρσαι· ἴδε τὸν ὡροσκόπον — γίνωσκε τὸ ἐναντίον.
Ἰνδῶν. Λέγουσιν οἱ Ἰνδοί· ἐὰν ἐρωτηθῇς περὶ ἀνθρώπου ἐγκλεισθῆναι — ἐλπὶς αὐτοῦ μεταστρέψεται.
Περὶ ἐξελεύσεως λέγουσιν οἱ Βαβυλώνιοι· γίνωσκε εἰ συσχηματίζεται — δηλοῦται ὅτι μέλλει ἐξελθεῖν.

F. 152. Of the Babylonians. The Babylonians say: look into every question [redacted] of the stars that look upon them.

Of the Persians. The Persians say: the time of completion is that in which [redacted] one must judge.

Of the Greeks. The Greeks say: for every question feel your way — [redacted] a face was lost.

Of the Egyptians. The Egyptians say: if you are asked about a matter — whether it has been completed or is being completed.

Of the Indians. The Indians say: if you are asked whether such a [redacted] matter will come to pass, it is fulfilled.

Dorotheus. The Greek Dorotheus says in his mysteries: if you wish to understand [redacted] state the question.

Of the Persians. The Persians say together with the Babylonians that if you wish to see — and [redacted] speak according to that.

Albumasar. Albumasar says: if you wish to see the time of the outcome, do not [redacted] get these things.

Of the Greeks. The Greeks say: know that the stars — speak [redacted] the evil there.

Dorotheus says: if indeed the horoscope is [redacted] to conjoin of this.

F. 153. Of the Indians. The Indians say: if you find in the second place [redacted] before asking.

Valen. Vettius Valens says, and the Babylonians: if you wish to know when [redacted] to the question.

Of the Egyptians. The Egyptians say: if indeed the matter — the [redacted] ful- matter is fulfilled.

Valens. Valens says: there were many people — it is dis[redacted]ved by a malefic. The book of the mysteries of the Indians is cited.

The Persians say: if you are asked about the departure of someone — such a [redacted] the one travels abroad.

Of the Babylonians. The Babylonians say: when the Moon is in aspect — it will proceed slowly.

Γ. 153. Of the Greeks. The Greeks say: when a star from the 9th — the departure is indicated.

Of the Egyptians. The Egyptians say: if you see the Moon separating — he has the int[redacted]tion to depart.

Of the Persians. The Persians say: observe the horoscope, [redacted] know the opposite.

Of the Indians. The Indians say: if you are asked concerning a man who has been imprisoned, the h[redacted]e of his release will be reversed.

Concerning departure, the Babylonians say: know whether it is configured [redacted] — it is indicated that he is about to go out.

Τῶν Περσῶν. Λέγουσιν οἱ Πέρσαι· εἰ μέλλεις νοῆσαι εἰ ἔστιν ὁ δεῖνα ἐν τῷ οἴκῳ αὐτοῦ — περὶ τοῦ πράγματος.
Περὶ [*sic*] Αἰγυπτίων. Λέγουσιν οἱ Αἰγύπτιοι· ὅταν γένηται ἐρώτησις περὶ ἐξελεύσεως — λέγε τὰ ἐναντία.
Περὶ ὑποστροφῆς καὶ τοῦ καιροῦ ταύτης λέγουσιν οἱ Ἕλληνες· τὴν ὑποστροφὴν δηλοῦσιν — βούλεται στραφῆναι, οὐ δύναται δέ.
Τῶν Ἰνδῶν. Λέγουσιν οἱ Ἰνδοί· βλέπε τοὺς ἔχοντας πλείους λόγους — τόπῳ, ἐν ᾧ ἦν ὁ κακοποιός.

F. 154. Τῶν Περσῶν. Λέγουσιν οἱ Πέρσαι· ἐὰν ἐρωτηθῇς δι' ἄνθρωπον – μέρος μάλιστα ἀπῆλθεν.
Λέγουσιν οἱ Αἰγύπτιοι· εἰ μὲν εὕρῃς τὸν κύριον τῆς Σελήνης — εἷς ὁ ἀπῆλθεν ὁ ἐξελθών.
Λέγει ὁ Οὐάλης· ἔλεγεν εἷς ἀπὸ τῶν ἐπισήμων Αἰγυπτίων μαθηματικῶν — τὸ μέρος, εἷς ὁ ἀπῆλθε.
Περσῶν. Λέγουσιν οἱ Πέρσαι· βλέπε τοὺς ἀστέρας τοὺς ἔχοντας εἰς τὴν ἐρώτησιν δύναμιν — πρὸ τῆς ἡμέρας τῆς ἐρωτήσεως.
Παρεξεβλήθησαν λόγοι τοῦ Δωροθέου ἀπὸ βίβλου Σαρακηνικῆς ἔχοντες οὕτως (Ἐνδέχεται εἰς πᾶσαν καταρχήν — μετὰ τῶν κακοποιῶν καλός). Edetur in appendice.

F. 154ᵛ. Δωρόθεος πρὸς τούτοις λέγει καὶ τοῦτο ὅτι ἡ ἐν τοῖς γενεθλίοις φθορά — ὅτε ᾖ ὑποποδισμένος. Edetur in appendice.
Ὁ αὐτὸς Δωρόθεος εἶπε καὶ ἕτερά τινα κεφάλαια διάφορα περὶ τῆς τῶν ἀστέρων ἀσθενείας — ἐνταῦθα. Laudatur Μούγνης. Edetur in appendice.

F. 155. Ὁ αὐτὸς Δωρόθεος πρὸς τούτοις εἶπεν ὡς ἐὰν ὁ κύριος τοῦ ὡροσκόπου — τὴν ἀποτυχήν. Edetur in appendice.
Λέγει ὁ αὐτὸς Δωρόθεος καὶ τοῦτο· τὰ πράγματα — ἐστὶν ἀσθενής. Edetur in appendice.

F. 155ᵛ. Παρεξεβλήθησαν κεφάλαια διάφορα σοφῶν πολλῶν ἀπὸ διαφόρων βιβλίων ἀποδεικνύοντα τὸ εἶναι καλὴν καὶ μὴ ἐναντίαν τὴν σύνοδον τοῦ Διὸς καὶ τοῦ Κρόνου (Τοῦ Ἀπομάσαρ· ὅτε συνοδεύει — ἀκαταγωνίστου καὶ ὅλως). Cf. cod. Rom. 2, f. 43ᵛ, cap. ια'. Sunt capitula Apomasaris, Muchumetis, Rhetorii, Valentis, Dorothei, Manethonis, Sarapionis, Orphei, Ptolemaei. Nonnulla infra edentur.

F. 156ᵛ. In margine. Περὶ τὸ τέλος [?] τοῦ τοιούτου λόγου τοῦ Πτολεμαίου λέγει ὁ ἐξηγητής — εὐκρασίαν καὶ εὐτυχίαν. = Exegetes anonymus ?

F. 157. Εἶπεν ὁ σοφώτατος Μούγνης ὅτι ἐὰν εὑρεθῶσιν ὁ Ἥλιος καὶ ὁ Ζεύς — δοχεὺς τῆς κυβερνήσεως.
Εἶπε δὲ καὶ τοῦτο ὅτι ἐὰν ὁ ἀστὴρ εὑρεθῇ — ἡ μοῖρα μετ' αὐτήν.

Of the Persians. The Persians say: if you wish to understand whether a certain person is in his house concerning the matter.

Concerning the Egyptians. The Egyptians say: when a question arises concerning departure, say the opposite.

Concerning the return and the time thereof, the Greeks say: they indicate the return — he wishes to turn back, but is unable.

Of the Indians. The Indians say: look at those who have more arguments — the place in which the malefic was.

F. 154. Of the Persians. The Persians say: if you are asked concerning a man — the part to which he has chiefly gone away.

The Egyptians say: if you find the lord of the Moon in the place to which the one who departed has gone.

Vales says: one of the distinguished Egyptian mathematicians spoke about the portion, and where it went.

Of the Persians. The Persians say: look at the stars that have power in the question before the day of the question.

Sayings of Dorotheus were excerpted from a Saracen book, reading as follows (It is possible in every undertaking with the malefics to be good). Edetur in appendice.

Γ. 154. Dorotheus says in addition to these things also this, that the destruction in the nativities when he is in retrograde motion. Edetur in appendice.

The same Dorotheus also spoke of certain other miscellaneous chapters here concerning the weakness of the stars. Laudatur Mughnes. Edelur in appendice.

F. 155. The same Dorotheus further said that if the lord of the horoscope — the failure. Edelur in appendice.

The same Dorotheus also says this: matters — is weak. Edetur in appendice.

F. 155. Various chapters were excerpted from many wise men from different books, demonstrating that the conjunction of Jupiter and Saturn is favorable and not adverse (Of Apomasar, when he travels together, invincible and altogether. Cf. cod. Rom. 2, 1. 43v, cap. ια'. These are chapters of Apomasar, Muchumelis, Rhetorius, Valens, Dorotheus, Manetho, Sarapion, Orpheus, Ptolemy. Some will be published below, F. 156. In the margin.

Concerning the end [?] of such a discourse of Pto— good temperament lemy, the commentator says and good fortune.====

Anonymous commentator?

F. 157. The most wise Mughnes said that if the Sun and Jupiter are found — the vessel of governance.

He also said this: that if the star is found the degree after it.

Περὶ δὲ τῆς αἱρέσεως τῶν ἀστέρων εἶπεν ὁ σοφώτατος Μούγνης· ἡμερινοὶ ἀστέρες εἰσίν — πρὸς αὐτοὺς σχηματισμοῦ.

Εἶπεν ὁ αὐτὸς Μούγνης· ἐὰν εὑρεθῇ — ἐὰν εὑρεθῇ μετὰ τῆς Σελήνης.

In margine sine titulo. Ὅτε μέλλουσι συνοδεῦσαι — ἀπὸ τῆς τῶν μοιρῶν τάξεως.

F. 157v. Εἶπεν ὁ Πτολεμαῖος περὶ τοῦ γνῶναι τὸ μέγεθος τῆς γῆς — ἐπὶ τοῖς ζ' κλίμασιν.

Sine titulo. Ἀπὸ τῶν ιβ' ζῳδίων τε καὶ τόπων τῆς σφαίρας εἶπον οἱ παλαιοί, ὅτι τέσσαρά ἐστι — καὶ ταῖς φρουραῖς.

F. 158v. Sine titulo. Κενοδρομεῖν λέγεται ἡ Σελήνη ὅτε οὐχ ὁρᾷ [?] τινι — οὐ μὴν δὲ καὶ ξένη. Cf. cod. Flor. 8, f. 216v, cap. τη'.

In margine. Εἶπεν ὁ σοφώτατος Κίντης ὅτι τὰ ἀποκλίματα σημαίνουσι — εἶναι τοῦτο κρυπτόν. = Cod. Flor. 8, f. 303, cap. υμε'.

F. 158v-160 vacua.

F. 160v. Ἡ ἀρχὴ τοῦ τρίτου βιβλίου μὴ γραφεῖσα ἐν τῷ δευτέρῳ τετραδίῳ τοῦ παρόντος τετραδίου ἐγράφη ἐνταῦθα.

<Hephaestionis> Περὶ διαθέματος (Τῆς οὐρανίας διαθέσεως — Αἰγόκερως, Ὑδροχόος, Ἰχθῦς). Cf. cod. Rom. 3, f. 104; cod. Vindob. 6, f. 284v.

Περὶ τόπων τοῦ διαθέματος (Τόποι δὲ τοῦ διαθέματος — ἐπὶ τοῖς λοιποῖς κέντροις).

F. 161. Sine titulo. Ἑπόμενα καὶ προηγούμενα λέγεται ζῴδια — ἀπὸ τοῦ ὡροσκόπου ἐπὶ τὸ μεσουράνημα.

Sine titulo. Ἕκαστον δὲ ζῴδιον λέγεται — τῶν ιβ' ζῳδίων. = Cod. Vindob. 6, cap. γ'; cod. Venet. 7, f. 382.

Sine titulo. Ὁρίζοντα δὲ κύκλον λέγουσι — διαδείκνυται. = Ibidem.

Sine titulo. Ἀποκεκλήρωται δὲ τοῖς ἑπτὰ πλανίταις — ὕψωμα δὲ αὐτοῦ ἡ Παρθένος. = Cod. Vindob., cap. δ'; cod. Venet., cap. δ'.

Sine titulo. Εἰ τρίγωνα δὲ οὕτως — ὑδατῶδες καὶ νοτολιβικόν.

F. 161v. Περὶ δὲ ὁρίων ἐγράφη ἐπὶ τοῖς ἔμπροσθεν. = Cod. Vindob., cap. ε'; cod. Venet., cap. ε'.

Sine titulo. Τοὺς δὲ πρὸς ἀλλήλους τῶν ἀστέρων συσχηματισμούς — ὁ δὲ κατὰ διάμετρον ἀντίζηλος. = Cod. Vindob., cap. ζ'; cod. Venet., cap. ζ'.

F. 162. Sine titulo. Ὁρᾶν δὲ χρὴ εἰ κατὰ μοῖραν ἔχουσι τέλεια — διὰ μοιρῶν ρπ'.

Concerning the sect of the stars, the most wise Mugnes said: the diurnal stars are these in aspect with them.

The same Mugnes said: if it is found — if it is found with the Moon.

In the margin without a title. When they are about to conjoin — from the ordering of the degrees.

F. 157. Ptolemy spoke on knowing the size of the earth according to the 7 climates.

Sine titulo. From the 12 Signs and places of the sphere the ancients said that there are four, and with the guardianships.

F. 158. Sine titulo. The Moon is said to be void of course when it does not aspect [?] anyone, nor indeed is it in a foreign sign. Cf. cod. Flor. 8, f. 216v, cap. τη'.

In margine. The most wise Quintus said that the declining houses signify that this is hidden. = Cod. Flor. 8, f. 303, cap. υμε'.

F. 158–160 blank.

F. 160. The beginning of the third book, not written in the second quire, was written here in the present quire.

<Hephaestion's> On the Configuration (Of the celestial configuration: Capricorn, Aquarius, Pisces). Cf. cod. Rom. 3, f. 104; code Vindob. 6, f. 284 v.

On the places of the configuration (The places of the configuration upon for the remaining angles)

F. 161. Sine titulo. Signs following and preceding the horoscope toward the midheaven from are called following and preceding signs.

Sine titulo. "Each of the 12 Signs is called a zodiac sign. Cod. Vindob. 6, cap. r'; cod. Venet. 7, f. 382.

Sine titulo. They call the horizon a circle – as is demonstrated. Ibidem.

Sine titulo. To the seven planets has been allotted an exaltation, and its exaltation is Virgo. Cod. Vindob., cap. d'; cod. Venet., chap. d'.

Sine titulo. If triangles thus watery and south-stony.

Γ. 161'. Concerning the terms, it has been written in the preceding sections. = Cod. Vindob., cap. e'; cod. Venet., cap. ε'.

Untitled. And the significations of the stars towards each other - and the diametrically anti-jealous. Cod. Vindob., cap. Z'? cod. Venet., cap. Z'.

F. 162. Sine titulo. But what is the use of words if according to fate they have a perfect di degrees from.

Τὰ δὲ περὶ δεξιῶν καὶ εὐωνύμων σχημάτων — ἐγράφη ἐν τῷ παρόντι βιβλίῳ.

F. 163. Ἐκ τῆς τῶν περὶ τὰ λεγόμενα ἀποτελέσματα ἐπτοημένων τερατολογίας (Οὐκ ἔδει μὲν ἐμὲ μετὰ τὰς καταρχὰς Δωροθέου καὶ Μαξίμου καὶ τῶν λοιπῶν ἀρχαίων — τὴν ἐμὴν προαίρεσιν). Edetur in appendice.

Περὶ καταρχῶν (Ἐπὶ ἑκάστης καταρχῆς — ὑπὸ γῆν καὶ μὴ ὑπὲρ γῆν). Cf. cod. Rom. 2, f. 97v. — Ex Palcho partim edidit F. Cumont, *Catal.*, V, 1, p. 179.

F. 164 vacuum.

F. 164v. Περὶ καταρχῶν καὶ περὶ χρόνου τῶν ἀποτελουμένων σχό-<λιον> (Ἐν ταῖς καταρχαῖς καὶ ταῖς ἐρωτήσεσι — τὰ δὲ ταπεινώματα). Finis excidisse videtur. Cf. cod. Ital. 4, f. 37v, cap. κβ'.

In margine sine titulo. Ἐπὶ πάσης καταρχῆς σκέπτου τὸν κύριον — τοῖς ἀνθρώποις παρεχόμενον.

F. 165. In margine superiore crucis figura, cui inscripta sunt haec: ΙΣ ΧΣ ΝΙΚΑ.

Ἀρχὴ τοῦ τρίτου βιβλίου ἐξ οὗ μέλλειν τὸν ἐπιστήμονα ἐπιγνῶναι ἀκριβῶς πάσης καταρχῆς κατάρξασθαι καὶ μᾶλλον ἀπὸ τῶν παρεκβληθέντων ἀποτελεσμάτων.

Ἀπὸ τῆς βίβλου Ἡφαιστίωνος φιλοσόφου Θηβαίου πρὸς Ἀθανάσιον ἀρχόμεθα οὖν ἀπὸ τῶν περὶ καθολικῶν καταρχῶν [καὶ περὶ ἐπιτηδείων ζῳδίων καὶ Σελήνης ἐπιτηρήσεως εἰς καταρχήν]. Cf. Aug. Engelbrecht, *Hephaestion von Theben*. Vindob. 1887.

Sine titulo. Ἐπὶ πάσης τοίνυν καταρχῆς — τῶν γινομένων ἑκάστῃ προγνώσει. = Cod. Vindob. 2, f. 108v, cap. νθ'.

Περὶ ἐπιτηδείων ζῳδίων καὶ Σελήνης ἐπιτηρήσεως εἰς καταρχήν (Τὰ μὲν οὖν ὀρθῶς — κατὰ καιρὸν δυνατοῖς). Hephaest., III, 1. = Ibid., f. 109, cap. ξ'.

In margine sine titulo. Ἐάν τις δουλείας ἄρξηται τῆς Σελήνης — γὰρ ἀνατραπήσεται.

Ibidem sine titulo. Ἐπὶ πάσης καταρχῆς δεῖ τὸ εἶναι — κεκακωμένη .... Finis mutilus.

Ibidem. Περὶ δὲ χρόνου τοῦ ἀποτελέσματος (Τοὺς τὸ αἴτιον ποιοῦντας — καὶ ἐπαναφερόμενοι ἔτη).

F. 165v. Περὶ καταρχῶν καθολικῶν καὶ παρατηρήσεων καὶ ἄλλως πλατύτερον (Τὴν βασιλικὴν τάξιν — ἐν τῷ βίῳ). Hephaest., III, 5. Edidit Olivieri, *Studi Ital. di Filologia classica*, VI, 1897, p. 12 ss.

The matters concerning right and left aspects was written in the present book.

F. 163. From the sensational fabrications of those who are alarmed about the so-called outcomes (It was not necessary for me, after the inceptional charts of Dorotheus and Maximus and the rest of the ancients my own prefer- sins). It will be published in the appendix.

On Inceptions (In each inception below the earth and not above the earth). Cf. cod. Rom. 2, f. 97. - From Palchus partly edited by F. Cumont, Catal., V, 1, p. 179.

F. 164 blank.

F. 164. On Inceptions and on the Time of Outcomes, a Schol- ion (In inceptions and questions, but the depressions). The ending appears to have been lost. Cf. cod. Ital. 4, f. 37, cap. xxii.

In the margin without title. In every inception consider the lord providing for men.

F. 165. In the upper margin a figure of a cross, on which the following is inscribed: IHS XS NIKA.

Beginning of the third book, from which the learned man is to precisely recognize how to begin every inception and especially from the outcomes that have been set aside.

From the book of Hephaestion the philosopher of Thebes to Athanasius; we begin therefore with matters concerning universal inceptions [and concerning suitable Zodiac signs and the observation of the Moon for an inception. Cf. Aug. Engelbrecht, Hephaestion von Theben. Vindob. 1887.

Without title. Ἐπὶ πάσης τοίνυν καταρχῆς τῶν γινομένων ἑκάστη προγνώσει. Cod. Vindob. 2, f. 108, cap. ve'.

About the rites of the signs and the Moon's existence in the beginning (Τὰ ὅν ὖν ορθός καιρος τοῦς). Hephaest., III, 1. => Ibid., f. 109, ch. ξ'. Ibid., f. 109, ch. X'.

In the margin, without title. Εάν τις δουλείας άρξηται τῆς Σελήνης γὰρ ἀνατραπήσεται.

In the same place, without title. Ἐπὶ πάσης καταρχῆς δεῖ τὸ εἶναι κεκακωμένη .... End mutilated.

In the same place. Περὶ δὲ χρόνου τοῦ ἀποτελέσματος (Τοὺς τὸ αἴτιον ποιοῦντας καὶ ἐπαναφερόμενοι έτη).

F. 165. Περί καταρχῶν καθολικῶν καὶ παρατηρήσεων καὶ ἄλλως πλα- secondly (The royal class in life). Hephaest., III, 5. Edited by Olivieri, Studi ital. di filologia classica, VI, 1897, p. 12 ff.

In margine. <Λέγουσ>ιν οἱ παλαιοὶ ἐπὶ πάσης καταρχῆς... — πλέον τὸ ἀγαθόν.
Ibidem sine titulo. Ἡ κενοδρομία τῆς Σελήνης ἐν ταῖς καταρχαῖς ματαιοπραγίαν δηλοῖ — ἑξῆς ὑπο..... ωνω. Finis mutilus.
Ibidem sine titulo. Ἰστέον ὅτι ὁ β' τόπος — πλείους ἀπραγίας δηλοῦσιν.
Ibidem sine titulo. Πᾶς ἀστὴρ κακοποιὸς ἐν ἰδίῳ οἴκῳ καὶ ὑψώματι — τὰ τέλη τῶν πραγμάτων.

F. 166. In margine sine titulo. Ἰστέον ὅτι οὐ μόνον κατὰ πῆξιν τὰ σχήματα — ἀφ' ὕψους κίνδυνον.
Ibidem. Τοῦ Ἀπομάσαρ (Μὴ κατάρξῃς δίκης ἢ φιλονεικίας ἢ ἔριδος τῆς Σελήνης κεκακωμένης — καὶ καθυπερτερηθήσῃ).

F. 166v. In margine. Περὶ βασιλέων καὶ ἡγεμόνων. Des. καὶ τῶν κακοποιῶν ὁρώντων. Initium deest. Cf. Venet. 7, f. 125, cap. ρξε' et f. 316, cap. χδ'.
Ibidem. Περὶ δούλων λέγει ὁ Εὐκλίδης (Ὅστις ἀγοράσει δοῦλον — διώξει τὸν δοῦλον). Edetur in appendice.
Ibidem sine titulo. Εἰ βούλει ἀγοράσαι εἶδός τι — καὶ τῶν Διδύμων. Cf. cod. Rom. 2, f. 20, cap. νθ'.

F. 167. In margine sine titulo. ... εἰς γὰρ τὰ κέντρα βλαπτόμενα τὰ φῶτα ὀξυτέραν — οὕτως γὰρ ἀβλαβὴς ἡ καταρχή. Initium mutilum.

F. 167v. In margine. Πῶς δεῖ ἄρχοντι καὶ δυνάστῃ συντυχεῖν (Ἁρμόζει τῆς Σελήνης οὔσης ἐν Κριῷ — ἀνεπιτεύκτως ἔχει). = Hephaest., III, 20. Cf. cod. Flor. 7, f. 171v.

F. 169. β'. Περὶ τοῦ ποδαπὸν ἕξει τέλος ἕκαστον τῶν πραττομένων (Ἐπισκέπτου τῆς Σελήνης τὰ φῶτα — πρὸς τοὺς ἀστέρας γινομένας). = Cod. Venet. 7, f. 387, cap. λε'.
In margine. Περὶ εὐχῶν (Αἱ δὲ πρὸς ἐλεύσεις εὐχαί — ἐπιορκοῦντες οὐ ποινηλατοῦνται).
Ibidem sine titulo. Οὐ μόνον δὲ δεῖ τὸν τῆς Σελήνης οἰκοδεσπότην σκοπεῖν — καὶ οὕτως ἐπὶ ἕκαστον πρᾶγμα.

F. 169v. γ'. Περὶ κτίσεως καὶ οἰκοδομιῶν (Ἐὰν βουληθῇ τις εὐδαίμονα — καὶ τῶν ἠθῶν μεθέξουσι). Hephaest., III, 7. Cf. cod. Venet. 7, f. 297v, cap. φλδ'.

F. 170. δ'. Περὶ μετοικισμῶν (Μετοικίζεσθαι δεῖ καὶ μεταβαίνειν — ἐκεῖθεν ἔχων τὸ αὔταρκες). = Cod. Venet. 7, f. 388, cap. λζ'.
In margine sine titulo. <Theophili> Ἐὰν ἐπιτραπῇς περὶ βα<σιλέ>ως ἢ στρατηγοῦ — ἢ πυρὸς κίνδυνον φέρει. = Cod. Ital. 4, f. 44, cap. νθ'.
Ibidem sine titulo. Ἐπὶ δὲ τῷ μετοικισμῷ ποίησον ἀκακώτους — ἢ τῷ ια' τόπῳ.

In the margin. <Λέγουσιν οἱ παλαιοὶ ἐπὶ πάσης καταρχῆς... πλέον τὸ ἀγαθόν.

In the same place, without title. Η κενοδρομία τῆς Σελήνης ἐν ταῖς καταρχαῖς ματαιοπραγίαν δηλοῖ [illegible]ῆς ὑπο.... ωνω. End mutilus.

Ibidem sine titulo. Ιστέον ὅτι ὁ β' τόπος - πλείους ἀπραγίας δηλοῦσιν.

Ibidem sine titulo. Every star is a malefactor in his own house and lofty [illegible] the end of things.

F. 166. In margine sine titulo. It is true that it is not only in the form of high ri[illegible]k.

Ibidem. Of Apomassar (Not ending a trial or a quarrel between the race of the injured M[illegible]on - and over-disposal).

F. 166. In the margin. On Kings and Rulers. Ends: and with the malefics in aspect. Beginning is missing. Cf. Venet. 7, f. 125, cap. pže' and f. 316, cap. χδ'.

Ibid. On Slaves, says Euclid (Whoever shall purchase a slave – shall chase the [illegible] slave). Will be published in the appendix.

Ibid. without title. If you wish to purchase some commodity [illegible] and of the of Gemini. Cf. cod. Rom. 2, f. 20, cap. νθ'.

F. 167. In the margin without title. ... for the lights being harmed at the angles, thus [illegible]e inception is unharmed. Beginning mutilated.

F. 167. In the margin. How one ought to meet a ruler and a potentate (It is fitting when the Moon is in Aries; it turns out unsuccessful). Hephaest., III, 20. Cf. cod. Flor. 7, f. 171.

F. 169. 2nd. On what end each of the actions undertaken will have (Observe the lights of the Moon [illegible] in relation to the stars as they occur). = Cod. Venet. 7, f. 387, cap. λε'.

In the margin. On Prayers (The prayers directed toward arrivals — those who swear falsely are not punished).

In the same place, without title. Οὐ μόνον δὲ δεῖ τὸν τῆς Σελήνης οἰκοδεσπότην σκοπεῖν — καὶ οὕτως ἐπὶ ἕκαστον πράγμα.

F. 169v. 3rd. On building and construction (Ἐὰν βουληθή τις εὐδαίμονα [illegible] τῶν ἠθῶν μεθέξουσι). Hephaest., III, 7. Cf. cod. Venet. 7, f. 297v, cap. 34th.

F. 170. 4th. On relocations (Μετοικίζεσθαι δεῖ καὶ μεταβαίνειν ἐκεῖθεν ἔχων τὸ αὔταρκες). Cod. Venet. 7, f. 388, cap. 37th.

In the margin, without title. <Theophili> Ἐὰν ἐπιτραπῆς περὶ of a king or general [illegible] - or brings danger of fire. = Cod. Italian 4, f. 44, chap. wind

In the same place without title. Concerning relocation, make harmless - or in the 11th place.

F. 170v. Περὶ ναυπηγίας (Περὶ δὲ πλοίου συνωνῆς — ἢ ἀκτινοβολίας). Hephaest., III, 17. = Cod. Venet. 7, cap. λη'.
Περὶ ἀποδημίας (Ὁ μέλλων ἀποδημεῖν — οὕτω κατάρχεσθαι). Hephaest., III, 30. = Ibid., cap. λθ'.
In margine. Λέγει ὁ Δωρόθεος· εἰ βούλει διαγνῶναι τὴν περὶ τοῦ ἀποδημήσαντος ἀρχηγοῦ — τὴν φύσιν τοῦ καλοποιοῦ.
Ibidem. Περὶ μισθώσεως (Ἐάν τις θέλῃ μισθώσασθαί τινα γῆν — συνάπτει ὁ μισθούμενος).
Ibidem. Λέγει ὁ Ἀπομάσαρ ὅταν εἰσέρχηταί τις — καὶ αὐτῷ καὶ τῇ χώρᾳ.

F. 171. ζ'. Περὶ ἀποδημίας καὶ ἄλλως πλατύτερον (Ὁ μέλλων ἀποδημεῖν — τῷ Ἡλίῳ σκέπτου). Edetur in appendice.
In margine. Λέγει ὁ Θέων ὅτι ὅσας τις τάξει — ἡ χεὶρ αὐτοῦ κοπίσεται [*sic*]. Edetur in appendice.
Ibidem. Περὶ ἀποδημίας λέγει ὁ Ἀπομάσαρ ὡς εἰ βούλει ἀποδημῆσαι — ἐν ζῳδίοις γεώδεσιν. Edetur in appendice.
Ibidem. Περὶ ἀποδημίας λέγει ὁ σοφὸς [ὁ] Ῥάπτης ὅτι πλέον κακόν ἐστι — καταρχθῆναι. Edetur in appendice.
Ibidem sine titulo. Ἐπὶ ἐξελεύσεως βασιλέως καλόν ἐστι τὰ <τοῦ> ὡροσκόπου — οἰκείῳ τόπῳ.
Ibidem. Ἐπὶ δὲ εἰσελεύσεως ἀγαθόν — τὸ ὁρᾶν τὸν ὡροσκόπον.
Ibidem. Περὶ ἀποδημίας λέγει ὁ Δωρόθεος ὅτι ἐὰν ἡ Σελήνη — .... Finis desideratur. — Cf. supra, f. 170v, in marg.

F. 171v. In margine. Προτροπὴ πολέμου (Τὸν ὡροσκόπον φρόντισον εὐτυχῆ — καὶ ταπεινώματα).
Ibidem. Εἶπεν ὁ Ἀπομάσαρ εἰ βούλει ἐκβαλεῖν τινα ἐπὶ πόλεμον — τοῦτο ἀναγκαῖον.
Ibidem. Λέγει ὁ Κίντης ὁ σοφός· ἐν τῇ πρὸς πόλεμον ἐξελεύσει σου, finis desideratur.

F. 172. In margine. Περὶ ἀποδημίας πρὸς πόλεμον λέγει σοφός τις ὁ Ἀγαρηνὸς ὁ Ἐμρένης [*sic*] — τοῦ Ἡλίου καὶ τῆς Σελήνης. Edetur in appendice.
Ibidem sine titulo. Περὶ πάσης καταρχῆς μελλούσης καταρχθῆναι περὶ βασιλέως — ἢ μετὰ του .... Finis desideratur.
Ibidem. Λέγει ὁ Ἀπομάσαρ ὅτι ἐν τῇ πρὸς πόλεμον ἀποδημίᾳ — τὴν κοσμικὴν διαίρεσιν.
Ibidem. Λέγει ὁ Κίντης ἐν τῇ ἐκλογῇ· δεῖ τὸ μὴ εἶναι τὸν Ἥλιον — καὶ ἐπὶ τῆς Σελήνης.

F. 172v. In margine. Περὶ τῆς εἰς πόλεμον εἰσελεύσεως (Ποίησον ... — συνάπτομεν ἀστέρα ταχυδρόμον). Initium mutilum.
Ibidem. Περὶ τοῦ πῶς δεῖ πολεμῆσαι τὸν βασιλέα ἀντάρτην ἢ

Γ. 170. On shipbuilding (On the purchase of a ship - or of ray-casting).

Hephaest., III, 17. = Cod. Venet. 7, cap. λη′.

On travel abroad (He who is about to travel abroad [redacted] thus to begin).

Hephaest. III, 30. - Ibid., cap. λθ′.

In the margin. Dorotheus says: if you wish to discern the nature of the benefic concerning the leader who has gone abroad.

In the same place. On leasing (If someone wishes to lease some land [redacted] the lessee enters into agreement).

In the same place. Albumasar says: when someone enters [redacted] and him and in the land.

F. 171. VII. On travel abroad, and otherwise more broadly (He who is about to travel abroad — consult the Sun). Will be published in the appendix. In the margin.

Theon says that however many [tasks] one assigns, he will [redacted] his hand labor [sic]. Will be published in the appendix.

Ibidem. On travel abroad, Albumasar says: if you wish to travel abroad – in earthy signs. Will be published in the appendix. Ibidem. On travel abroad, the wise [master] Rhaptēs says that it is a greater evil – to be undertaken. Will be published in the appendix.

Ibidem without title. For the departure of a king it is favorable that the <matters of the> horoscope — in its own place.

Ibidem. But for an entry it is favorable [redacted] to behold the horoscope where.

Ibidem. On travel abroad, Dorotheus says that if the Moon.... End is missing. [redacted] Cf. above, f. 170v, in the margin. F. 171v. In the margin.

Exhortation to war (Take care that the horoscope be fortunate — and the degrees of depression).

Ibidem. Apomasar said: if you wish to send someone out to war, this is necessary.

Ibidem. Quintus the wise says: in your going forth to war, finis desideratur.

F. 172. In the margin. Concerning a journey abroad for war, a certain wise man, the Agarene of Emren (sic), speaks concerning the Sun and the Moon. To be published in the appendix.

Ibidem without title. Concerning every undertaking about to be begun regarding a king or with the 10.6 Finis desideratur. Ibidem. Apomasar says that in the journey abroad to war, the cosmic division.

Ibidem. Quintus says in the selection: it is necessary that the Sun not be — and likewise concerning the Moon.

F. 172. In the margin. Concerning the entry into war (Make us ... join a swift-moving star). Beginning mutilated.

Ibidem. Concerning how the king ought to wage war against a rebel or

ἀντάρτην βασιλέα λέγει ὁ Κίντης (Δεῖ τὸν βασιλέα μὴ πολεμῆσαι — καὶ αἱματοχαρὴς καὶ δολερός).
Ibidem. Ἀπὸ βίβλου Σαρακηνικῆς λόγοι· Δωρόθεος (Ἡ φθορὰ τοῦ κυρίου — τὸν οἰκοδεσπότην αὐτῆς).

F. 173. In margine. Λέγει ὁ Ἰουδαῖος ὁ Πέσρ ὁ υἱὸς τοῦ Σὰχλ ἀπὸ παραγγελίας τῶν παλαιῶν [?] ὅτι ἡ δύσις τοῦ Διὸς καὶ τῆς Σελήνης — μοῖρα ιβ', η', ιε'.
Ibidem, Ὁ Ἀπομάσαρ λέγει ὅτι ἡ Σελήνη ἀεὶ ἡττημένη — εἰς τὰς μεγάλας ἐκλογάς.
Ibidem. Τοῦ Δωροθέου ἀπὸ Σαρακηνικῆς βίβλου (Ἐν ταῖς πρὸς πόλεμον εἰσελεύσεσι — φρονήσεις τινὰ ἐκ τούτων). — Extat in *Libro novem iudicum,* latine edito Basil. 1571, p. 574, cap. Dorothei de hostibus.

F. 173v. η'. Περὶ τοῦ ἐχθροῖς ἐπιτίθεσθαι (Δέον ἐχθροῖς ἐπιτίθεσθαι καὶ δολοποιεῖν — καὶ κυνηγεῖν ἅμα καὶ ἁλιεύειν). = Cod. Venet. 7, f. 388v, cap. μ'.
θ'. Περὶ ἐπιστολῶν (Πέμπων ἐπιστολὰς ἐπιτήρει — οὐκ ἀποτεύξει τοῦ σκοποῦ). Hephaest., III, 27. — Cf. ibid., f. 391v, cap. μθ'; cod. Flor. 7, f. 172v.
In margine. Πρὸς δὲ τὸ πολιορκῆσαι πόλιν (Ἐστὶν ἡ Σελήνη λειψίφωτος — ληφθήσεται ἡ πολιορκουμένη πόλις). — Cf. cod. Flor. 12, f. 170v; cod. Vindob. 4, f. 167.
Ibidem. Εἰ βούλει γνῶναι εἰ εὐοδόσει [*sic*] ὁ ἀποσταλεὶς φονεῦσαι ἀρχηγόν τινα ἢ ἀποτύχῃ (Ἴδε τὴν Σελήνην — ἢ τὴν μοῖραν τοῦ ὡροσκόπου).
Ibidem. Εἰ δὲ καὶ βούλει γράψαι οἱονδήτι γράμμα καὶ βούλει γενέσθαι ἀγαθὴν τήν τε τῆς τοιαύτης γραφῆς ἀπόβασιν (Ἄρξω γράφειν τῆς Σελήνης οὔσης — πρὸς τὰ γράμματα ἀνεπιτήδειος).
Ibidem. Εἰ δὲ βούλει μαθεῖν εἰ βραδύνει ἐπὶ τοῖς ξένοις — περιστάσεις. = Cod. Venet. 6, f. 122v, cap. ροε'.

F. 174. ι'. Περὶ αἰτήσεως χάριτος (Τοὺς δὲ αἰτοῦντας χάριτας — καὶ ἀνδρῶν πρὸς γυναῖκας). Hephaest., III, 25. — Cod. Venet. 7, f. 388v, cap. μβ'.
ια'. Περὶ καινῶν σκευῶν χρήσεως (Σκεύεσι δὲ ἢ ἱματίοις — φθοροποιῶν κοινωνίας). = Ibid., cap. μγ' et f. 79, cap. μζ'.
ιβ'. Περὶ φρεάτων ὀρυγῆς καὶ λάκκων (Ὀρύττων δὲ λάκκους — διαπραχθείη τὸ ἔργον). Hephaest., III, 15. = Cod. Venet. 7, f. 71v, f. 180, cap. σμζ'.
In margine. Περὶ αἰτήσεως (Μεγάλα συμβάλλεται ὅτε σύνεστι — κατορθωτικώτερα).
Ibidem sine titulo. Ἐάν τις ἐνδύεται ἱμάτιον — τάφου.

F. 174v. ιγ'. Περὶ χειρουργίας (Τὰς δὲ χειρουργίας τῶν μελῶν — ἀγαθοποιῶν). = Cod. Venet. 7, f. 68v, cap. λγ'.

a rebel king, Quintus says (The king must not wage war — and to wage war [illegible] bloodthirsty and deceitful).

Ibidem. From the Saracen book, discourses; Dorotheus (The destruction of the lord governs its house-master).

F. 173. In the margin. The Jew Peshr, son of Sakhl, says, based on the precepts of the ancients [?], that the setting of Jupiter and the Moon — degree 12, 8, 15.

Ibidem. Albumasar says that the Moon is always weakened in the great elections.

Ibidem. From Dorotheus, from the Saracen book (In the entries toward war — let him understand something of these). Extant in the Book of Nine Judges, published in Latin, Basel 1571, p. 574, chapter of Dorotheus on enemies.

Γ. 173. 8. On attacking enemies (It is necessary to attack enemies and use deception — and to hunt and fish at the same time). = Cod. Venet. 7, f. 388v, cap. 40.

9. On letters (When sending letters, watch carefully, and you will not miss your aim). Hephaest., III, 27. - Cf. ibid., f. 391, cap. 49; cod. Flor. 7, f. 172.

In the margin. Concerning the besieging of a city (The Moon is waning — the besieged city will be taken). Cf. cod. Flor. 12, f. 170v; cod. Vindob. 4, f. 167. Ibid. If you wish to know whether the one sent to kill a certain leader will succeed or fail (Look at the Moon — or the degree of the horoscope).

Ibid. If you also wish to write any kind of letter and desire the outcome of such writing to be favorable (I shall begin writing while the Moon is — unfavorable for letters). Ibid. If you wish to learn whether there is a delay regarding circumstances among foreigners. = Cod. Venet. 6, f. 122, cap. 85.

Γ. 174. 10. On requesting a favor (Those who ask for favors, and of men toward women). Hephaest., III, 25. - Cod. Venet. 7, f. 388v, cap. 42.

11. On the use of new vessels (Of vessels or garments — association with those who cause corruption). = Ibid., cap. 43 and f. 79, cap. 47.

12. On the digging of wells and cisterns (One who digs cisterns — the work will be accomplished). Hephaest., III, 15. = Cod. Venet. 7, f. 71v, f. 180, cap. 247.

In the margin. On petition (It greatly contributes when it is present — more conducive to success).

is pres[illegible] more conducive to success).

In the same place, without title. If someone puts on a garment [illegible] of the tomb.

F. 174v. 13. On surgery (But the surgical operations of the — of limbs — aga makers of broth). - Cod. Venet. 7, f. 68v, cap. 33.

In margine sine titulo. Μὴ κόψῃς τὰς τρίχας σου — εἴτε ἐν τῷ Ζυγῷ. — Cf. cod. Rom. 2, f. 57, cap. ρκγ'.
Ibidem. Περὶ φλεβοτομίας (Ἐάν τις φλεβοτομηθῇ καὶ εὑρεθῇ — Τοξότης Καρκίνος).
Ibidem. Περὶ δὲ φλεβοτομίας (Δέον ἐστὶ εἶναι τὴν Σελήνην ἐν τῷ ταπεινώματι — ἐπεγνώσθη τοῦτο).
Ibidem. Περὶ φλεβοτομίας καὶ ἄλλως καὶ συκλασμοῦ [*sic*, σικυασμοῦ] (Ἔστω ἡ Σελήνη μειουμένη — καὶ συναπτούσης κακοποι<οῖς>). — Cf. cod. Venet. 6, f. 39ᵛ, cap. νε'.
Ibidem. Τοῦ Ἀπομάσαρ (Ἄξιον λόγου καὶ πάνυ τῶν αἱρετῶν — ὑπὸ τῶν ἀγαθοποιῶν).

F. 175. ιδ'. Περὶ ἐμετοῦ καὶ καθάρσεως (Τοὺς δὲ ἐμετούς — καταβιβάζοντι συνδέσμῳ). Hephaest., III, 31 (?). = Cod. Flor. 12, f. 24.
ιε'. Περὶ συνελεύσεως καὶ ἀρρενογονίας καὶ θηλυκογονίας (Μέλλων δὲ συγγίνεσθαι — τοὺς τικτομένους σημαίνουσι). Hephaest., III, 10. = Cod. Venet. 7, f. 178, cap. σμδ'; cod. Ital. 4, f. 65ᵛ.
In margine. Περὶ φλεβοτομίας καὶ ἄλλως (Δεῖ τὸν ὡροσκόπον — ἡ .... Finis obscurus.
Ibidem. Περὶ ἐμετοῦ καὶ καθάρσεως καὶ ἄλλως (Δεῖ τὰς φλεβοτομίας καὶ τὰς καθάρσεις — τῆς οὐρᾶς).
Ibidem sine titulo. Χρήσιμα δὲ μὴ χρήσεσθαι τῆς Σελήνης οὔσης — τοῦ Ζυγοῦ.
Ibidem. Περὶ καθαρσίου λέγει ὁ Πτολεμαῖος εἰς τὸν Καρπόν (Τῆς Σελήνης οὔσης — τὸ καθάρσιον ὁ πιών). = Ptolem. ed. 1553, p. 216, capp. ξ', ιθ'.
In margine sine titulo. Ὅρα ἐπὶ τῆς τοῦ καθαρσίου χρήσεως — οὖσιν.
Ibidem sine titulo. Ἐφορᾶσθαι μέγα γὰρ καὶ τοῦτο — πεπληρωμένης.

F. 175ᵛ. ις'. Περὶ διαθηκῶν (Ὁ δὲ διαθέμενος — διαίρεσις ἔσται).
In margine. Περὶ καθαρσίου καὶ ἀποτροπιασμῶν (Ἐάν τινι — ἢ μαρτυροῦντας αὐτοῖς). = Cod. Flor. 7, f. 239.

F. 176. ιζ'. Περὶ διαθηκῶν καὶ ἄλλως (Ὅταν τις θελήσῃ — ὑπὸ κακοποιῶν ἐπιζήμιοι).
In margine sine titulo. Τὰ δὲ δ' κέντρα περὶ τῆς διαθήκης σημαίνουσι — περιληψόμενοι.

F. 177. ιη'. Περὶ ἱπποδρομίου (Ὁ Κρόνος καὶ ὁ Ἑρμῆς — τοῖς πρασίνοις). — Edetur in appendice.
ιθ'. Περὶ τοῦ πότε δεῖ λαμβάνειν γυναῖκα (Δεῖ σε πρωτοτύπως — ἐν τόπῳ καλῷ). — Edetur in appendice.
Ἄλλως περὶ γάμου (Τὸν μὲν ἄνδρα — αὐτὴν ποιεῖ). Laudatur

In the margin, without title. Do not cut your hair [illegible] either in in Libra. [illegible] Cf. cod. Rom. 2, f. 57, cap. 123.

In the same place. On phlebotomy (If someone is bled and it is found — [illegible] Sagittarius, Cancer).

In the same place. On phlebotomy (It is necessary for the Moon to be in its depression — this has been recognized).

In the same place. On phlebotomy, otherwise, and cupping [sic, cupping-glass application] (Let the Moon be w[illegible]ing and applying to malefic stars). Cf. cod. Venet. 6, f. 39, cap. 55.

Ibidem. Of Albumasar (Worthy of mention and highly regarded among the choices made by the beneficent planets).

F. 175. 14. On vomiting and purging (They bring down the vo[illegible]tings by a binding conjunction). Hephaest. III, 31 (?). = Cod. Flor. 12, f. 24.

15. On intercourse and the begetting of males and females (When about to have intercourse — they indicate those who are born). Hephaest., III, 10. = Cod. Venet. 7, f. 178, cap. 244; cod. Ital. 4, f. 65.

In the margin. On phlebotomy, and otherwise (It is necessary for the horoscope ****End obscure.

Ibidem. On vomiting and purging, and otherwise (It is necessary for phlebotomies and the purg[illegible]gs of the tail).

In the same place, without a title. Χρήσιμα δὲ μὴ χρήσεσθαι τῆς Σελήνης οὔσης [illegible] τοῦ Ζυγού.

In the same place. Περὶ καθαρσίου λέγει ὁ Πτολεμαῖος εἰς τὸν Καρπόν (Τῆς Σελήνης οὔσης – τὸ καθάρσιον δ πιών). = Ptolem. ed. 1553, p. 216, capp. Ε', ιθ'.

In the margin, without a title. "Ορα ἐπὶ τῆς τοῦ καθαρσίου χρή [illegible] σεως [illegible]σιν.

In the same place, without a title. Ἐφοῆσθαι μέγα γὰρ καὶ τοῦτο [illegible] veil- ρωμένης.

F. 175. 16. On Wills (Ὁ δὲ διαθέμενος [illegible] division ἔstai).

In the margin. On purification and aversions (Ἐάν τινι [illegible] ή μαρτυροῦντας αὐτοῖς). Cod. Flor. 7, f. 239.

F. 176. 17. On Wills, and otherwise (Ὅταν τις θελήση [illegible] under evil- whose victims).

In the margin without title. The 4 centers concerning the testament signify [illegible] about to comprehend.

F. 177. 18. On the hippodrome (Saturn and Mercury [illegible] to the Greens [illegible] nos). - Will be published in the appendix.

19. On when one ought to take a wife (You must first-typ [illegible] thus [illegible] in a good place). - Will be published in the appendix.

Otherwise on marriage (The man indeed [illegible] itself makes). It is praised

Δωρόθεος. — Fortasse = cod. Venet. 7, f. 99v, cap. ϛα'. Edetur in appendice.
In margine capitulum mutilum περὶ ἱπποδρομίου.
Ibidem. Περὶ ἱπποδρομίου ἀπὸ ψήφου τινός· Μέθοδος ὡς λέγεται,ἀληθής, ἥτις μεθ' ὑποδείγματος ἔχει οὕτως — ἕξει τὴν νίκην. — Edetur in appendice.
Ibidem. Λέγει ὁ σοφώτατος Θέων ('Εάν τις καταρχὴν βουληθῇ συνουσιάσαι — συγγενέσθαι αὐτῇ). Edetur in appendice.
Ibidem. Περὶ δουλειῶν γυναικῶν (Δεῖ τὸ ὁρᾶν — ὁρᾶν τὸν ὡροσκόπον).

F. 177v. In margine. Περὶ γάμου ('Εὰν τύχῃ ἡ Σελήνη — ἔσται ἀγαθόν). = Cod. Rom. 2, f. 22v, cap. οε'.

F. 178. Ibidem sine titulo. ... ζῴδια πρόσθ<ετα> τῆς γονῆς εἰσι — ἐμποδισμὸν τῆς συνουσίας. Initium desideratur.

F. 179. κ'. Περὶ χωρισμοῦ γάμου (Τοὺς δὲ χωρισμοὺς αὐτοῦ — ἀμφισβητήσιμα). Hephaest., III, 11. = Cod. Flor. 7, f. 168v.

F. 179v. κα'. Περὶ διαφορᾶς κυουμένων ('Επὰν δὲ κατὰ γαστρός — 'Άρεος καὶ 'Αφροδίτης). Hephaest., III, 12. = Ibid., f. 169.
κβ'. Περὶ ἐκτιτρωσκουσῶν (Φασὶν ἐπικινδύνως ἐκτιτρώσκειν — εὔκολοι καὶ ἀκίνδυνοι). Hephaest., III, 13. = Ibidem.
κγ'. Περὶ παραδόσεως τεχνῶν (Εἰσόμεθα δεῖ εὐμαθεῖς — παραδώσομεν εἰς τὰς μαθήσεις). = Ibid., f. 176; cod. Venet. 7, f. 93av.

F. 180. 'Άλλως περὶ τεχνῶν διδασκαλίας (Σελήνης ἐν Κριῷ — ἢ διαμετρῇ). = Ibid., f. 170v.
κδ'. Περὶ ἵππων καὶ κτηνῶν ἀγορασίας (Καὶ περὶ μὲν ἵππων λογίζου — ἢ τῆς Σελήνης ὄντων). Hephaest., III, 18, 19.
κε'. Περὶ αἱρέσεως καὶ συνθηκῶν (Εἴ τις οὖν χρήζων — τὸ ἀληθὲς προμάθῃς). Hephaest., III, 26. = Cod. Flor. 7, f. 172v.
In margine sine titulo. 'Εν τοῖς μαθήμασι μὴ ἔστω ἡ Σελήνη — μαθήμασιν ἐνποιεῖ.
Ibidem sine titulo. "Οτε ἡ Σελήνη αὐξιφωτεῖ, θερμή ἐστι — ὑπὸ τοῦ Διός.
Ibidem sine titulo. Εἰ δὲ καὶ ἀκίνητον ὑποστάς — τῷ πωλοῦντι.
Ibidem sine titulo. 'Από δὲ τῆς διαμέτρου μέχρι τοῦ β' τετραγώνου — τοῖς δυσὶ μέρεσι.
Ibidem. Περὶ ὠνῆς χωρίων ('Επὶ δὲ συνωνῆς χωρίων — τὴν τιμὴν δώσει).

F. 180v. κς'. Περὶ δανείων ('Ακολούθως τοῖς προκειμένοις — ἢ τῷ ὡροσκόπῳ). Hephaest., III, 28. = Cod. Flor. 7, f. 172v.
In margine sine titulo. Μὴ δανείσῃς τινί — ἀποχρεώσει αὐτά. = Cod. Rom. 2, f. 57v, cap. ρλ'.
Ibidem sine titulo. Εἰ δὲ ἀγορασθῇ τι εἶδος — πραθήσεται εὐθενῶς. = Ibid., cap. ρλβ'.

Dorotheus. Perhaps cod. Venet. 7, f. 99v, cap. Gαα''..
To be published in the appendix.

In the margin, a mutilated chapter on the hippodrome.
Ibid. On the hippodrome by a certain calculation: A method said to be true, which with an example proceeds as follows — shall have the victory. - To be published in the appendix.
Ibid. The most wise Theon says (If someone at the beginning wishes to have intercourse with her). To be published in the appendix.
Ibid. On the servitude of women (One must observe to observe the the horoscope).

F. 177. In the margin. Περὶ γάμου (Ἐάν τύχῃ ἡ Σελήνη will be good θόν). = Cod. Rom. 2, f. 22v, cap. οε'.

F. 178. Ibid. without title. ...Signs added to the nativity are an impediment to intercourse. The beginning is missing.

Γ. 179. κ'. On the Dissolution of Marriage (But the separations of it contested). Hephaest., III, 11. = Cod. Flor. 7, f. 168.

Γ. 179. κα'. On the Differences of Pregnancies (But when in the womb of Ares and Aphrodite). Hephaest., III, 12. = Ibid., f. 169.
κβ'. On Women Who Miscarry (They say that miscarriages occur dangerously easy and without danger). Hephaest., III, 13. = Ibidem.
κγ'. On the Transmission of Arts (We shall know it is necessary for those quick to learn we shall transmit into studies). - Ibid., f. 176; cod. Venet. 7, f. 93αν.

Γ. 180. Otherwise on the Teaching of Arts (When the Moon is in Aries ἢ it is in opposition). --Ibid., f. 170.
κδ'. On the Purchase of Horses and Cattle (And concerning horses indeed calculate – or of those under the Moon). Hephaest., III, 18, 19.
κε'. On Choice and Agreements (If someone therefore needing the truth you have learned in advance). Hephaest., III, 26. = Cod. Flor. 7, f. 172.
In the margin without title. In studies let the Moon not be it produces in studies.
In the same place, without title. "When the Moon is waxing in light, it is warm under the influence of Jupiter.
In the same place, without title. But if he also undertakes as immovable security for the seller.
In the same place, without title. From the diameter up to the second quadra angle in the two parts.
In the same place. On the purchase of lands (But in the case of joint purchase of lands the he will pay the price).

G. 180. 26. On loans (Following the aforementioned or to the ascendant). Hephaest., III, 28. = Cod. Flor. 7, f. 172v.
In the margin, without title. Do not lend to anyone will discharge (the debt) these things. — Cod. Rom. 2, f. 57v, cap. 130.
Ibid., without title. Εἰ δὲ ἀγορασθῇ τι εἶδος is done εὐθενῶς. = Ibid., cap. ρλβ'.

Ibidem. Περὶ ἀγορᾶς διαφέροντος εἴδους (Ἐπισκόπει τὴν ἀρχὴν οὕτως — οὐ τῶν ἄλλων).

F. 181. κζ'. Περὶ ἐγγύης (Εἴπερ οὐ βούλεσαι ἐγγυήσασθαί τινα — τὴν ἐνόχλησιν ἐκφεύξῃ). Hephaest., III, 29. = Cod. Venet. 7, f. 172v.

κη'. Περὶ κληρονομιῶν (Περὶ κληρονομιῶν ἀνέγραψαν οὕτως — τῇ εἰρημένῃ τάξει σκέπτονται).

F. 181v. κθ'. Περὶ ἐλευθερώσεων (Περὶ ἐλευθερίας σκεπτόμενος ἀπόνεμε τὸν μὲν ὡροσκόπον — διαφέρει τὸν ἐλευθερωθέντα). Hephaest., III, 21. = Cod. Venet. 7, f. 93*a*v; cod. Flor. 7, f. 176.

F. 182. λ'. Περὶ σπόρου (Σπορᾶς δὲ κατάρχεσθαι δεῖ — αἱ δὲ κριθαὶ λεπταί).

F. 182v. λα'. Περὶ φυτείας (Φυτεύειν δὲ δεῖ μεσουρανούσης τῆς Σελήνης — διαμένουσιν οἱ ψυχροὶ καὶ ὑγροί). = Cod. Rom. 2, f. 123.

F. 183. λβ'. Μαξίμου ἐγχειρίδιον οἰκουμενικὸν σκεπτόμενον ἀπὸ μόνης τῆς Σελήνης περὶ καταρχῶν, μεταφρασθὲν πεζῇ λέξει ἐκ τῶν ἡρωικῶν μέτρων. — Cf. *Catal.*, I, p. 71 (cod. Flor. 12, f. 164). Edidit A. Ludwich, *Maximi et Ammonis rel.*, p. 79-96 ex solo codice Laurentiano.

F. 184v. In margine. Λέγει δὲ ὁ Εὐκλίδης περὶ δούλων ὅτι <ὅταν> ... δοῦλον τῆς Σελήνης — αὐτοῦ διωχθήσεται. Cf. supra, f. 166v; edetur in appendice.

Ibidem. Περὶ ἀγορᾶς δούλων (Ἔστω ἡ Σελήνη — πάλιν ὁ δοῦλος πραθήσεται). = Cod. Rom. 2, f. 20, cap. νη'.

F. 188v. λγ'. Περὶ τοῦ πῶς δεῖ μετρῆσαι ὕψος (Κράτησον ἀστρολάβον, θὲς τὸ μοιρογνωμόνιον — καὶ ἴδε τὸ ὕψος).

In margine. Περὶ τοῦ μητρῆσαι ὕψος καὶ ἄλλως (Χωρὶς ἀστρολάβου — τοῦ κέντ<ρου>).

Ibidem. Πῶς δεῖ εὑρίσκειν τὸ πλάτος τῆς πόλεως καθ' οἵαν δὴ βουληθῶμεν ἡμέραν (Λάβε τὸ ἀκριβὲς ὡροσκόπου ὕψωμα — πλάτος τῆς ζητουμένης πόλεως).

F. 189. Περὶ δὲ τοῦ γνῶναι τίς τῶν ἀστέρων ἔχει τοὺς χρόνους τῶν πόλεων (Λαβὼν τὰ ἔτη τῆς πόλεως — ἡ ἀπόκρυφος).

Αἱ φωτιστικαὶ τῆς Σελήνης ἡμέραι. Edetur in appendice.

Αἱ ἀφώτισται [*sic*] τῆς Σελήνης ἡμέραι. Edetur ibidem.

λδ'. Ἑρμοῦ τοῦ Τρισμεγίστου περὶ κινήσεως ἀστέρων καὶ τῆς ἐξ αὐτῶν ἀερίου ἐναλλαγῆς καὶ πνεύσεως ἀνέμων (Μὴν Ἰαννουάριος· α'. Ὁ Ἥλιος ὑψοῦται – <Μὴν Δεκέμβριος>· ἄρχεται ἀνίσχειν). = Lydus, *de ostentis* (Clodii calendarium) ed. Wachsmuth², p. 117-157. Contulit Boll.

F. 192v. λε'. Ἐπισημασίαι τῶν συνοδοπανσελήνων κατὰ Πτολεμαῖον (Λάμβανε τὰς γινομένας συνόδους — ποιεῖ θέρμην καὶ καυσῶνας). Cf. Ptol., *Tetrab.*, II, 14 (p. 101, ed. 1553).

Ibid. Περὶ ἀγορᾶς διαφέροντος εἴδους (Ἐπισκόπει τὴν ἀρχὴν οὕτως οὐ τῶν ἄλλων).

C. 181. κζ'. On Surety (Εἴπερ οὐ βούλεσαι ἐγγυήσασθαί τινα — την ἐνόχλησιν ἐκφεύξῃ). Hephaest. III, 29. — Cod. Venet. 7, f. 172.

κη'. On Inheritances (Περὶ κληρονομιῶν ἀνέγραψαν οὕτως — τῇ εἰρημένῃ τάξει σκέπτονται).

F. 181'. κθ'. On Manumissions (Περὶ ἐλευθερίας σκεπτόμενος ἀπό νεμε τὸν μὲν ὡροσκόπον διαφέρει τὸν ἐλευθερωθέντα).

Hephaest., III, 21. Cod. Venet. 7, f. 93a; cod. Flor. 7, **f. 176.**

F. 182. λ'. On Sowing (Σπορᾶς δὲ κατάρχεσθαι δεῖ — and the barley fine).

G. 182. 31st. On Planting (One must plant when the Moon is at midheaven -- the cold and moist ones persist). = Cod. Rom. 2, f. 123. G. 183. 32nd. Maximus's universal handbook examining from the Moon alone concerning beginnings, translated into prose from heroic meters. Cf. Catal., I, p. 71 (cod. Flor. 12, f. 164). Edited by A. Ludwich, Maximi et Ammonis rel., p. 79–96 from the Laurentian codex alone.

F. 184. In the margin. Euclid says concerning slaves that <when> ... a slave of the Moon — he will be driven away from it. Cf. he will be driven away from it. Cf. supra, f. 166v; will be published in the appendix.

Ibid. On the Purchase of Slaves (Let the Moon again — the slave will be sold). = Cod. Rom. 2, f. 20, cap. 58th.

G. 188. 33rd. On How One Must Measure Height (Take an astrolabe, set the degree-indicator — and observe the height).

In the margin. On Measuring Height in Another Way (Without an astrolabe, from the center).

Ibid. How One Must Find the Latitude of a City on Whatever Day We Wish (Take the precise elevation of the horoscope — the latitude of the city sought).

G. 189. On Knowing Which of the Stars Holds the Chronocratorship of Cities (Taking the years of the city — the hidden one).

The illuminated days of the Moon. Will be published in the appendix.

The unilluminated [sic] days of the Moon. Will be published in the same place.

34. Of Hermes Trismegistus, on the motion of the stars and the aerial change arising from them and the blowing of the winds (Month January: 1. The Sun is exalted <Month December>· ἄρχεται ἀνίσχειν). = Lydus, de ostentis (Clodii calendarium) ed. Wachsmuth³, p. 117-157. Collated by Boll.

Γ. 192. λε'. Signs of the conjunctions and full moons according to Ptolemy (Take the conjunctions that occur — produces heat and burning fever empty). Cf. Ptol., Tetrab., II, 14 (p. 101, ed. 1553).

F. 193. <Περὶ ἀνέμων> (... ἐκξηρασίας ... Ἥλιος ἐν Ζυγῷ ἤτοι ἐν ὁρίοις Κρόνου — σημαίνουσι τοὺς δυτικοὺς ἀνέμους). Initium deletum esse videtur.
<Περὶ ἀνέμων> (Γίνωσκε ὅτι ὁ Ἑρμῆς σημαντικός ἐστι τῶν ἀνέμων — σημαίνουσι τοὺς δυτικοὺς ἀνέμους). — Cf. cod. Rom. 2, f. 14v, cap. ζ'.
Περὶ ἀνέμων καὶ ἄλλως (Στῆσον τὸν ὡροσκόπον ἐν τῷ καιρῷ — ἡ ἀρχὴ τοῦ τεταρτημορίου ψυχρά). = Ibid., cap. ια'.
In margine sine titulo. Ὅτε ἐπεμβαίνει ὁ Ἥλιος τοῖς ὁρίοις τοῦ Διὸς — παγετὸς καὶ σφοδροὶ ἄνεμοι. = Ibid., f. 14, cap. ς'.

F. 193v. λϛ'. Περὶ τῶν μυστηρίων τῆς ἐπιστήμης· λόγοι τοῦ Ἀπομάσαρ ἀπὸ φωνῆς, ὡς γέγραπται, τοῦ Στεφάνου[1] (Λέγεται ὡς ὅτε ἐδημιούργησεν ὁ θεὸς τὸν κόσμον — τὴν Ἰβηρίαν καὶ τὴν Ἀβασγίαν). — Edidit Cumont, *Catal.*, IV, p. 125.
Sine titulo. Γίνωσκε ὅτι ὁ κόσμος οὗτος συνίσταται ἀπὸ πυρός, ἀέρος — παύεται τῆς κινήσεως μίαν ῥοπήν. Ibid., p. 127.

F. 194. Εἶπεν ὁ Σαδὰν ὅτι ἤκουσε τοῦ Ἀπομάσαρ λέγοντος ὅτι πᾶσα ζωή — οὐδὲν σημαίνει ἀγαθόν. — Cf. cod. Rom. 2, f. 42, cap. α'.
Εἶπεν ὁ Σαδὰν ὅτι εἶπεν τῷ Ἀπομάσαρ — καὶ τοῦ ὡροσκόπου. = Ibid., f. 42v, cap. β'.
Εἶπεν ὁ Ἀπομάσαρ ὅτι κατά τινα καιρόν — περὶ ἀστρονομικῆς ἐπιστήμης. = Ibid., cap. γ'. Edidit F. Cumont, *Catal.*, V, 1, p. 144.

F. 194v. Εἶπεν ὁ Ἀπομάσαρ ὅτι αἱ σύνοδοι — τὸ ὄνομα αὐτοῦ. = Ibid., cap. δ'.
Εἶπεν ὁ Ἀπομάσαρ ὅτι εἶπέ μοί τις τῶν φίλων — ὅπερ ἐστὶ Παρθένος. = Ibid., cap. ε'. Edidit Cumont, l. c., p. 145.

F. 195. Εἶπεν ὁ Ἀπομάσαρ ὅτι ἡ σύνοδος — ἀποτελεῖ μέγαν βασιλέα. = Ibid., cap. ς'.
Εἶπεν ὁ Ἀποσαὶτ ὅτι εἶπον τῷ Ἀπομάσαρ ὅτι εἶπέ μοι ὁ Μουχοῦμετ — ἢ τὸν Ζυγόν. = Ibid., cap. ζ'. Edidit F. Cumont, l. c., p. 146.

F. 195v. Εἶπεν ὁ Ἀπομάσαρ ὅτι ἤκουσα τοῦ Μουχοῦμετ — αἱ ἄκραι τῶν Σαρακηνῶν. = Ibid., cap. η'. Edidit Cumont, l. c., p. 147.

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[1] Quae sequuntur usque ad f. 232 omnia fere excerpta sunt ex « libris mysteriorum » Apomasaris, vel rectius ex libro quem discipulus eius Abû Sa'îd Shâdhân composuit, et qui in codice Angelicano 29 [= Rom. 2], ff. 42-91 servatur (cf. *Catal.*, V, 1, p. 142 ss.). Sed ex Angelicano Vaticanus hic non descriptus est, quippe qui capitula nonnulla quae in altero libro omissa sunt et textum saepe correctiorem praebeat.

Γ. 193. <On Winds> (... dryness... The Sun in Libra or in the terms of Saturn signifies the western winds). The beginning appears to have been deleted.

"On Winds" (Know that Mercury is the significator of the winds — they signify the western winds). Cf. cod. Rom. 2, f. 14v, cap. ζ'.

On winds and otherwise (Set the horoscope at the time — the beginning of the quadrant is cold). Ibid., chap. 11. In the margin without title. When the Sun enters the bounds of Jupiter, there is frost and violent winds. = Ibid., vol. 14, chap. 6. F. 193. 36. On the mysteries of knowledge; discourses of Albumasar from the voice, as it is written, of Stephanus (It is said that when God created the world, Iberia and Abasgia). - Edited by Cumont, Catal., IV, p. 125. Without title. Know that this world is composed of fire, air — ceases its motion for one moment. Ibid., p. 127.

F. 194. Sadan said that he heard Albumasar saying that every life signifies nothing good. - Cf. cod. Rom. 2, f. 42, cap. α'.

Sadan said that he said to Apomasar — and of the horoscope. =Ibid., f. 42v, cap. β'.

Apomasar said that at a certain time – concerning astronomical knowledge. Ibid., cap. γ'. Edidit F. Cumont, Catal., V, 1, p. 144.

F. 194. Apomasar said that the conjunctions – his name. Ibid., chap. d'.

Apomasar said that one of his friends said to me which is Virgo. Ibid., cap. e'. Edidit Cumont, 1. c., p. 145.

F. 195. Apomasar said that the conjunction – produces a great king. ==Ibid., cap. s'.

Aposaït said that he said to Apomasar that Mouhoumet said to me - or Libra. — Ibid., cap. ζ'. Edidit F. Cumont, 1. c., p. 146.

G. 195. Apomasar said that he heard from Muḥammad — the extremities of the Saracens. Ibidu, cap. n'. Edited by Cumont, l. c., p. 147.

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1 What follows up to f. 232 consists almost entirely of excerpts from the books of mysteries of Apomasar, or more precisely from the book which his disciple Abu Sa'id Shadhān composed, and which is preserved in Codex Angelicanus 29 [= Rom. 2], ff. 42–91 (cf. Catal., V, 1. p. 142 ff.). But this Vatican manuscript was not copied from the Angelicanus, since it provides several chapters omitted in the other book and frequently offers a more correct text.

Εἶπεν ὁ Ἀπομάσαρ — ἐπιτεύξεται βασιλείας. = Ibid., f. 43ᵛ, cap. δ'.
Εἶπεν ὁ αὐτός· γινώσκεις τί εἶπεν — καὶ βλάβην τῶν γερόντων. = Ibid., cap. ι'.
Sine titulo. Ὅτε δὲ συνοδεύσει — οἱ δυνάσται κακοί. = Ibid., cap. ια'.
Εἶπεν ὁ Ἀπομάσαρ καὶ τοῦτο ὅτι τὸ α' κέντρον — εἰσὶν ἀποτρόπαιοι.
Εἶπεν ὁ Ἀπομάσαρ ὅτι ὁ β' τόπος — τοὺς ἔρωτας.
F. 196. Εἶπεν ὁ Ἀπομάσαρ — βασιλέων τῆς δύσεως. = Ibid., f. 44, cap. ιβ'.
Εἶπεν ὁ Ἀπομάσαρ περὶ ὑετῶν ἵδε τὸν ἀστέρα — τὰς ἀνωμαλίας τῶν ἀστέρων. = Ibid., cap. ιγ'.
Εἶπεν ὁ Ἀπομάσαρ ποία ἐστὶν ἐπικρατεστέρα σημασία — τῶν ἀστέρων μεταβαλλομένων. = Ibid., cap. ιδ'.
In margine. Εἶπεν ὁ Ἀπομάσαρ ὅτι ὅτε τύχῃ — συναφίας [l. συννεφείας] καὶ ἀτμούς. = Ibid., f. 44ᵛ, cap. ις'.
F. 196ᵛ. Εἶπεν ὁ Ἀπομάσαρ ἐπὶ τῶν μεγάλων βασιλέων — τὸν Ἑρμῆν. = Ibid., cap. ιε'.
Εἶπεν ὁ αὐτός· εἶδον ἐπιστήμονα — καθὼς εἶπε. = Ibid., cap. ις'.
Εἶπον τῷ Ἀπομάσαρ· ἐρωτηθεὶς περὶ ἀρρώστου ἆρα γε ζήσει ἢ τελευτήσει — ἀλλὰ ψυχρὸς καὶ σηπώδης. = Ibid., cap. ιθ'.
Εἶπεν ὁ Ἀπομάσαρ ὅτι ἡ [*sic*] τῶν Ἑλλήνων βασιλεῖς — τὴν δέησιν αὐτῶν. = Ibid., cap. κ'. Edidit Cumont, l. c., p. 147.
F. 197. Εἶπεν ὁ Ἀπομάσαρ· ὅτε τύχῃ — τοιουτοτρόπως. = Ibid., cap. κα'.
Εἶπεν ὁ αὐτὸς ὅτι τετύχει ὁ Κρόνος — παῖδας καὶ ἐγγόνους. = Ibid., cap. κβ'.
Εἰπέ μοι δὲ ὁ αὐτός — ἐστὶ ψευδές. = Ibid., f. 45, cap. κβ'.
Εἶπε δέ μοι ὁ αὐτός — τὰ τοιαῦτα. = Ibid., cap. κγ'.
Εἶπεν ὁ αὐτός· ὅτε συνάπτουσιν — ἀπαλλαγὴν τῶν λυπηρῶν.
Εἶπεν ὁ Ἀπομάσαρ τὰ λεγόμενα φρέατα — δυστυχίαν. = Ibid., cap. κς'. Editum l. c., p. 148.
Εἶπεν ὁ αὐτὸς ὅτι ὅσα δίδωσιν — καὶ αἱματόχυτος. = Ibid., cap. κζ'.
F. 197ᵛ. Εἶπεν ὁ αὐτὸς πάντοτε — ἐν τῷ κόσμῳ. = Ibid., cap. κη'.
Εἶπεν ὁ αὐτὸς ὅστις — ἀποδημία ἀγαθή. = Ibid., cap. κθ'.
Εἶπεν ὁ αὐτὸς ὅτι ἐάν τις — ὁ ἀντίδικος αὐτοῦ. = Ibid., f. 45ᵛ, cap. λ'.
Εἶπον τῷ Ἀπομάσαρ εἰπὲ κύριέ μου — ἀποτέλεσμα ἔχει. = Ibid., cap. λα'.

Albumasar said [redacted] he will attain kingship. = Ibid., f. 43, chap. δ'.

The same one said: do you know what he said [redacted] and harm of the el-

of. Ibid., chap. 1'.

Without title. "But when it will be in conjunction [redacted] the evil rulers. — [redacted] Ibid., chap. ya'.

Albumasar also said that the 1st angle [redacted] are apotropes.

Albumasar said that the 2nd place [redacted] loves.

F. 196. Albumasar said [redacted] of the kings of the West. = Ibid., f. 44, chap. l'.

Apomasar said concerning rains: look at the star [redacted] the anom-

of the anomalies of the stars. Ibid., cap. γ'.

Apomasar said: what is the more dominant significance [redacted] of the stars in their changes. = Ibid., cap. ιδ'.

In the margin. Apomasar said that whenever there is [redacted] of conjunction [1. cloudiness] and vapors. = Ibid., f. 44r, cap. ις'.

Γ. 1969. Apomasar said concerning the great kings [redacted] the Hermes. = Ibid., cap. ve'.

The same said: I saw a learned man [redacted] as he said. [redacted] Ibid., cap. is'.

I said to Apomasar: being asked concerning a sick person, whether indeed he will live or die == [redacted] but cold and putrid. Ibid., chap. s'.

Apomasar said that the [sic] kings of the Greeks — [redacted] the their supplication. ==== Ibid., cap. κ'. Edidit Cumont, I. c., p. 147.

F. 197. Apomasar said: when it happens --in such a manner. [redacted] = Ibid., cap. κα'.

The same one said that Saturn had obtained — children and grandchildren. [redacted] Ibid., cap. κβ'.

The same one said to me it is false. [redacted] Ibid., f. 45, cap. κβ'.

The same one said to me — such things. [redacted] Ibid., cap. κγ'.

The same one said: when they conjoin — relief from sorrows.

Abumashar said the things called wells — [redacted] misfortune. [redacted] Ibid., cap. κς'. Editum I. c., p. 148.

The same one said that whatever they give — and bloodshed. = Ibid., chap. Mr.

F. 1975. The same one said always — in the world. [redacted] = Ibid., chap. ki'.

The same one said whoever [redacted] a good journey abroad. [redacted] Ibid., cap. κθ'.

The same said that if someone [redacted] his adversary. = Ibid., f. 45r, cap. 30.

I said to Albumasar: "Tell me, my lord [redacted] has an outcome. [redacted] Ibid., cap. 31.

Εἶπεν ὁ Ἀπομάσαρ ὅτι οἱ Χαλδαῖοι — οἱ Σαρακηνοί. = Ibid., cap. λβ'. Editum l. c., p. 148.
Εἶπεν ὁ αὐτὸς ὅτι ἐν ταῖς χώραις τῶν Τζιγγῶν — καὶ ἔστιν ἀεὶ νότος. (Omissum in Rom. 2).
Εἶπον τῷ Ἀπομάσαρ ὅτι εὑρίσκομεν — οὐ τυφλωθήσεταί ποτε ὁ γεννηθείς. = Ibid., cap. λγ'.

F. 198. Εἶπεν ὁ Ἀπομάσαρ· ἐδοκίμασα — τοὺς ὀφθαλμούς. = Ibid., cap. λδ'.
Εἶπεν ὁ Σαδὰν ὅτι ἦλθε πρός μέ τις ἄρχων ὅστις εἶχεν ἔρωτα — ἐμποδισμοὺς καὶ χωρισμοὺς σημαίνει. = Ibid., cap. λε'.
Εἰπέ μοι δὲ ὁ Ἀπομάσαρ ὅτι θεώρημα ὠφελιμώτατον — ἔσται τὰ δεινά. = Ibid., f. 46, cap. λς'.

F. 198v. Εἶπεν ὁ Ἀπομάσαρ περὶ δύο ἀντιδίκων — τοῦ τοιούτου σχήματος. = Ibid., f. 46v, cap. λη'.
Εἶπεν ὁ Ἀπομάσαρ· ὅτε ἐκβάλῃς τινὰ πρὸς πόλεμον — ἐν Λέοντι ἢ τῷ Κριῷ. = Ibidem.
In margine. Εἶπεν ὁ Ἀπομάσαρ ἀπεξεκλείσθη ὁ Χέμετ ὁ υἱὸς τοῦ Ἀπᾶς — ἀπετέλεσα τοιαῦτα.

F. 199. Εἶπον τῷ Ἀπομάσαρ ὅτι λέγουσί τινες τὸν Ἥλιον — τὰ διερχόμενα ἐκεῖθεν ζῴδια. = Ibid., f. 47, cap. λυ'.
Εἶπον δὲ τῷ Ἀπομάσαρ καὶ τί λέγεις περὶ τοῦ Ἑρμοῦ — ἐστὶ τοῦτο οὐδὲν ἀγαθόν. = Ibidem.
Εἶπεν ὁ Ἀποσαίτης ὅτι εἶπον τῷ Ἀπομάσαρ ὅτι ἀνέμαθον — τὰ περὶ τῶν ἐχθρῶν καὶ τῆς φυτ<...>. = Ibid., cap. μ'. Partim edid. Cumont, l. c., p. 148.

F. 199v. Εἶπον τῷ Ἀπομάσαρ ἐνέτυχον γράμματί σου περὶ ἀφέτου καὶ ἀνέτου — αὐτὰς ἀνέτας. = Ibidem.

F. 200. Εἶπον τῷ Ἀπομάσαρ· λέγουσί τινες περὶ τοῦ Κρόνου ὅτι οὐ πάνυ κακοποιός — ἡ χώρα τῶν Ἰνδῶν τῷ Κρόνῳ. = Ibid., f. 48, cap. μα'.
Εἶπεν ὁ Ἀπομάσαρ· ὅτε τύχῃ ὁ Ἑρμῆς ἐν τοῖς Ἰχθύσι ἐν φρέατι — ἔσται τὰ δεῖνα. = Ibid., cap. μβ'.
Εἶπεν ὁ Ἀπομάσαρ ὅτε ἐστὶν ὁ Ζεὺς κύριος τοῦ ὡροσκόπου — θαυμάσονται πῶς τοιοῦτος ὢν ἀνήρ. = Ibid., cap. μγ'.
Εἶπεν ὁ αὐτός· ὅτε ἐστὶν ἡ Σελήνη ἐν τῷ Σκορπίῳ — καὶ ἡ ιβ' τῶν Ἰχθύων. = Ibid., cap. μς'.

F. 200v. Αἱ δὲ ἐν ἑκάστῳ ζῳδίῳ μοῖραι αἱ λεγόμεναι φρέατά εἰσιν αὗται Κριὸς ϛθ' ια' ιζ' κγ' — ἀμβλύνεται ἡ ἐνέργεια τῶν ἀγαθοποιῶν. = Ibid., f. 48v, cap. μζ'.
Εἶπεν ὁ Ἀπομάσαρ ἐπὶ πάσης γενέσεως ἔνθα ἐστίν — γίνωσκε ὅτι ἐσφάλης. = Ibid., cap. μη'.
Εἶπον τῷ Ἀπομάσαρ· εἰπέ μοι, τί ἐστι τὸ λεγόμενον παρὰ

Albumasar said that the Chaldeans — the Saracens. Ibid., cap. 32. Edited l. c., p. 148.

The same one said that in the lands of the Tzigans and it is the south wind always blows. (Omitted in Rom. 2).

I said to Albumasar that we find he will not be blinded sometimes the one who was born. = Ibid., cap. λγ'.

Γ. 198. Albumasar said: I tested the eyes. Ibid., chap. ld'.

Sadan said that a certain ruler came to me who had love obstructions and separations, it signifies. Ibid., cap. λε'.

Albumasar told me that a most useful theorem the terrible things will come to pass. Ibid., f. 46, cap. λς'.

Γ. 1984. Albumasar said concerning two adversaries of such a of such a configuration. = Ibid., f. 46v, cap. Aπλη".

Apomasar said: when you send someone to war in Leo or Aries. Ibidem.

In the margin. Apomasar said: Chemet the son of Apas was excluded; I accomplished such things.

F. 199. I said to Apomasar that some say the Sun the tra- the signs following from there. Ibid., f. 47, chap. ly'.

I also said to Apomasar: and what do you say about Mercury? is This is nothing good. = Ibidem.

Aposaites said that I told Apomasar that I had learned — — the matters concerning enemies and the plan<t...>. = Ibid., chap. m. Partly edited by Cumont, l. c., p. 148.

G. 1994. I said to Apomasar: I came across your letter concerning the apheta and anetos – the very anetas. Ibidem.

G. 200. I said to Apomasar: Some say concerning Saturn that he is not entirely malefic - the land of the Indians belongs to Saturn. Ibid., f. 48, cap. 41.

Apomasar said: when Mercury chances to be in Pisces in a pit — such and such will occur. Ibid., cap. 42.

Apomasar said: when Jupiter is lord of the horoscope – they will marvel at what manner of man he is. Ibid., cap. 43.

The same one said: when the Moon is in Scorpio — and the 12th degree of Pisces. Ibid., cap. 46.

F. 200. The degrees in each zodiac sign called "pits" are the following: Aries 9, 11, 17, 23 — the activity of the benefic planets is weakened. planets. Ibid., f. 48v, cap. 47.

Apomasar said: in every nativity where it is — know that you have erred. = Ibid., cap. 48.

I said to Apomasar: tell me, what is it that is said among

τῶν ἐπιστημόνων Κίντου — καθ' ἕκαστον μῆνα α' λέγε ιβ'. = Ibid., cap. μθ'.

F. 201. Εἶπεν ὁ Ἀποσαίτης ὅτι Ἀπομάσαρ εἷς τάχα ἦν λογιώτατος πάνυ — ἂν ἐκ τῆς ἐπιληψίας. = Ibid., cap. ν'.

Ἤκουσα τοῦ Ἀπομάσαρ λέγοντος· ὅτε τύχῃ ὁ Ἑρμῆς κύριος τοῦ ὡροσκόπου — παρὰ πάντων ἐπαινούμενος. = Ibid., f. 49, cap. να'.

Εἶπεν ὁ Ἀπομάσαρ ὅτε συνοδεύσει ὁ Ζεὺς τῷ Κρόνῳ ἐν πυρώδει ξηρῷ ζῴδίῳ — συνάγεται καὶ ὁ ἄνεμος. = Ibidem.

Εἶπεν ὁ Ἀπομάσαρ· δεῖ σκοπεῖν περὶ τῶν ἀρρωστούντων — καὶ ὁ κύριος αὐτοῦ. = Ibid., cap. νβ'.

Εἰ δὲ βούλει σκοπῆσαι τὰ περὶ τῶν ἐξουσιαστῶν — βλαβήσεται τὸ σῶμα αὐτοῦ. = Ibid., cap. νγ'.

Παρήμην ποτὲ ἐν τῷ τοῦ Ἀπομάσαρ· καὶ ἠρωτήθη παρά τινος περί τινος γυναικός — συνάλλαγμα παράνομον εἶναι. = Ibid., cap. νδ'. Editum *Catal.*, V, 1, p. 149.

F. 201ᵛ. Ἦλθέ τις ἐμοῦ παρόντος πρὸς τὸν Ἀπομάσαρ ὅστις εἶχε γενέθλιον — ἐστί τις ἐλπὶς σωτηρίας. = Ibid., cap. νε'.

Εἶπον τῷ Ἀπομάσαρ ὅτι· ἐὰν τύχωσιν ἀγαθοποιοὶ καὶ κακοποιοί — τὰ ἀγαθὰ τὰ φαῦλα. = Ibid., cap. νς'.

Εἶπον τῷ Ἀπομάσαρ ὅτι τὸ κατανοῆσαι τινὰ τὴν τοῦ ἀνθρώπου ἐνθύμησιν — μέλαν· ἄσχημον δὲ καὶ κακόν. = Ibid., cap. νζ'.

F. 202. Εἶπεν ὁ Ἀποσαίτης ὅτι ἠρώτησέ τις τὸν Ἀπομάσαρ ἐμοῦ παρόντος τί ἐνεθυμήθη — καὶ ἐθαύμασεν αὐτό<ν>. = Ibidem.

Εἶπον τῷ Ἀπομάσαρ· εὑρίσκομεν ἐν τοῖς τοῦ Ἑρμοῦ τοῦ Τρισμεγίστου συγγράμμασιν — ἐτάχθη ἡ κίνησις αὐτῶν. = Ibid., f. 50, cap. νη'. Edidit Cumont, l. c., p. 149.

Εἶπεν ὁ Ἀποσαίτης· ἀπεστάλη πρὸς τὸν Ἀπομάσαρ γενέθλιον τοῦ υἱοῦ τοῦ βασιλέως — τὴν ἐνέργειαν τῶν ἀγαθοποιῶν. Cum figura. = Ibid., cap. νθ'.

F. 202ᵛ. Εἶπεν ὁ Σαδάν· ἡ λεγομένη ἀκτινοβολία — μεθόδῳ τῶν ἀκτινοβολιῶν. = Ibid., f. 50ᵛ, cap. ξ'.

Εἶπεν ὁ Ἀπομάσαρ· ὁ Εὐκλείδης ὁ γεωμέτρης πεποίηκεν τὰ σχήματα τῆς γεωμετρίας — αὐτῷ δωρεαῖς μεγάλαις. = Ibid., cap. ξα'. Editum l. c., p. 150.

Εἶπεν ὁ Ἀπομάσαρ περὶ φήμης — ὅπερ ἐγράφη εἰς τὸν περὶ φημῶν λόγον. = Ibid., cap. ξβ'.

Εἶπον τῷ Ἀπομάσαρ ὅτι πάντες ὁμολογοῦσι ὅτι ὅτε τύχῃ ὁ Ἥλιος — καὶ ἀφέτου καὶ ἀνέτου. = Ibid., f. 51, cap. ξγ'.

F. 203. Εἶπον τῷ Ἀπομάσαρ ὅτι λέγουσί τινες ὅτε δώσει ὁ κακοποιός τι — καὶ περιπε(σειν?) συμφοραῖς. = Ibid., cap. ξδ'.

of the scholars of Quintus — for each month say 1, 12.

Ibid., chap. mth'.

F. 201. Aposites said that Apomasar was very quickly most learned when Hermes — Ibid. the lord, f. 49, of the horoscope praised by all. = Ibid., f. 49, cap. να'.

I heard the horoscope of Apomasar praised by all, saying: — the from the epilepsy. = Ibid. cap. V.

Apomasar said: when Zeus is in conjunction with Saturn in a fiery dry sign, the wind also gathers. = Ibidem.

Apomasar said: one must consider concerning the sick and their lord. Ibid., cap. νβ'. But if you wish to examine, his body will be harmed. on the rulers (lords of the chart)

Ibid., cap. 53.

I was once present at the house of Albumasar; and he was asked by someone concerning a certain woman that the transaction was unlawful. — Ibid., cap. ν4. Edited Catal., V, 1, p. 149.

F. 2015. Someone came to Albumasar while I was present, who had a nativity — there is some hope of salvation. = Ibid., cap. 55.

I said to Albumasar that: if benefic and malefic planets happen to coincide — the good things the bad. = Ibid., cap. 56.

I said to Albumasar that to perceive someone's thought is dark; and unsightly and evil. Ibid., cap. 57.

F. 202. Aposaites said that someone asked Albumasar of me what he was thinking in the presence and he marveled at it. Ibid.

I said to Apomasar: we find in the writings of Hermes the Thrice-Greatest the movement of them was ordained.

Ibid., f. 50, chap. vn'. It was published by Cumont, l. c., p. 149.

The Aposaites said: a nativity of the son of the king was sent to Apomasar — the influence of the benefic planets. Cum figura.

Cum figura. Ibid., cap. νθ'.

Γ. 209. The Sadan said: the so-called emission of rays — 'by the method of the emissions of rays. — Ibid., f. 50v, cap. E'.

Apomasar said: Euclid the geometer made the figures of geometry to him with great gifts. - Ibid., cap. Ea'. Editum l. c., p. 150.

Abumashar said concerning reputation — which was written concerning the the account of reputations. = Ibid., cap. ξβ'.

I said to Abumashar that all agree that when the Sun happens - and of the apheta and the aneta. — Ibid., f. 51, cap. Eγ'. F. 203.

I said to Abumashar that some say that when the malefic will give something and will persuade?) with misfortunes. = Ibid., cap. ξδ'.

Εἶπεν ὁ Ἀπομάσαρ· ὁ Ἑρμῆς ὅτε τύχῃ ἐν οἴκῳ Διός — πολέμους ἀγαπῶν. = Ibid., cap. ξε'.

Εἶπον τῷ Ἀπομάσαρ ὅτι ἀνέγνων ἐν ταῖς ἐμπειρικαῖς βιβλίοις — ποτὲ δὲ ψευδομένων. = Ibid., f. 51v, cap. ξς'.

F. 203v. Εἶπον τῷ Ἀπομάσαρ ὅτε ὁ νότος ἀστὴρ ὁ φαινόμενος — κεφαλὴ τοῦ Ὀφιούχου. = Ibid., cap. ξξ'.

Εἶπον δὲ αὐτῷ· τὸ κανόνιον τὸ λεγόμενον — πάνυ ἐστὶ ψευδές. = Ibid., cap. ξη'.

Εἶπον τῷ Ἀπομάσαρ· Λέγουσιν οἱ φιλόσοφοι καὶ αὐτὸς ὁ Ἀριστοτέλης ὅτι οἱ κομῆται κάτωθεν τοῦ οὐρανοῦ — εἰ δὲ μικρός, ἐλάχιστα. = Ibid., cap. ξθ'. Edidit Cumont, l. c., p. 150.

Ἔστι καὶ τὸ τοιοῦτον θεώρημα ἐκ τῶν μυστηρίων τῆς ἐπιστήμης ὅτι ὁ Τοξότης ἐν τῷ Κριῷ — ἰσομοιρία συμμετρία ἐστίν. = Ibid., cap. ο'.

Εἶπεν ὁ Στέφαν(ος) ὅτι ὅτε τύχῃ ἐν τῷ Κριῷ ὁ Τοξότης — δικαιοσύνῃ χρωμένους. = Ibid., f. 52, cap. οα'.

Εἶπεν ὁ Ἀπομάσαρ ὅτι αἱ ἀρχαί — βασιλείαν ἐργάζεται. = Ibid., cap. οβ'.

Εἶπεν ὁ Ἀπομάσαρ· διελογισάμην περὶ ὧν εἶπεν ὁ Φυρούζης — πλὴν ἐμοῦ. = Ibid., cap. ογ'.

Εἶπεν ὁ αὐτὸς ὅτι ὅτε ἐρωτηθῇς περὶ δύο ἀντιδίκων — ὑψωθήσεται. = Ibid., cap. οδ'.

F. 204. Εἶπεν ὁ αὐτός· εἰ βούλει <ἐκβαλ>εῖν τινα ἐπὶ πόλεμον, ποίησον ὡροσκόπον ἢ τὸν οἶκον τοῦ Ἡλίου — τὸ τοιοῦτον ἀναγκαιότατον. = Ibid., cap. οε'.

Εἶπεν ὁ αὐτὸς ὅτι τὰ ἀποτελεσματικὰ βιβλία τὰ ἀποκείμενα ἐν τῷ παλατίῳ καὶ μὴ διδόμενα τινὶ εἰς ἀνάγνωσιν ἀλλὰ κωλυόμενα εἰσὶ ταῦτα. = Ibid., cap. ος'. Edidit Cumont in *Catal.*, I, p. 83 seq.

Εἶπεν ὁ αὐτός· εἰ βούλει γνῶναι τοὺς ἀπλανεῖς ἀστέρας — ἰσημερινοῦ κύκλου. = Ibid., f. 52v, cap. οζ'.

F. 204v. Εἶπον τῷ Ἀπομάσαρ· ὅτε λαμβάνομεν ἀφέτην ἐν τῷ γενεθλίῳ — ὁμοία ἐστὶ γενεθλίῳ. = Ibid., cap. οη'.

Εἶπον τῷ Ἀπομάσαρ ὅτι πῶς νοήσομεν, πόσον χρόνον διαμένει — διαδεχθήσεται ἐξουσιαστής. = Ibid., cap. οθ'.

Εἶπεν ἐν τῷ γενεθλίῳ καὶ ταῖς ἐρωτήσεσι ταῖς περὶ νόσων· ἴδε τὸν κλῆρον — περὶ τοὺς πόδας. = Ibid., cap. π'.

Εἶπεν ὁ Ἀπομάσαρ· ἠρώτα μέ τις περί τινος ὑποθέσεως — κουφότερά ἐστιν τὰ δεῖνα. = Ibid., f. 53, cap. πα'.

Εἶπεν ὁ Ἀπομάσαρ· ἐνδυναμοῦνται αἱ ἡμεριναὶ γενέσεις — τῆς παρ' ἑτέρων ἐπικουρίας. = Ibid., cap. πβ'.

F. 205. Εἶπεν ὁ Ἀποσαίτης ὅτι εἶδον — ἦρξεν. = Ibid., cap. πγ'.

Abumashar said: Hermes, when he happens to be in the house of Jupiter, loves wars. Ibid., cap. Ee'.

I said to Abumashar that I had read in the empirical books - but sometimes lying. Ibid., f. 51, cap. ξς'.

F. 203. I said to Apomasar that the southern star appearing the head of Ophiuchus. Ibid., cap. ξξ'.

And I said to him: the canon called [such] is entirely false. Ibid., cap. ξη'.

I said to Apomasar: The philosophers and Aristotle himself say that comets are below the heavens, but if small, of very little significance. Ibid., cap. ξθ'. Edidit Cumont, I. c., p. 150.

There is also the following theorem from the mysteries of the science, that Sagittarius in Aries — equality of degrees is a commensurability. = Ibid., cap. o'.

Stephanus said that when Sagittarius happens to be in Aries, those who employ justice. =====Ibid., f. 52, cap. oa'.

Apomasar said that the beginnings — produce kingship. Ibid., cap. oβ'.

Abū Maʿshar said: I reasoned concerning what Fīrūz said, except for me. = Ibid., cap. or'.

The same said: when you are asked concerning two adversaries — he will be exalted. = Ibid., cap. oδ'.

F. 204. The same said: if you wish to send someone out to war, make the horoscope or the house of the Sun — such a thing is most necessary. = Ibid., cap. oe'.

The same said that the astrological books kept in the palace and not given to anyone for reading but forbidden are these. Ibid., cap. oς'. Edited by Cumont in *Catal.*, I, p. 83 seq.

The same said: if you wish to know the fixed stars of the equinoctial circle. = Ibid., f. 52v, cap. o'.

F. 204. I said to Abū Maʿshar: when we take the apheta in the nativity, it is similar to the nativity. = Ibid., cap. on'.

I said to Abū Maʿshar: how shall we understand how long a ruler will continue to succeed in power. = Ibid., cap. oθ'. He said in the nativity and in the questions concerning illnesses: look at the lot concerning the feet. = Ibid., cap. π'. concerning the

feet. = Ibid., cap. π'. Abū Maʿshar said: someone asked me about a certain matter — such and such things are lighter. = Ibid., f. 53, cap. πα'.

Abū Maʿshar said: the diurnal nativities are strengthened — by the assistance of others. = Ibid., cap. πβ'.

F. 205. Aposaites said that he saw – he began. === Ibid., cap. πγ'.

Εἶπεν ὁ Ἀπομάσαρ ἦν Οὔμαρ [?] — ζῆσαι τὸν γεννηθέντα. = Ibid., cap. πδ'. Edidit Cumont, *Catal.*, V, 1, p. 150.

Εἶπεν ὁ Ἀπομάσαρ ὅτι τότε γίνονται εὐτυχεῖς αἱ γενέσεις — ὑπὸ κακοποιοῦ εὐτυχ<ήσει>. = Ibid., p. 53v, cap. πε'.

Εἶπεν ὁ Ἀπομάσαρ· ἔχουσιν οἱ κακοποιοί — μὴ ἀγαθὴν εἶναι. = Ibid., cap. πς'.

F. 205v. Εἶπεν ὁ Ἀπομάσαρ ὅτι τὰ μυστήρια τοῦ β' τόπου — ὁ γεννηθείς. = Ibid., cap. πζ'.

Εἶπον τῷ Ἀπομάσαρ· ὄντων ἡμῶν ἐν τῷ Βαγδᾶ — τοὺς οἰκειοτάτους αὐτοῦ φίλους. = Ibid., f. 54, cap. πη'. Edidit Cumont, l. c., p. 151.

Εἶπον τῷ Ἀπομάσαρ εἰπέ μοι ἅπερ ὁ Ἰσαὰκ[1] ὁ υἱὸς Σολομῶντος περὶ τοῦ κλήρου δαίμονος — καὶ τὰ ἀληθῆ ὀνείρατα. = Ibid., cap. πθ'.

Εἶπον τῷ Ἀπομάσαρ ὅτι ὁ Μασάλλα λαμβάνει τὸν κλῆρον — μετὰ τοῦ Ἡλίου. = Ibid., cap. ϛ'.

F. 206. Εἶπον δὲ τῷ Ἀπομάσαρ ἆρά γε ἁρμόζει — κακοποιῷ δὲ κακώσεται. = Ibid., f. 54v, cap. ϛα'.

Εἶπον τῷ Ἀπομάσαρ· ἆρά γε δύναται κλῆρός τις — ὁ κλῆρος τοῦ ι' τόπου. = Ibid., cap. ϛβ'.

Εἶπεν ὁ Ἀπομάσαρ· εἰ ἐρωτηθῇς περὶ ἀνθρώπου ἆρά γε ἐξῆλθεν ἐκ τῆς πατρίδος — ἐκ τῆς πατρίδος αὐτοῦ. = Ibid., cap. ϛγ'.

Εἶπεν ὁ αὐτός· ὅτε τύχῃ ὁ Ἑρμῆς ἐν τοῖς Ἰχθύσιν ἐν ἰδίοις ὁρίοις — ἔγνων ὅτι ἐστὶν ἀληθές. = Ibid., cap. ϛδ'.

Εἶπεν ὁ αὐτὸς ὅτι πῶς ἀπὸ τῆς κάτω Τύχης προέκοψεν — καὶ τὰ κοσμικὰ σχήματα. = Ibid., cap. ϛε'.

Εἶπον δὲ τῷ Ἀπομάσαρ· ἆρά γε ἐλπίζεις ἐπικρατήσειν τῆς βασιλείας τῶν Ἀράβων — ἡ δόξα αὐτῶν. = Ibid., cap. ϛς'. Edidit Cumont, l. c., p. 151.

Εἰπέ μοι ὁ Ἀπομάσαρ· ἐσφάλη ὁ ἐπιστήμων ὁ Στέφαν(ος) — καὶ τελευτᾷ <ἐκεῖνος ὁ ἄνθρωπος>. = Ibid., cap. ϛζ'. Edidit Cumont, l. c., p. 152.

F. 206v. Περὶ νεφελοειδῶν (Εἰσὶν αἱ νεφελοειδεῖς συστροφαί — καὶ ἄχρι τῶν κδ'). = Ibid., cap. ϛη'. Edetur in appendice.

Τοῦ Ἀπομάσαρ περὶ τῶν μυστηρίων τῆς ἀστρονομίας (Γίνωσκε ὅτι ὁ ὡροσκόπος σημαίνει — μετά τινος ἀποκινήσει). = Ibid., f. 55, cap. ϛθ'.

F. 207v. Περὶ ἐλευθερίας δούλου ἢ μή (Εἰ ἐρωτηθῇς περὶ τούτου — νότος ἀναβαίνει). Ibid., f. 56, cap. ριδ'.

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[1] De Isaak ben Salomon Israeli, cf. Cumont, *Catal.*, I, p. 34, n. 3.

Abū Maʿshar said, [he was] ʿUmar [?] — that the newborn would live. Ibid., cap. 84. Edited by Cumont, Catal., V, 1, p. 150.

Abū Maʿshar said that then the nativities become fortunate under a malefic it will prosper. = Ibid., p. 53, cap. 85.

Abū Maʿshar said: the malefics have — not good to be. Ibid., cap. 86.

F. 205. Abū Maʿshar said that the mysteries of the 2nd place – the native. = Ibid., cap. 87.

They said to Abū Maʿshar, while we were in Baghda the his most intimate friends. Ibid., f. 54, cap. 88. Edited by Cumont, l. c., p. 151.

I said to Abumashar, tell me what Isaac said[1] the son of Solo- concerning the Lot of the Daemon — and the true dream rata. = Ibid., cap. πθ'.

I said to Abumashar that Masha'allah takes the Lot – with the Sun. = Ibid., cap. Γ'.

Γ. 206. I said to Abumashar, does it perhaps fit – it will be harmed. = Ibid., f. 54, cap. Ga'. but with a malefic

I said to Abumashar: can some Lot of the 10th place. Ibid., cap. β'. Abumashar the Lot

said: if you are asked concerning a man who has departed from his homeland – from his homeland. Ibid., cap. ϛγ'. whether perhaps

The same one said: when Mercury happens to be in Pisces in its own terms, I knew that it is true. = Ibid., cap. δϛ.

The same said how from the lower Fortune it advanced and the cosmic configurations. Ξ ϛ

Ibid., cap. ε'. I said to Albumasar: do you expect the glory of the Arabs to prevail over the kingdom? = Ibid., cap. ϛ.

Edited by Cumont, l. c., p. 151.

Albumasar said to me: the learned Stephen erred, and — that man shall die. Ibid., cap. ϛζ'.

Edited by Cumont, l. c., p. 152.

F. 206. On nebulous formations (The nebulous clusters are up to 24). — Ibid., cap. Gηη''. To be published in the appendix.

Of Albumasar, on the mysteries of astronomy (Know that the horoscope signifies ... with some movement). = Ibid., f. 55, cap. θ'. ϛ

F. 207. On the freedom of a slave or not (If you are asked about this, the south wind rises). Ibid., f. 56, cap. ριδ'.

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1 On Isaac ben Solomon Israeli, cf. Cumont, Catal., I, p. 34, n. 3.

Περὶ ἐκλείψεων (Εἰ γένηται ἔκλειψις Ἡλίου — νόσοι ἐν τοῖς ἀνθρώποις λοιμ<ικοί>. = Ibid., cap. ριϛ'.
Περὶ ἀποτελεσμάτων κατὰ τὴν τοῦ Κυνὸς ἐπιτολήν (Ἐὰν κατὰ τὴν τοῦ Κυνὸς ἐπιτολήν — καὶ λοιμοὶ ἔσονται). = Ibid., cap. ριζ'.

F. 208. Περὶ καταρχῶν (Πρῶτον δεῖ σε τηρεῖν — ἡ κάκωσις αὐτῶν). = Ibid., f. 56v, cap. ριη'.
In margine. Εἶπεν ὁ Ἑρμῆς· ἐπὶ πάσης καταρχῆς δεῖ παρατηρεῖν — οὐ σημαίνει ἀγαθόν τι.
In margine. Λέγουσι δὲ καὶ οἱ Ἰνδοὶ ὅτι μετὰ τὴν ξύνοδον Ἡλίου καὶ Σελήνης — τὰ δὲ χρήματα αὐτοῦ ἀπολεσθήσεται.

F. 208v. Περὶ ἀποδημίας (Εἰς ἀποδημίαν μὴ ἐξέλθῃς — ἢ ἐν τῷ ε'). = Ibid., f. 56v, cap. ριθ'-ρκ'.
Περὶ γάμου (Παρατήρει δὲ τὸ ποιῆσαι γάμους — τῶν ιβ' φωστήρων οὔσης). = Ibid., f. 57, cap. ρκα'.
Περὶ κουρεύματος (Μὴ κουρευθῇς τῆς Σελήνης συσχηματιζομένης — ἐν τῷ Ζυγῷ). = Ibid., cap. ρκγ'. Edetur in appendice.
In margine. Εἶπεν ὁ Ἀπομάσαρ· ἐὰν χωρίσῃς ὡροσκόπου — τοῦ Ἡλίου ἢ τῆς Σελήνης.
Ibidem. Εἶπεν ὁ Ἀπομάσαρ ὅτι ἡ Σελήνη εἰς ἀποδημίαν — συνεφώνησεν ἐπὶ τοῦτο.
Ibidem. Εἶπεν ὁ σοφὸς ἐν Μρένη [alias Embrenius] ὡς ἐὰν ὡροσκοπῇ — ἐκείνης. = Editum *Catal.*, II, p. 136.
Ibidem. Εἶπε δὲ καὶ τοῦτο ὅτι ὅτε ὑπάρχῃ ὁ ὡροσκόπος — ἀγαθοποιεῖται τὸν ὡροσκόπον. = Editum ibidem.
Ibidem. Λέγει τις σοφός ... ὁ κακοποιὸς εἴ ἐστι — ὡς οἱ κακοποιοί.
Alii duo tractatus margini inscripti humiditate adeo deleti sunt, ut legere non possis.

F. 209. Περὶ ὀνύχων (Πρόσεχε μηκ... <ὁ>νύχιας — τῆς Ἀφροδίτης ἢ τοῦ Διός). = Ibid., f. 57, cap ρκδ'.
Περὶ ἱματίων (Μὴ κόψῃς ἱμάτια νέα — ἀγαθυνομένῃ). = Ibid , cap. ρκε'. Cf. *Catal.*, VII, p. 9 (cod. Monac. 7, f. 1).
Περὶ καθαρσίου (Καθαρσίου μὴ μεταλάβῃς — συνάπτουσα ἀγαθοποιῷ). = Ibid., cap. ρκς'.
Περὶ χειρουργίας (Μὴ χειρουργήσῃς — δηλοῦν τὸ ζῴδιον). = Ibid., cap. ρκζ'.
Περὶ τοῦ ἐκβαλεῖν αἷμα (Εἰ βούλει ἐκβαλεῖν αἷμα — οὐδὲν φλεβοτομεῖς). = Ibid., cap. ρκη'.
Περὶ καταρχῆς (Κτίσματος μὴ κατάρξῃ — ταύτην βορὰν ἀναβαίνουσαν). = Ibid., cap. ρκθ'.
Περὶ δάνους (Μὴ δανείσῃς — ἀποχρεωθήσῃ αὐτ<ό>). = Ibid., f. 57v, cap. ρλ'.

On eclipses (If an eclipse of the Sun occurs [illegible] diseases in the ... pestilential to men). Ibid., cap. ριϛ'.

On Outcomes According to the Rising of the Dog Star (If at the rising of the Dog Star there will also be pestilences). Ibid., ch. 117.

f. 208. On Beginnings (First you must observe — their affliction). Ibid., f. 56v, ch. 118.

In the margin. Hermes said: at every beginning one must observe— to flow [illegible] it signifies nothing good.

In the margin. The Indians also say that after the Conjunction of the Sun and Moon his possessions will be destroyed.

Γ. 208. On travel abroad (Do not set out on a journey [illegible] or in the 5th). Ibid., f. 56v, cap. 119–120.

On marriage (Observe the time for holding a marriage [illegible] of the 12 of the luminaries being). Ibid., f. 57, cap. 121.

On haircut (Do not have your hair cut when the Moon is in aspect with – in Libra). = Ibid., cap. 123. Will be published in the appendix.

In the margin. Albumasar said: if you separate from the ascendant [illegible] the Sun or the Moon.

Ibidem. Albumasar said that the Moon for a journey [illegible] agreed upon this.

Ibidem. The wise man in Mrene (alias Embrenius) said that if the ascendant rules — of that. = Published Catal., II, p. 136.

Ibidem. He also said this, that when the ascendant is present [illegible] it benefits the ascendant. Published ibidem.

Ibidem. A certain wise man says ... the malefic, if it is [illegible] as the malefics.

Two other treatises inscribed in the margin have been so destroyed by moisture that they cannot be read.

F. 209. About nails (Watch out for the length of nails [illegible] of Aphrodite ἢ τοῦ Dios). Ibid., f. 57, cap. [illegible]

About clothes (Don't cut new clothes for a virgin). Ibid, cap. rke'. Cf. Catal., VII, p. 9 (cod. Monac. 7, f. 1). = Ibid., chap. rks'.

About surgery (Don't operate - they say the zodiac). Ibid., cap. rkz'.

About to draw blood (I want to draw blood [illegible] nothing phlebotomists). Ibid., chap. rki'.

On Beginning (Let no creature begin [illegible] this as food, going up). to go). = Ibid., cap. ρκθ'.

On a Loan (Do not lend — you will be freed from debt by him). = Ibid., f. 57v, cap. ρλ'.

Περὶ κλοπῆς (Ὅτε κλαπῇ καὶ τύχῃ ἡ Σελήνη — ...). Finis humiditate deletus est. = Ibid., cap. ρλα'.

F. 209v. Περὶ ἀγορᾶς (Ὅτε ἀγορασθῇ τι εἶδος — πραθήσεται εὐθηνον [*sic*]). = Ibid., cap. ρλβ'.

Περὶ βλάβης (Ὅτε ὑποπτεύσεις — ἐκεῖνο τὸ δεῖνα). = Ibid., cap. ρλγ'.

Περὶ γυναικὸς ἄρα παρθένος ἢ διεφθαρμένη (Ἴδε τὸν Δία — οὐκ ἐστὶ διεφθαρμένη). = Ibid., cap. ρλδ'.

Περὶ γραμμάτων (Εἰ βούλει γράψαι — γράφειν γράμματα ἀνεπιτήδειοι). = Ibid., cap. ρλζ'.

Περὶ δυστοκίας γυναικῶν (Εἶπον οἱ Ἰνδοί — εὐτοκύσουσιν [*sic*]). = Ibid., f. 58, cap. ρλη'.

Περὶ κρύψεως πράγματος (Εἶπεν ὁ Νουπάκτ — περὶ τοὺς ὀφθαλμούς). = Ibid., cap. ρλθ'.

F. 210. Περὶ κακώσεως ὀφθαλμῶν (Εἰσὶ δὲ ἐν τῷ ζῳδιακῷ κύκλῳ — καὶ τοῦ Κρόνου). = Ibid., cap. ρμγ'.

Περὶ δύο ὑποθέσεων ἐγράφη ἐν τῇ ἀρχῇ τοῦ βιβλίου. Cf. supra, f. 67.

Περὶ δάνους (Εἰπόν τινες ὅτι ὅτε βούλει δανεισθῆναι — καὶ ἡ Σελήνη). = Ibid., f. 58v, cap. ρμς'.

Εἰπέ τις τῶν ἀρχαίων ὡς ἡ ἄναστρος σφαῖρα κινεῖται — ἐνενήκοντα. = Ibid., cap. ρμη'.

F. 210v. Περὶ τοῦ εἰδέναι σε ποῖον μέρος τοῦ σώματός ἐστιν ὑγιαῖνον (Ἴδε τὸν ὡροσκόπον — τῆς λογικῆς τὸν Ἑρμῆν). = Ibid., f. 59, cap. ρνβ'.

Περὶ τοῦ γνῶναι τοὺς ἀστέρας τοὺς ἀπλανεῖς, ποῖοι ἐξ αὐτῶν εἰσι φθοροποιοὶ καὶ ποιοῦντες κλημακτῆρας [*sic*] εἰσὶν οὗτοι (Ἡ καρδ<ία?> τοῦ Λέοντος — ποιοῦσι κλιμακτῆρας μεγάλας). = Ibid., c. ρνγ'. Edetur in appendice.

Περὶ πράσεως καὶ ἀγορᾶς (Εἰ βούλει ἀγοράσαι — τοῖς δυσὶ μέρεσι). = Ibidem.

Περὶ ὑπομνηστικοῦ μέλλοντος παρὰ σοῦ γενέσθαι πρὸς βασιλέα ἢ ἐξουσιαστήν (Ποίησον τὴν καταρχὴν τῆς Σελήνης οὔσης — ὑπερέχουσαν τῇ Ἀφροδίτῃ). = Ibid., cap. ρνε'.

F. 211. Περὶ δὲ σπορᾶς (Εἰ βούλει σπεῖραι — ἔτι κρεῖττον). = Ibid., cap. ρνς'.

Περὶ δὲ φυτείας δένδρων (Εἰ βούλει φυτεῦσαι — ἔχει λόγον οἰκοδεσπότης). = Ibid., f. 59v, cap. ρνζ'.

Περὶ μεγέθων ἀστέρων (Τὸ μέγεθος τοῦ Ἡλίου — ἔμπροσθέν τε καὶ ὄπισθεν). = Ibid., cap. ρνη'. Edetur in appendice.

Περὶ τῆς τῶν δύο φωστήρων ἐν τῇ ἐκλείψει κακώσεως (Γίνωσκε ταῦτα ὅτι ὁ Ἥλιος — ἡμέρας κεκακωμένη ἐστίν). =

On Theft (When the Moon is stolen and happens [illegible] ...). End humiditate deletus est. = Ibid., cap. 131.

F. 209. On Purchase (When some kind of goods is purchased [illegible] will be sold straightway non [sic]). = Ibid., cap. 132.

On Harm (When you suspect [illegible] that such-and-such a thing). [illegible] Ibid., cap. 133.

On a Woman, whether she is a virgin or corrupted (See Jupiter [illegible] she is not corrupted). Ibid., cap. 134.

On Letters (If you wish to write [illegible] to write letters unfit). [illegible] Ibid., cap. 137.

On difficult childbirth in women (The Indians [illegible] of easy childbirth— said [sic]). = Ibid., f. 58, cap. ρλη'.

On the concealment of a matter (Said Naupact [illegible] concerning the eyes). [illegible] Ibid., chap. rlth'.

F. 210. On the affliction of the eyes (For there are in the Zodiacal circle [illegible] and of Saturn). = Ibid., cap. ρμγ'.

On two hypotheses, written at the beginning of the book. Cf. above, f. 67.

On a loan (Some said that when you wish to borrow [with [illegible] and the the] Moon). = Ibid., f. 58', cap. ρμς'.

One of the ancients said that the starless sphere moves [illegible] ninety. = Ibid., cap. ρμη'.

F. 210. On knowing which part of the body is in good health (See the horoscope [illegible] of the rational [part], Mercury). [illegible] Ibid., f. 59, cap. 152.

On knowing the fixed stars, which of them are destructive and cause critical periods [sic]; these are (the heart of Leo? produces great [illegible] climacteric periods). = Ibid., c. 153. To be published in the appendix.

On selling and buying (If you wish to buy [illegible] in the two parts in the two parts). [illegible] Ibid.

On a memorial petition to be made by you to a king or a ruler (Begin the undertaking when the Moon is superior to Venus). Ibid., cap. 155.

F. 211. On sowing (If you wish to sow — [illegible] even better). [illegible] Ibid., chap. pvc'.

On the planting of trees (If you wish to plant / [illegible] it stands to reason master of the house). Ibid., f. 59', cap. ρνζ'.

On the sizes of stars (The size of the Sun — before [illegible] and behind). Ibid., cap. ρνη'. It will be published in the appendix.

On the affliction of the two luminaries in eclipse (Know these things, that the [illegible] Sun — the day is afflicted). [illegible]

Περὶ τῆς κακώσεως τῆς Σελήνης (Ἡ Σελήνη κακοῦται — μεγάλως βλάπτεται). = Ibid., cap. ρξ'. Edetur in appendice.
Εἶπεν ὁ σοφώτατος Ῥάπτης ὅτι τὰ δεξιὰ σχήματα τῶν ἀστέρων — πλὴν κατὰ σῶμα. = Ibidem. Edetur in appendice.

F. 211v. Περὶ ἀκριβοῦς συναφείας τῶν ἀστέρων (Εἰ βούλει γνῶναι τὰς ἀκριβεῖς συναφείας – βασιλέων καὶ πάνυ λογίων). = Ibid., f. 60, cap. ρξβ'.

F. 213. Περὶ κοσμικῶν ἐναλλαγῶν (Ὁ Κρόνος ὅτε μεταβαίνει ἀπὸ ζῳδίου — τοὺς ναοὺς καὶ τοὺς μονάχους). = Ibid., cap. ρξδ'.
Περὶ τῶν σημασιῶν τῆς ἐπιστήμης (Εἰσὶν αἱ σημασίαι τῆς ἀστρονομίας — ἀλλὰ μᾶλλον καὶ ὠφελεῖται). = Ibid., f. 61, cap. ρξε'. Edetur in appendice.

F. 215. Περὶ τῆς τῶν ἀστέρων δυνάμεως (Δυνατώτατός ἐστιν ὁ ἀστήρ — μήτε ὕπαυγός ἐστιν). = Ibid., f. 62v, cap. ρογ'.

F. 215v. Περὶ τῶν οἴκων καὶ ὑψωμάτων τῶν ἀστέρων ἐν οἷς οἴκοις οἱ αὐτοὶ χαίρουσι πλέον (Ἰδοὺ γὰρ ἡ Ἀφροδίτη ἔχουσα — ἐπὶ τῶν λοιπῶν ζῳδίων). = Ibid., f 63, cap. ροδ'.

F. 216. Περὶ ἐνδυναμώσεως τῶν ἀστέρων (Ὁ Ἑρμῆς ἐνδυναμοῦται ἐν τοῖς φωνηέντοις [*sic*] ζῳδίοις — ἐπίμονα σημαίνουσι τὰ κακά). = Ibidem.

F. 216v. In margine. Περί τινος ζητήσαντος σπάθην καὶ ἐρωτήσαντος εἰ ἄρα δοθήσεται — δ δὴ καὶ γέγονεν. = Ibid., f. 63v, cap. ροε'. Editum *Catal.*, V, 1, p. 152.
Περὶ κακώσεως ἀστέρων (Κακοῦνται οἱ ἀστέρες πολυμερῶς — οὐχ ὑπομέν<ει> αὐτό). = Ibid., cap. ρος'.

F. 217v. Περὶ προποδισμῶν καὶ ἀναποδισμῶν τῶν ἀστέρων (Οἱ πέντε πλανῆται — ἐνέργειαν αὐτῶν). = Ibid., f. 64v, cap. ρπ'.

F. 218. Περὶ ταπεινωμάτων τῶν ἀστέρων (Τὰ ταπεινώματα τῶν ἀστέρων — περὶ τὴν ἀπώλειαν αὐτοῦ). = Ibid., f. 65, cap. ρπα'.

F. 218v. Περὶ ἀποκλιμάτων (Χείρων ἁπάντων τῶν ἀποκλιμάτων ἐστίν — οὐδὲν κερδήσει). = Ibid., f. 65v, cap. ρπβ'.

F. 219v. Περὶ τῶν φύσεων τῶν ιβ' τόπων (Ὁ πρῶτος δεκανὸς τοῦ ὡροσκόπου — ἀπὸ τοῦ τρίτου ὁμοίως). Omissum in cod. Angelico.

F. 220. Περὶ ἀποκρύφων τῆς τέχνης (Γίνωσκε ὅτι ὁ Ἑρμῆς κυριεύει τῶν μυστηρίων — πάντων χείρονες). = Ibid , f. 66, cap. ρϛδ'.

F. 220v. Περὶ ἀποδημίας (Ὅτε τύχῃ ἡ Σελήνη ἐν τῷ ὡροσκόπῳ — τῶν λοιπῶν τόπων εἰσίν). = Ibid., f. 67, cap. σς'.
In margine. Εἶπεν ὁ Ἀπομάσαρ· ἡμερῶν ἐποίησα ἐκλογὴν ἐξελεύσεως πρὸς πρᾶξιν τῷ Ἀχμέτ — τῶν δοκιμασιῶν.

F. 221v usque f. 223. Εἰσαγωγὴ τοῦ Ἀπομάσαρ. Cf. cod. Rom. 2, f. 68 (incipit liber tertius),

F. 223v. Περὶ τῆς φύσεως τῶν ζ' πλανητῶν (Μετὰ τὴν βασιλείαν τοῦ

On the affliction of the Moon (The Moon is afflicted / is greatly harmed). = Ibid., cap. ρξ'. It will be published in the appendix.

The most wise Rhaptes said that the right-hand configurations of the stars except by body. = Ibidem. It will be published in the appendix.

f. 211. On the precise application of the stars (If you wish to know the precise applications of kings and very learned men). [redacted] Ibid., f. 60, ch. rxb'.

F. 213. On cosmic changes (Saturn, when it passes from the Sig[redacted]he temples and the monks). === Ibid., cap. 164. Ibid., cap. 164.

On the significations of the science (The significations of astronomy are — but rather it also benefits). Ibid., f. 61, cap. 165. To be published in the appendix.

F. 215. On the power of the stars (Most powerful is the star that is neither under the rays). [redacted] Ibid., f. 62v, cap. 173.

F. 215. On the houses and exaltations of the stars, in which houses the same ones rejoice more (For behold Venus, having i[redacted] the remaining Signs). Ibid., f. 63, cap. 174.

F. 216. On the Strengthening of the Stars (Mercury is strengthened in the vocal [sic] Signs they signify lasting evils). = Ibidem.

F. 216. In the margin. Concerning someone who sought a sword and asked whether it would indeed be given — which indeed came to pass. = Ibid., ff. 6363v, cap. ρος'. Edited Catal., V, 1, p. 152.

On the Affliction of the Stars (The stars are afflicted in many ways — it does not endure it). = Ibid., cap. ρος'.

F. 217. On the Direct and Retrograde Motions of the Stars (The five planets — their activity). — Ibid., f. 64v, cap. ρπ'.

F. 218. On the Depressions of the Stars (The depressions of the stars — concerning its destruction). Ibid., f. 65, cap. ρπα'.

F. 218. On the Declining Houses (The worst of all the declining houses is — he will gain nothing). — Ibid., f. 65v, cap. ρπβ'.

F. 219. On the Natures of the 12 Places (The first decan of of the horoscope [redacted] — from the third likewise). Omitted in cod. Angelico.

F. 220. On the Secrets of the Art (Know that Mercury governs the mysteries — worst of all). = Ibid., f. 66, cap. ρξδ'.

F. 220. On Travel Abroad (When the Moon happens to be in the horoscope — are in the remaining places). = Ibid., f. 67, cap. σς'.

In the margin. Albumasar said: I made a selection of days for departure to undertake a task for Ahmet of the trials.

F. 221v to f. 223. Introduction of Albumasar. Cf. cod. Rom. 2, f. 68 (the third book begins),

F. 223. On the Nature of the 7 Planets (After the reign of Alexander

Ἀλεξάνδρου ἐβασίλευσαν τῆς Αἰγύπτου — οἱ λοιποὶ τῶν ἀστέρων ὁμοίως). = Ibid., f. 71, cap. ιδ'. Editum *Catal.*, V, 1, p. 154.

F. 224. Περὶ φύσεως ἀστέρων καὶ εὐτυχίας καὶ κακώσεως αὐτῶν (Οἱ παλαιοὶ ἐπέγνωσαν τὰς φύσεις τῶν ἀστέρων — ἡ δὲ Σελήνη νυκτερινή).

Περὶ ὧν ἔχουσι λόγον οἰκοδεσπόται οἱ ἀστέρες πρὸς τὰ ζῴδια (Προλαβόντες εἴπομεν περὶ τῆς τῶν ἀστέρων φύσεως — Ἰχθύες ιη κ).

F. 224ᵛ. In margine. Τὰ δὲ ὅρια πενταχῶς ἐκλαμβάνονται, ἤγουν κατ' Αἰγυπτίους, κατὰ Πτολεμαῖον (cf. *Tetrab.*, I, 21), κατὰ Χαλδαίους, κατὰ Στράτονα καὶ κατὰ τοὺς Ἰνδούς. = Forl. ibid., f. 71ᵛ, cap. ιε'.

F. 225. Περὶ ζῳδίων φιλουμένων πρὸς ἀλλήλους [*sic*] καὶ μισουμένων καὶ ὀρθοαναφορῶν καὶ λοξῶν καὶ προστασσόντων καὶ ὑπακουόντων (Εἰσί τινα ζῴδια ἅτινα ἔχουσι φύσιν — Διὸς τὸ μετρεῖν ἄλληλα). = Ibid., cap. ιθ'.

Περὶ τῶν ζῳδίων τῶν συμπάθειαν ἐχόντων πρὸς ἄλληλα (Εἰ τάχα καὶ τετραγωνίζουσιν — ἐναντιοῦνται ἀλλήλοις). = Ibid., f. 73, cap. κ'.

Τὸ δὲ περὶ τῶν παρανατελλόντων ἐν ἑνὶ ἑκάστῳ ζῳδίῳ κεφάλαιον ἐν τῇ καταρχῇ — ἐνταῦθα κατέλειψαν. = Cf. ibid., cap. κα.

Περὶ ζῳδίων κινητῶν καὶ ἀκινήτων (Ὁ μὲν Κριὸς καὶ ὁ Ταῦρος — οἱ κύριοι αὐτῶν). = Ibid., f. 77ᵛ, cap. κγ'.

Περὶ τῶν ζῳδίων τῶν σημαινόντων τὰς ἕξεις τῶν ἀνθρώπων (Λογικὰ ζῴδιά εἰσιν — τοιαύτας σημασίας). = Ibid., f. 78, cap. κδ'.

F. 225ᵛ. Περὶ κλιμάτων τῶν ἀνακειμένων ἑνὶ ἑκάστῳ ζῳδίῳ (Τῷ Κριῷ ὑπόκειται ἡ Βαβυλὼν καὶ ἡ Περσίς [cf. *Catal.*, IV, 126] — τὰ μέρη ἐν οἷς σαγινεύονται οἱ Ἰχθύες). = Ibid., f. 77ᵛ, cap. κβ'. Edetur in appendice.

F. 226. Περὶ τῶν ζῳδίων τῶν ἀνακειμένων ἑνὶ ἑκάστῳ τῶν μορίων (Ὁ Κριὸς κυριεύει τῆς κεφαλῆς — τῶν ποδαγρικῶν). = Ibid., f. 78, cap. κε'. Edetur in appendice.

F. 226ᵛ. Περὶ ζῳδίων εὐμόρφων καὶ ζῳδίων δηλούντων ἐλευθεριότητα καὶ μεγάλας δωρεὰς καὶ περὶ ζῳδίων τῶν ἐπισυναγόντων καὶ πληρουμένων καὶ φθινόντων καὶ τῶν πλουσίων καὶ τῶν διδόντων καὶ λαμβανόντων (Τὰ μὲν ὡραῖα ζῴδια τὰ σημαίνοντα — σημαίνουσι πενίαν). = Ibid., cap. κς'.

Περὶ ζῳδίων δηλούντων ἐρωτικὰς ἐπιθυμίας καὶ νόσους (Τὰ τοιαῦτά εἰσιν ὁ Κριός, ὁ Τοξότης — ἃς ἐν ἑτέρῳ βιβλίῳ δηλώσομεν). = Ibid., f. 78ᵛ, cap. κζ'.

Enumerantur deinde τὰ ζῴδια τὰ δηλοῦντα τὴν φρόνησιν καὶ

the remaining rulers of Egypt ruled
of the stars likewise). Ibid., f. 71, cap. 18'. Edited Catal., V, 1, p. 154.

F. 224. On the Nature of the Stars and their Fortune and Affliction (The ancients recognized the natures of the stars but the Moon nocturnal).

On the matters over which the stars as house-rulers have relation to the signs (Having stated beforehand concerning the nature of the stars Pisces 1 η κ).

F. 224v. In the margin. The terms are understood in five ways, namely according to the Egyptians, according to Ptolemy (cf. Tetrab. I, 21), according to the Chaldeans, according to Straton, and according to the Indians. Perhaps ibid., f. 71', cap. ie'.

Γ. 225. On the zodiac signs that love and hate each other, and on right ascensions and oblique ascensions, and on those that command and those that obey (There are certain zodiac signs which have a nature to Of Zeus measure one another). = Ibid., cap. ιθ'.
the [treatise] On the zodiac signs that have sympathy toward one another (If perhaps

they also form a square aspect, they are opposed to one another). Ibid., f. 73, cap. κ'.

The chapter on the paranatellon in each individual zodiac sign at the beginning — they left it here. = Cl. ibid., cap. κα'. On movable and fixed zodiac signs (Aries and Tau-rus — their rulers). Ibid., C. 77v, cap. κγ'.

On the Zodiac Signs Indicating the Constitutions of Men (The Rational Zodiac Signs have such significations). Ibid., f. 78, cap. κδ'.

Γ. 225. On the Climates Assigned to Each Zodiac Sign (Under Aries lies Babylon and Persia [cf. Catal. IV, 126] — the regions in which fish are fattened). Ibid., f. 77', cap. κβ'.

Will be published in the appendix.

Γ. 226. On the Zodiac Signs Assigned to Each of the Body Parts (The Ram rules the head — of those suffering from gout). Ibid., f. 78, cap. κε'. Will be published in the appendix.

Γ. 226. On Zodiac Signs of Fine Form and Zodiac Signs Indicating Generosity and Great Gifts, and on Zodiac Signs that Gather and are Filled and Wane, and on the Wealthy and on Those who Give and Receive (The beautiful zodiac signs signifying signify poverty).=== Ibid., chap. Mrs.

On Zodiac Signs Indicating Erotic Desires and Diseases (Such are Aries, Sagittarius, which in another book we shall set forth). Ibid., f. 78v, cap. Mr.

Then are enumerated τὰ ζώδια τὰ δηλοῦντα τὴν φρόνησιν καὶ

τὴν σωφροσύνην, τὴν χαυνότητα τῶν γυναικῶν, τὴν μεσότητα; tum τὰ πολύσπερμα ζῴδια, τὰ δίδυμα ζώδια, τὰ φωνήεντα, τὰ ζῴδια τὰ σημαίνοντα ψώρας; des. ἐν ᾧ μέλλομεν συγγράψασθαι βιβλίῳ περὶ γενεθλίων. = Ibid., capp. κη'-λα'.

In margine sine titulo. Ἐν τοῖς φωνηέντοις [*sic*] ζῳδίοις τῆς Σελήνης — ὡς ὁ Ἀπομάσαρ φησί.

F. 227. Σινωτικὰ δὲ τῶν ὀφθαλμῶν εἰσι — μοῖραι σινωτικαὶ ὀφθαλμῶν. = Ibid., cap. λβ'. Edidit Cumont, *Catal.*, V, p. 169. Cf. Antioch., *Catal.*, VII, p. 111.

Enumerantur deinde τὰ ἀπατηλά, πολυφρόντιστα, ζοφώδη ζῴδια, τὰ σημαίνοντα τὰ πτηνά, τὰ τετράποδα ζῴδια, τὰ ζῴδια τὰ σημαίνοντα τὰ δένδρα, τὰ φυτά, τὰ ζῴδια γηπυρώδη. = Ibid., f. 79, capp. λγ'-λς'.

F. 227ᵛ. Περὶ τῶν δώδεκα τόπων τοῦ θεματίου (Ὁ πρῶτος τόπος ἤτοι ὁ ὡροσκόπος σημαίνει — πράξεων καὶ μρων [πατέρων καὶ μητέρων ?]). Finis deesse videtur. = Ibid., f. 79, cap. λς'.

F. 228. Sine titulo.... μέλι ἐστὶν οὔτε ὄξος, ἀλλ' ἕτερόν τι εἶδος — κατ' ἰδίαν ἐστὶ κακοποιός. Initium periisse videtur. = Fort. ibid., cap. με' Περὶ συνόδου ἀστέρων.

F. 228ᵛ. Περὶ συσχηματισμῶν ἀστέρων (Οἱ δὲ συσχηματισμοὶ ἀστέρων γίνονται — τὰ περὶ τῆς ἐρωτήσεως). = Ibid., f. 81ᵛ, cap. μς'.

F. 229. Περὶ δυνάμεως καὶ ἀδυναμίας ἀστέρων (Ἐνδυναμοῦται ὁ ἀστὴρ — ὅτε ἐστὶν ἐν θ' τόπῳ). = Ibid., cap. μζ'.

F. 229ᵛ et 230 vacua.

F. 231ᵛ. Περὶ ἀριθμῶν τῶν ἀστέρων (inc. Ἔχουσι δὲ οἱ ἀστέρες ῥητούς τινας ἀριθμούς...). Est tabula numerorum septem planetarum. = Ibid., cap. μθ'. — Edetur in appendice.

F. 232. Περὶ τῆς ἰδιότητος τῶν ἀστέρων (Τοῦ Κριοῦ ἡ κρᾶσις καὶ ἡ ἰδιότης — περὶ τὰ ἀφροδίσια). = Ibid., f. 84, cap. ν'.

F. 234ᵛ. Εἶπεν ὁ Ἀπομάσαρ ὅτι εἶπεν ὁ Ἑρμῆς ἐπὶ τῶν μυστηρίων τῆς τέχνης ἕν ἐστι καὶ τοῦτο, ὅτι ὁ κύριος τῆς ὥρας τῆς γενέσεως — διέπων λέγεται κύριος τῆς περιόδου. Sequitur tabula. Edetur in appendice.

Περὶ ἀρίστου καὶ περί τινος εἰσελθόντος ἐν οἰκίᾳ τινός· ὡς ἐὰν βούλῃ ὁποίας ἐστὶ διαθέσεως γνῶναι (Εἶπεν ὁ Ἀλεὶμ ὁ υἱὸς τοῦ Ῥάπτου, ὁ μαθητὴς τοῦ Μασάλλα ὅτι ἐὰν κληθῇς ἐν ἀρίστῳ — καὶ τότε παρὰ σοῦ). — Edetur in appendice.

F. 235. Sine titulo. Μετὰ τὸ ἐξελλενισθῆναι ἀπὸ Σαρακηνικῆς βίβλου τὸν σχηματισμὸν τῆς οἰκίας καὶ τὸ ἀποτέλεσμα τοῦτο εὕρομεν ἐν ἑτέρᾳ βίβλῳ Ῥωμαϊκῇ τὸ τοιοῦτον τῆς οἰκίας σχῆμα καὶ ἐσημειωσάμεθα καὶ αὐτὸ ἐνταῦθα. Sequitur figura.

Sine titulo. Εἰ βούλει γνῶναι πῶς διατεθήσεται πρὸς σὲ ὁ

τὴν σωφροσύνην, την χαυνότητα τῶν γυναικῶν, τὴν μεσό τητα; then τὰ πολύσπερμα ζώδια, τα δίδυμα ζώδια, τὰ φωνήεντα, τὰ ζῴδια τὰ σημαίνοντα ψώρας ; des. ἐν ᾧ μέλλομεν συγγράψασθαι βιβλίῳ περὶ γενεθλίων. = Ibid., capp. κη'- λα'. In the margin without a title. Ἐν τοῖς φωνηέντοις [sic] Ζωδίοις τῆς Σελήνης ὡς ὁ Ἀπομάσαρ φησί.

F. 227. The injurious [degrees] of the eyes are – degrees injurious to the eyes. = Ibid., cap. 32. Edited by Cumont, Catal., V, p. 169. Cf. Antioch., Catal., VII, p. 111.

Then the following are enumerated: the deceptive, anxiety-laden, gloomy signs of the zodiac, those signifying flying creatures, the four-footed signs, the signs signifying trees, plants, the earth-and-fire signs. = Ibid., f. 79, chaps. 33–36.

F. 227. On the twelve places of the theme (The first place, that is, of actions the horoscope signifies and of the fates of fathers and mothers?). The end appears to be missing. = Ibid., f. 79, chap. 37.

F. 228. Without title. ... it is neither honey nor vinegar, but some other kind that is in itself malefic. The beginning appears to be lost. = Perhaps ibid., chap. 45, On the conjunction of the stars.

F. 228. On the configurations of the stars (The configurations of the stars occur in matters concerning the question). Ibid., f. 81, chap. 46.

F. 229. On the power and weakness of the stars (A star is strengthened when it is in the 9th place). Ibid., chap. 47.

F. 229v and 230 are blank.

F. 231. On the Numbers of the Stars (inc. The stars have certain definite numbers ...). It is a table of the numbers of the seven planets. = Ibid., cap. μθ'. To be published in the appendix.

F. 232. On the Properties of the Stars (The temperament and property of Aries - concerning matters of Venus). == Ibid., f. 84, cap. ν'.

F. 234v. Abū Maʿshar said that Hermes said concerning the mysteries of the art that there is one thing, and this is that the lord of the hour of the nativity — he who governs it is called lord of the period. A table follows. It will be published in the appendix.

Concerning a meal and concerning someone who has entered a certain house; as if you wish to know what disposition he is in (Alim the son of Raptus, the disciple of Māshāʾallāh, said that if you are invited to a meal and then by you). — It will be published in the appendix. F. 235. Without title. After the plan of the house and this result were translated into Greek from an Arabic book, we found in another Roman book such a figure of the house and we noted it here as well. A figure follows.

Without title. If you wish to know how the

ἄνθρωπος πρὸς ὃν εἰσέρχῃ, μέρισον τὸ οἴκημα — καὶ κακὰ εἰ ποιήσεις ψεχθήσῃ.

F. 235v. Κεφάλαια ἀναγκαῖα κατ' ἐρώτησιν τοῦ Γασάμη καὶ ἀπόκρισις τοῦ Ἀπομάσαρ (Ἐν τῷ καιρῷ τῆς ἐρωτήσεως — τὰ ἐναντία δεῖ νοεῖν).

F. 236v et 237r et v vacua.

F. 238. Sine titulo... μὲν γὰρ Κρόνος ἐστὶν ὁ κύριος τοῦ β' ἢ ἐκ γεροντικῶν προσώπων ἢ ἐκ δούλων ἢ ἀπελευθέρων — ἐν τοῖς λειψιφωτοῦσι κελεύεται. Initium deperiisse videtur aut supra transpositum est.

F. 239v. Περὶ καταρχῆς φιλίας (Ὅταν τις μέλλει καταρχὴν φιλίας ποιεῖν — τεκμαίρεται τὴν μεγίστην φιλίαν).

Περὶ ξενιτείας (Ὅτι ἡ τριταία τῆς Σελήνης τὰ περὶ ξενιτείας — ξενιτείαν τούτῳ σημαίνει).

Ὅμοιον (Ὅτι καὶ ὁ τοῦ θ' τόπου κύριος — τότε ἐπανέλθοι).

Sine titulo. Ὅτι τὰ μὲν σωματικὰ οἱ ἀρχαῖοι ἀπὸ Σελήνης ἐλάμβανον — λέγε φρενιτιᾶν τὸν ἄρρωστον.

Sine titulo. Ὅτι ὅπου ἂν τύχῃ κακοποιὸς ἐπαναφερόμενος — πρὸς τὴν τοῦ ζῳδίου φύσιν.

Sine titulo. Ὅτι οἱ μὲν ἀφηλιωτικοὶ τόποι κατὰ τὰς πρώτας ἡλικίας — αὐτῶν τόπους ἐπὶ τῆς πατρίδος.

F. 240. Περὶ φαρμακείας (Ὅτι ἡ Σελήνη κακουμένη φαρμακείας καὶ γυναικομαγείας — οὐχ εὑρίσκονται μέν, ἀπόλλυνται δέ). Citatur Ptolemaeus ἐν τῷ β' καὶ γ' καὶ δ' βιβλίῳ. — Edetur in appendice.

F. 242. Λόγος τοῦ σοφωτάτου Μασάλλα περιέχων τὸν ἀριθμὸν τῶν βιβλίων — ἐν τέσσαρσι λόγοις. — Edidit A. Olivieri, *Catal.*, I, p. 81.

F. 242v. Περὶ τοῦ γνῶναι πόσας ὥρας λάμπει ἡ Σελήνη καὶ οὕτως γίνεται ὑπόγειος (Ἀπὸ τῆς πρώτης ἡμέρας τῆς Σελήνης — ἀφαιρεῖς, ἐστὶ λειψίψηφος).

F. 243. Περὶ τοῦ εὑρεῖν ποίᾳ μοίρᾳ καὶ ὥρᾳ γίνεται ἡ σύνοδος καὶ ἡ πανσέληνος μιᾶς μεθόδου οὔσης ἐπ' ἀμφοτέροις περὶ πανσελήνου (Ὁ Ἥλιος εὑρέθη Ἰχθύσιν κδ' μξ' — ἐν αἷς ἐστιν ἡ πανσέληνος).

F. 243v. Τίνες τῶν ἀστέρων εἰσὶ φίλοι πρὸς ἀλλήλους καὶ τινῶν [l. τίνες] ἐχθροί (Ὁ Ἥλιος ἐχθρός — ὁ Ζεὺς ἐν τῷ ς' ...).

Εἰς δῆσιν κοιλίας (... Desin. f. 243v καὶ χρησάτω τοῦτο [*sic*] καὶ παραυτίκα ὑγιαίν(ει).

F. 244. Περὶ τῶν ζ' κλήρων τῶν ἐν τῷ Παναρέτῳ <Hermetis Trismegisti> (Κλῆρος Τύχης ἀπὸ Ἡλίου — καὶ τὰ ἴσα ἀπὸ ὡροσκόπου). — Cf. Paulus Alexandr., I 1v et *Catal.*, IV, p. 81.

F. 244v. Ἀπὸ τῶν παροιμιῶν, ὅσαι ἐπὶ τῶν ἀδυνάτων λέγονται (Κατὰ

person toward whom you are entering will be disposed toward you, divide the dwelling; you [illegible] and evils if will do [what] you will be mixed.

F. 235. Necessary chapters according to the question of Ghāsim and the answer of Abū Maʿshar (At the time of the question, the contraries must be understood).

F. 236 and 237 and v blank.

F. 238. Without title. . . for Saturn is the lord of the 2nd, either from elderly persons or from slaves or freedmen among the rem- is commanded to illuminate. The beginning appears to have been lost or transposed above.

Γ. 239. On the Beginning of Friendship (When someone is about to make a beginning of friendship — he infers the greatest friendship).

On sojourning abroad (That the Moon's third place signifies matters of sojourning abroad, [illegible] indicating such a sojourn for this person).

Similar (That also the lord of the 9th place — then he would return). Sine titulo. That the ancients took bodily matters from the Moon - say that the sick man is delirious.

Sine titulo. That wherever a malefic happens to be returning, in [illegible] relation to the nature of the Sign.

Sine titulo. That the eastern places according to the early ages — their places in the homeland.

Γ.240. On poisoning (That the Moon afflicted by poisoning and women's magic — they are not found, but they perish). Ptolemy is cited in the 2nd, 3rd, and 4th book. - To be published in the appendix.

Γ.242. A treatise of the most wise Māshāʾallāh containing the number of the books — in four discourses. - Edited by A. Olivieri, Catal., I, p. 81.

Γ.242. On knowing how many hours the Moon shines and thus becomes subterranean (From the first day of the Moon you subtract, [illegible] it is the deficit number).

Γ.243. On finding at what degree and hour the conjunction and the full moon occur, there being one method for both concerning the full moon (The Sun was found in Pisces 24° 45′ — in which the full moon is).

Γ.243. Which of the stars are friendly toward one another and which [l. which] are hostile (The Sun is hostile — Jupiter in the ϕ' ...).

On the binding of the bowels (... Desin. f. 243 [illegible] and let him use this [sic] and and he is immediately healed.

F. 244. On the 7 Lots in the Panaretus <of Hermes Trismegistus> (The Lot of Fortune from the Sun – and the equal parts from the Ascendant). - Cf. Paulus Alexandr., Ilvet Catal., IV, p. 81.

F. 244. From the proverbs, those said of impossible things (According to

πετρῶν σπείρεις, πλίνθον πλύνεις — ἀκίνητον κινεῖς). = *Paroemiogr. gr.*, I, 342 sqq.
Τῶν ζ' φιλοσόφων ἀποφθέγματα (Σόλωνος Ἀθηναίου· φίλοις βοήθει — ὅρκοις μὴ χρῶ κακοῖς μὴ σ.....). Finis mutilus est.

21. Codex Vaticanus graecus 1059. — Chartaceus, saec. XV, ff. 598, cm. 30 × 22, totus una eademque manu plerumque binis columnis scriptus, nempe Chortasmeni[1] (cf. subscriptiones f. 163ʳ, 349ʳ, 447ʳ cf. 228). Multae codici insunt computationes a. 1401-1413 Constantinopoli factae; prima pars a. 1412 descripta esse videtur (f. 152). " Ipsa librorum dispositio suadet ut ex diversis, credo quinque vel sex, codicibus qui olim in illius astronomi penu fuerunt hoc volumen conflatum esse, tertio fere aut quarto saec. XV decennio, statuamus " (Usener, *Ad historiam Astronomiae symbola*, Bonnae, 1879, p. 3 sqq. qui codicem descripsit, nonnullaque ex eo protulit). — Etsi quae in eo insunt pleraque ad astronomiam potius quam ad astrologiam, quam dicunt, iudiciariam pertineant, doctissimi viri vestigia secuti descriptionem accuratam huius libri damus praestantissimi, qui solus e. g. opus Theodori Melitiniotae nobis servavit.

Post dua folia membranacea, e menologio quodam graeco a bibliopega addita, sequuntur folia quatuor chartacea vacua, deinde f. 7 ss. tabulae astronomicae cum commentariis sine auctoris nomine (initium deesse videtur) e. g. f. 7ᵛ, Ψηφιφορία πανσεληνιακῆς συζυγίας ἐν ἔτει ἀπὸ κτίσεως κόσμου ͵ϛϡιθ' (1411 p. C. n.) κ. τ. λ. — F. 11ᵛ. Ψηφοφορία συνοδικῆς συζυγίας κατὰ τὰς Πτολεμαίου διατάξεις ἐξ αὐτῶν τῶν ἐν τῇ Συντάξει πρωτοτύπων κανονίων γενομένη ἐν ἔτει ἀπὸ κτίσεως κόσμου ͵ϛϡιζ' (1409 p. C. n.) κ. τ. λ. — F. 12. Κανόνιον ὡρῶν ἑκάστης ἡμέρας τοῦ ὅλου ἐνιαυτοῦ ἐπὶ τοῦ διὰ Βυζαντίου παραλλήλου.

F. 12ᵛ. Ὑπόδειγμα εἰς τὴν προρρηθεῖσαν διάκρισιν τῶν ὡρῶν.
F. 14ᵛ. Ψηφιφορία πανσεληνιακῆς συζυγίας ἐκλειπτικῆς κατὰ τὰς Πτολεμαίου διατάξεις ... γενομένη ἐν ἔτει ἀπὸ κτίσεως κόσμου ͵ϛϡιη' (1410 p. C. n.) κ. τ. λ. et multa similia. Ultima tabula f. 17 est anni ͵ϛϡκγ' = 1415 p. C. n.
F. 16ᵛ. Tabella κατὰ τὴν τοῦ Μελιτινιώτου παράδοσιν.
F. 17ᵛ-18 vacua sunt.
F. 19. In marginibus bis supra et infra rubro pigmento Κομνηνιάδου Μανουὴλ βασιλέως. Interponitur versus: Ἄναξ Μανουὴλ Κομνηνόβλαστος κλάδος.
Deinde titulus : Πιττάκιον ἐκδοθὲν παρὰ τοῦ ἀοιδίμου βασιλέως τοῦ πορφυρογεννήτου κυροῦ Μανουὴλ τοῦ Κομνηνοῦ, γνώμῃ καὶ εἰδήσει καὶ τῶν ἐλλογίμων ἀρχιερίων [*sic*]

[1] De Iohanne Chortasmeno, cf. Boll, *Byz. Zeitschr.*, XVII, 1908, p. 551.

you sow among rocks, you wash a brick — you move the immovable).
Paroemiogr. gr., I, 342 sqq.

Sayings of the seven philosophers (Of Solon of Athens: help your friends — do not use evil oaths, do not s....). End it is mutilated.

21. Codex Vaticanus graecus 1059. - Paper, 15th century, ff. 598, cm. 30 × 22, written throughout by one and the same hand mostly in two columns, namely that of Chortasmenos: (cf. subscriptions f. 163r, 349, 447' cf. 223). The codex contains many computations made at Constantinople in the years 1404–1413; the first part appears to have been copied in the year 1412 (f. 152). * The very arrangement of the books suggests that this volume was compiled from various — I believe five or six — codices which once formed part of that astronomer's library, at approximately the third or fourth decade of the 15th century (Usener, Ad historiam Astronomiae symbola, Bonnae, 1879, p. 3 sqq., who described the codex and drew several items from it). - Although most of what is contained therein pertains to astronomy rather than to what is called judicial astrology, following in the footsteps of that most learned scholar we provide an accurate description of this most outstanding book, which alone, for example, has preserved for us the work of Theodore Meliteniotes.

After two parchment leaves, added by the binder from some Greek menologion, follow four blank paper leaves, then f. 7 ff. astronomical tables with commentaries without an author's name (the beginning appears to be missing), e.g. f. 7v, Ψηφιφορία πανσεληνιακής συζυγίας ἐν ἔτει ἀπὸ κτίσεως κόσμους ιθ' (1411 p. G. n.) κ. τ. λ. F. 11. Ψηφοφορία συνοδικής συζυγίας κατά τάς Πτολεμαίου διατά-σεις ἐξ αὐτῶν τῶν ἐν τῇ Συντάξει πρωτοτύπων κανονίων γενομένη ἐν ἔτει ἀπό κτίσεως κόσμου διζ' (1409 p. G. n.) κ. τ. λ. F. 12. Κανόνιον ὡρῶν ἑκάστης ἡμέρας τοῦ ὅλου ἐνιαυτοῦ ἐπὶ τοῦ διὰ Βυζαντίου παραλλήλου.

F. 12. Υπόδειγμα εἰς τὴν προρρηθεῖσαν διάκρισιν τῶν ὡρῶν. F. 14. Ψηφιφορία πανσεληνιακής συζυγίας εκλειπτικῆς κατὰ τὰς Πτολεμαίου διατάξεις ... γενομένη ἐν ἔτει ἀπό κτίσεως κόσμου 5 ιη' (1410 p. G. n.) κ. τ. λ. and many similar things. The last table, f. 17, belongs to the year SKYI 1415 p. c. n.

F. 16. A table according to the tradition of Meliteniotes.

F. 17.18 are blank.

F. 19. In the margins, twice above and below in red pigment: Κομνηνιάδου Μανουήλ βασιλέως. Inserted is the verse: "Αναξ Μανουήλ Κομνηνόβλαστος κλάδος.
Then the title: Πιττάκιον ἐκδοθέν παρὰ τοῦ ἀοιδίμου βασιλέως τοῦ πορφυρογεννήτου κυροῦ Μανουὴλ τοῦ Κομνηνοῦ, γνώμῃ καὶ εἰδήσει καὶ τῶν ἐλλογίμων ἀρχιερίων [sic]

1 On John Chortasmenos, cf. Boll, Byz. Zeitschr., XVII, 1908, p. 551.

καὶ συγκλητικῶν ἀρχόντων, πολλῶν γέμον ὑψηλῶν καὶ ἀναγκαίων θεωρημάτων, ἀπολογητικὸν πρὸς γραφήν τινος μοναχοῦ παλατίνου τῆς μονῆς τοῦ Παντοκράτορος, τὰ τῆς ἀστρονομικῆς τέχνης κακίζουσαν καὶ ἀσέβειαν ἀποκαλοῦσαν τὸ μάθημα. — Editum in *Catal.*, V, I, p. 108 sqq.

F. 22. Ἰσαὰκ μοναχοῦ τοῦ Ἀργυροῦ σχόλια πάνυ ἀναγκαιότατα τυγχάνοντα εἰς τὸ εὑρισκόμενον ἐν τῇ γεωγραφίᾳ (sc. Ptolemaei) πρῶτον σχῆμα τῆς ἐν ἐπιπέδῳ καταγραφῆς τῆς οἰκουμένης.

Addunlur f. 22v-23, Τοῦ αὐτοῦ σχόλια similia.

F. 24-25 vacua sunt. — F. 26. Περὶ τῆς καθ' ὁμαλότητα λεγομένης παραυξήσεως ἢ ὑφαιρέσεως.

F. 26v. Ψηφοφορία συνοδικῆς ἐκλειπτικῆς συζυγίας κατὰ Πέρσας Cum tabulis. De anno ,ϛϡιζ' (= 1409 p. C. n.) agitur.

F. 29 vacat. — F. 30. Πρόκλου διαδόχου Πλάτωνος ὑποτύπωσις τῶν ἀστρονομικῶν ὑποθέσεων, cum scholiis. — F. 39v. Πρόκλου φιλοσόφου εἰς τὰ ἑξῆς τῆς πονηθείσης αὐτῷ ἀστρονομικῆς ὑποτυπώσεως. — Des. f. 61v, Τέλος Πρόκλου. — Cf. cod. Venet. 4, f. 171.

F: 62. Ἰωάννου Ἀλεξανδρέως τοῦ Φιλοπόνου καὶ Ἀλεξανδρέως [*sic*] περὶ τῆς τοῦ ἀστρολάβου χρήσεως καὶ τί τῶν ἐν αὐτῷ καταγεγραμμένων ἕκαστον σημαίνει. — Inest, f. 66, Ἰσαὰκ μοναχοῦ τοῦ Ἀργυροῦ σχόλιον. — Cf. cod. Flor. 10, f. 279 (*Catal.*, I, p. 39 n. 1).

F. 70. Ἰσαὰκ μοναχοῦ τοῦ Ἀργυροῦ μέθοδος κατασκευῆς ἀστρολαβικοῦ ὀργάνου. = Ibid., f. 290; cod. Venet. 5, f. 317.

F. 74. Περὶ τῆς τοῦ ἀστρολάβου χρήσεως μέθοδος ἐκδοθεῖσα πρὸς τὸ σαφέστερον καὶ συντομώτερον.

F. 76. Μέθοδοι τῶν τῆς ἀστρονομίας ἀρχῶν πρὸς τὸ σαφέστερόν τε ἅμα καὶ συντομώτερον ἐκδεδομέναι. Inc. : Ἰστέον ὅτι ὁ οὐρανὸς καλεῖται ...

F. 78. Ἰσαὰκ μοναχοῦ τοῦ Ἀργυροῦ πραγματεία νέων κανονίων συνοδικῶν τε καὶ πανσεληνιακῶν, μεταποιηθέντων ἀπὸ τῶν ἐν τῇ Συντάξει καὶ συστάντων πρός τε ἔτη Ῥωμαϊκὰ καὶ πρὸς τὸν διὰ Βυζάντιον μεσημβρινόν, ἔτι δὲ καὶ χρονικὴν ἀρχὴν ἐχόντων τὸ ,ϛωος' ἔτος (1368 p. C. n.) ἀπὸ τῆς τοῦ κόσμου γενέσεως. = Cod. Venet. 4, f. 287v.

F. 80. Τοῦ αὐτοῦ πραγματεία νέων κανονίων συνοδικῶν καὶ πανσεληνιακῶν. — Interponuntur, f. 85v. Ἐκ τῶν Πτολεμαίου πῶς ἡ τῶν νυχθημέρων ἀνισότης γίνεται.

F. 89v. Θέωνος ἐκ τῆς ἐξηγήσεως αὐτοῦ τῆς εἰς τὸ ϛ' βιβλίον τῆς Πτολεμαίου Συντάξεως.

F. 90. Κανόνιον ὡρῶν ἑκάστης ἡμέρας τοῦ ὅλου ἐνιαυτοῦ. Sequun-

and of senatorial magistrates, full of many lofty and necessary theorems, a defense against a writing of a certain palatine monk of the monastery of the Pantocrator, which condemned the art of astronomy and called the discipline impiety. Edi[redacted]m in Catal., V, 1, p. 108 sqq.

F. 22. Most highly necessary scholia of Isaac the monk Argyros on the first figure of the flat projection of the inhabited world found in the Geography (sc. of Ptolemy).

Added at f. 22–23, similar scholia of the same author.

F. 24–25 are blank. — F. 26. On what is called the uniform increase or decrease.

F. 26. Calculation of a synodic eclipse conjunction according to the Persians. With tables. The year ϛοίζ' (= 1409 A.D.) is under discussion.

F. 29 is blank. — F. 30. Proclus the Successor of Plato, Outline of the Astronomical Hypotheses, with scholia. — F. 39. Proclus the philosopher, on what follows in the astronomical outline composed by hi[redacted]. Ends at f. 61v, End of Proclus. Cf. [redacted]cod. Venet. 4, f. 171.

F. 62. John of Alexandria, Philoponus and Alexandreus [sic], on the use of the astrolabe and what each of the things inscribed on it signifies. — Contained at f. 6[redacted], a scholion of Isaac the monk Argyros. — Cf. cod. Flor. 10, f. 279 (Catal., I, p. 39 n. 1).

G. 70. Method of constructing an astrolabe instrument, by Isaac the Monk Argyros. Ibid., f. 290; cod. Venet. 5, f. 317. G. 74. Method for the use of the astrolabe, set forth in a clearer and more concise manner.

G. 76. Methods of the principles of astronomy, set forth in a clearer and more concise manner. Inc.: It should be known that the heaven is called ...

G. 78. Treatise of Isaac the Monk Argyros on new canons of conjunctions and full moons, adapted from those in the Syntaxis and arranged according to Roman years and the meridian of Byzantium, and having as their chronological starting point the year 6876 (1368 A.D.) from the creation of the world. = Cod. Venet. 4, f. 287v.

G. 80. Treatise by the same author on new canons of conjunctions and full moons. [redacted]nterposed, f. 85'. From Ptolemy

how the inequality of day-and-night periods occurs.

G. 89. From Theon's commentary on the 6th book of Ptolemy's Syntaxis.

G. 90. Canon of the hours of each day of the whole year. Sequun.

tur opuscula varia et tabulae astronomicae, inter alia: F. 91v, Ψηφοφορία τῆς αὐτῆς πανσεληνιακῆς συζυγίας κατὰ τὰς Πτολεμαίου διατάξεις ἐν τῇ Συντάξει. — F. 93. Ὑπόδειγμα συμφωνοῦν τῶν κατὰ τὴν Σύνταξιν καὶ ἀπὸ τῶν τοῦ Ἀργυροῦ κανονίων. — F. 97. Ψηφιφορία πανσεληνιακῆς συζυγίας ἐκλειπτικῆς ἐν ἔτει ἀπὸ κτίσεως κόσμου ,ϛϑιη' (1410 p. C. n.).

F. 108v vacat. — F. 109. Σχόλια διάφορα ἀναγκαιότατα εἰς τὰς ἀστρονομικὰς ὑποθέσεις (Inc. Ὅτι ὁ ζῳδιακὸς κύκλος μέγιστός ἐστι τῶν ἔσωθεν ...) Insunt, f. 112v, Σχόλια ἀναγκαῖα εἰς τὰ προρρηθέντα τῷ Θέωνι. Inter alia capitula f. 115: Ἐξήγησις εἰς τὰς διακρίσεις τῶν ὡρῶν τοῦ Θέωνος.

F. 116. Κανόνιον εἰκοσαπενταετηρίδων Ἡλίου καὶ Σελήνης et aliae tabulae cum scholiis et annotationibus.

F. 123. Κανόνιον περιέχον τοὺς χρόνους τῶν ἐπισήμων βασιλέων ἀρχόμενον ἀπὸ κτίσεως κόσμου. Ultimi imperatores quorum anni adnotati sunt, sunt Θεόδωρος Λάσκαρις ὁ σοφώτατος et Μιχαὴλ Παλαιολόγος α' (1282), sequuntur deinde sine annis regnorum quinque alii quorum novissimus est Μανουὴλ ὁ Ἰωάννου Παλαιολόγος (1391-1425). — F. 123 adnotatur: Σημείωσαι τοῦτο· Τὴν ἔκθεσιν τῶν χρονικῶν ἀναγραφῶν ἐπὶ τοῦ παρόντος κανονίου οὐκ εἰκῇ καὶ ὡς ἔτυχε συναγαγόντες τὰ ἔτη ἐποιησάμεθα, ἀλλὰ πρῶτον μὲν ἐντυχόντες διαφόροις βιβλίοις πολὺ τὸ ἀξιόπιστον κεκτημένοις ἀπὸ τῆς τῶν γραψάντων ἐπιστήμης, ἔπειτα δὲ καὶ ἡμεῖς ἐπιλογισάμενοι πάντα καθ' ἕκαστον ἀκριβῶς καὶ εὑρόντες ἅπαντα συμφωνοῦντα ταῖς παραδόσεσι Πτολεμαίου τε καὶ Θέωνος, Στεφάνου τοῦ Ἀλεξανδρέως καὶ τοῦ μεγάλου λογοθέτου τοῦ Μετοχίτου, πρὸς δὲ καὶ τοῦ μεγάλου σακελλαρίου τοῦ Μελιτενιώτου· οὗτοι γὰρ πάντες ἐποχὰς ἀνεγράψαντο τῶν ἀστέρων ἐν τοῖς ἑαυτοῦ χρόνοις ἕκαστος καὶ βίβλους ὅλας ἐξέδωκαν, οἱ μὲν μετὰ αἰτιολογίας, ὡς ὁ μέγας Λογοθέτης, οἱ δὲ ἁπλῇ παραδόσει σαφηνείας ἕνεκεν· ἀνενδοιάστως οὖν δεῖ χρῆσθαι τοῖς ἐπιλογισαμένοις.

F. 125v. Κανόνιον τῶν καθ' ἡμέραν ὡρῶν καὶ λεπτῶν τῶν ἓξ μηνῶν τοῦ ἐνιαυτοῦ ἐπὶ τοῦ διὰ Βυζαντίου παραλλήλου. Et aliae tabulae astronomicae.

F. 133. Ψηφηφορία χειμερινῆς τροπῆς τοῦ Ἡλίου γενομένη κατὰ τὸ ,ϛωξε' ἔτος μηνὶ δεκεμβ(ρίῳ) ἰν(δικτιῶνος) ι' (a. 1356 p. C. n.).

F. 135. Σχόλια εἰς τὰς περιαυξήσεις τῶν ἀριθμῶν τῶν ὁμαλῶν κινήσεων τῶν ἀστέρων τῆς μεγάλης Συντάξεως.

F. 135v. Κλαυδίου Πτολεμαίου ἐκ τῆς μεγάλης Συντάξεως περὶ τῆς ἡλιακῆς ψηφοφορίας et alia excerpta e Ptolemaeo cum scholiis. Inseruntur quaedam ex scriptoribus recentio-

tur opuscula varia et tabulae astronomicae, inter alia: F. 91v, Calculation of the same full-moon conjunction according to Ptolemy's arrangements in the Syntaxis. — F. 93. An example in agreement with those in the Syntaxis and from the canons of Argyros. — F. 97. Calculation of the full-moon ecliptic conjunction in the year 6918 from the creation of the world (1410 A.D.). F. 108 vacat. — F. 109. Various most necessary scholia on astronomical hypotheses (Inc. That the Zodiacal circle is the greatest of the inner circles ...). Contained therein, f. 112, Necessary scholia on the matters previously mentioned by Theon. Among other chapters, f. 115: Explanation of Theon's distinctions of the hours.

F. 116. Kanonion eikosapentaeteridon Helio et Selini et aliaentabulae cum scholiis et annotationibus.

F. 123. A canon containing the periods of the notable kings, beginning from the creation of the world. The last emperors whose years are recorded are Θεόδωρος Λάσκαρις ὁ σοφώτατος and Μιχαήλ Παλαιολόγος α' (1982), followed thereafter without regnal years by five others, the last of whom is Μανουήλ δ Ἰωάννου Παλαιολόγος (1391–1425). F. 123 is annotated: Note this: We did not compile the years in the present canon's exposition of the chronological records haphazardly and at random, but first by consulting various books possessing great authority by virtue of their authors' learning, and then by ourselves carefully reckoning each point individually and finding everything in agreement with the traditions of Ptolemy and Theon, of Stephanus of Alexandria and of the great logothete Metochites, and likewise of the great sakellarios Meliteniotes — for all of these recorded the positions of the stars in their respective times and published entire books, some with explanatory reasoning, as did the great Logothete, and others by simple exposition for the sake of clarity. One must therefore use these reckoners without hesitation.

F. 125. A table of the daily hours and minutes of the six months of the year for the parallel through Byzantium. And other astronomical tables.

F. 133. Calculation of the winter solstice of the Sun, made in the year 6865, in the month of December, indiction 10 (a. 1356 p. C. n.).

F. 135. Scholia on the increments of the numbers of the mean motions of the stars of the Great Syntaxis.

F. 135. From Claudius Ptolemy's Great Syntaxis, on the solar calculation, and other excerpts from Ptolemy with scholia. Certain passages from later writers are inserted,

ribus e. g. f. 136, Τὸ λοιπὸν τῆς ἐξηγήσεως τοῦ μεγάλου Λογοθέτου (i. e. Metochitae).

F. 141ᵛ vacat. — F. 142. Τοῦ αὐτοῦ σοφωτάτου Κλαυδίου Πτολεμαίου περὶ τοῦ μεγέθους τοῦ ἐνιαυσίου χρόνου et alia excerpta ex Ptolemaeo cum scholiis; Hipparchus saepius nominatur. — F. 149. Computatio in annum ,ϛϡκ' (= 1412 p. C. n.) instituta. In schol. marginis, f. 150, legitur : Ὑποκείσθω τὰ ἀπὸ κτίσεως κόσμου ἔτη ,ϛωξα' (1353 p. C. n.).

F. 151. Ψηφηφορία πανσεληνιακῆς συζυγίας ἐξ αὐτῶν τῶν ἐν τῇ Συντάξει κανονίων κ. τ. λ. « Eius nimirum eclipseos quae a. m. ,εφμβ' Phamenoth d. 27 vel. mart. 23 accidit ὁπηνίκα τὸν διὰ σταυροῦ θάνατον ὁ κύριος καὶ Θεὸς ἡμῶν Ἰησοῦς Χριστὸς ἐν Ἱεροσολύμοις ὑφίστατο » [Usener]. Adsunt scholia. In margine f. 152, legitur : Ἰστέον ὅτι ἐπὶ τῶν καθ' ἡμᾶς τουτωνὶ χρόνων καθ' οὓς ἐγὼ ταῦτα γράφω, ὅπερ ἐστὶν ἀπὸ κτίσεως κόσμου ,ϛϡκ' (1412), οὐ χρὴ λαμβάνειν ἔτη πεπληρωμένα κ. τ. λ. Sequuntur ff. 154-162 tabulae astronomicae cum commentariis.

F. 163. Κλαυδίου Πτολεμαίου γεωγραφικῆς ὑφηγήσεως πίναξ et Τίνι διαφέρει γεωγραφία χωρογραφίας et alia geographica. In mrg. inferiore f. 163, subscriptio : Καὶ τοῦτο χεὶρ ἔγραψεν τοῦ Χορτασμένου. — F. 201, legitur : Τέλος τῆς γεωγραφικῆς ὑφηγήσεως.

F. 202-204 vacua sunt.

F. 205. Ἰσαὰκ μοναχοῦ τοῦ Ἀργυροῦ περὶ ἡλιακῶν καὶ σεληνιακῶν κύκλων καὶ περὶ τῶν τούτοις ἑπομένων, ἐν ᾧ καὶ περὶ τῆς τοῦ πάσχα εὑρέσεως. — Hunc libellum ab Isaaco monacho sexagenario anno 1372 scriptum edidit Petavius in Uranologio p. 359 sqq. [Usener qui p. 5 n. 1 nonnulla addidit]. Inest. f. 210 : Ματθαίου ἱερομονάχου τοῦ συντεταχότος ἐξήγησιν εἰς τοὺς ἱεροὺς καὶ θείους κανόνας καὶ περὶ τοῦ πάσχα. — In mrg. f. 212, schol. ἐκ τῶν τοῦ μακαριωτάτου κυροῦ Νικήτα τοῦ Σεῖδου περὶ τοῦ πάσχα. Sequuntur f. 217-218, tabulae duae. — F. 218ᵛ vacat.

F. 219. Ἰσαὰκ μοναχοῦ τοῦ Ἀργυροῦ περὶ τοῦ πάσχα ἐμμέθοδος αἰτιολογία. Altera pars eiusdem opusculi. — F. 224-227 vacua sunt.

F. 228. In mrg. sup., monocondylion : Ἰω. ὁ Χορτασμένου. Deinde titulus Τοῦ σοφωτάτου καὶ λογιωτάτου μεγάλου σακελλαρίου καὶ διδασκάλου τῶν διδασκάλων τῆς ἁγιωτάτης τοῦ Θεοῦ μεγάλης ἐκκλησίας καὶ ἀρχιδιακόνου τοῦ εὐαγοῦς

for example f. 136, The remainder of the commentary of the Grand Logothete (i.e. Metochites).

F. 141v blank. F. 142. Of the same most learned Claudius Ptolemy, on the magnitude of the annual period, and other excerpts from Ptolemy with scholia; Hipparchus is frequently named. – F. 149. A computation established for the year 20 (= 1412 p. C. n.). In the marginal scholia, f. 150, the following is read: Let the years from the creation of the world be assumed as 6861 (1353 p. C. n.).

F. 151. Calculation of the full-moon conjunction from the very tables in the Syntaxis, etc. "Of that eclipse, namely, which occurred from the year 5542, Phamenoth day 27, or March 23, when our Lord and God Jesus Christ underwent death on the cross in Jerusalem" [Usener]. Scholia are present. In the margin of f. 152, the following is read: It should be known that in these our present times, in which I write these things, which is from the creation of the world 6920 (1412), one must not take completed years, etc. There follow ff. 154–162 astronomical tables with commentaries.

F. 163. Claudii Ptolemaei geographicae hyphegesis index and On the difference between geography and chorography and other geographical works. In the lower margin of f. 163, a subscription: And this hand wrote of Chortasmenos. - F. 201, one reads: End of the geographical hyphegesis.

F. 202-204 are blank.

F. 205. Isaac the monk Argyros, on solar and lunar cycles and on the things that follow from them, in which also on the finding of Easter. - This booklet, written by Isaac the monk at sixty years of age in the year 1372, was edited by Petavius in the Uranologium p. 359 sqq. [Usener who on p. 5 n. 1 added some notes]. Contained in f. 210: Matthew the Hieromonk, the author of a commentary on the sacred and divine canons and on Easter. - In the margin of f. 212, a scholion from the works of the most blessed kyr Niketas Seides on Easter. There follow ff. 217-218, two tables. - F. 218 is blank.

F. 219. Isaac the monk Argyros, a methodical account of the reason for Easter. The second part of the same opuscule. - F. 224-227 are blank.

F. 228. In the upper margin, a monogram: Jo. Chortasmenos. Then the title of the most wise and most learned great sakellarios and teacher of teachers of the most holy great church of God and archdeacon of the pious

βασιλικοῦ κλήρου κυροῦ Θεοδώρου τοῦ Μελιτινιώτου ἀστρονομικῆς τριβίβλου ἡ πρώτη ἢ ψηφηφοριῶν εἰσαγωγή.

F. 228 incipit prooemium; f. 229, index viginti quinque capitulorum libri primi, qui f. 255 desinit Τέλος τοῦ α' βιβλίου. — Prooemium et initium libri primi post alios edidit Migne, *P. G.*, CXLIX, p. 988-1001.

F. 255v-257 vacant. Initium libri II deesse videtur. — F. 258. Titulus in marg. super. evanidus ... ἀστέρων ψηφιφορίας. Deinde incipit textus : Τῶν δὴ πρὸς τὴν προκειμένην θεωρίαν ἀναγκαίως προλαμβανομένων, πρῶτον μὲν προληπτέον ... Saepius citantur Ptolemaeus (ἡ Σύνταξις passim et e. g. f. 294 : Κλαυδίου Πτολεμαίου πῶς δεῖ τοὺς ἀκριβεῖς περιοδικὰς Ἡλίου καὶ Σελήνης συζυγίας ἐπισκέπτεσθαι ἀπὸ τῶν ἐν τῇ Συντάξει εἰλημμένων), Theo Alexandrinus (f. 261v : Θέωνος Ἀλεξανδρέως εἰς τοὺς προχείρους κανόνας τῆς ἀστρονομίας παράδοσις; ff. 262v, 270 et 274 : Περὶ τῆς κατὰ μῆκος τῆς Σελήνης, et τῶν πέντε πλανωμένων κατὰ μῆκος ψηφιφορίας; ff. 277v, 301v et 312v : Πρόχειροι κάνονες).

F. 315 vacuum est. Deinde sequitur capitulum quo aetas Melitiniotae definitur [1] : Ψηφιφορία συνοδικῆς συζυγίας ἐκλειπτικῆς γενομένης ἐν ἔτει ἀπὸ κτίσεως κόσμου ͵ϛωνε' (1347 p. C. n.) μετὰ καὶ τοῦ ἐνισταμένου μηνὶ Αὐγούστῳ ζ'. Inc. Ἀπὸ τῆς τοῦ πρώτου ἐνιαυτοῦ παραγωγῆς μεχρὶ καὶ τοῦ προκειμένου πεπληρωμένα ἔτη ͵ϛωνδ' (1346 p. C. n.) κ. τ. λ. Quod capitulum iterum, paucis mutatis, f. 338 invenitur. — F. 349, rubro pigmento. Τέλος δευτέρας τῶν τριῶν τῆς τριβίβλου. Deinde : Καὶ τοῦτο χεὶρ ἔγραψεν ἡ Χορτασμένου.

F. 350. Τοῦ μεγάλου σακκελλαρίου καὶ διδασκάλου τῶν διδασκάλων καὶ ἀρχιδιακόνου τοῦ εὐαγοῦς βασιλικοῦ κλήρου Θεοδώρου τοῦ Μελιτινιώτου ἀστρονομικῆς τριβίβλου ἡ τρίτη ἤτοι (?) ψηφοφοριῶν κατὰ Πέρσας διάταξις. Post prooemium sequitur index capitulorum, quorum primus est f. 350v. Προδιάληψις ὁλοσχερὴς τῶν ὀφειλόντων προυποκεῖσθαι. Sequuntur tabulae astronomicae (f. 352-424), deinde alia capitula usque ad vicesimum quintum : Ἐπίλογος. — F. 447, subscriptio rubro pigmento : Καὶ τοῦτο χεὶρ ἔγραψεν ἡ Χορτασμένου.

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[1] « Temporis indicia, dum codicem perlustro, ego frustra quaesivi. Allatius quod brevissime tradit « scribebat anno 1361, sub Iohanne Palaeologo », unde petierit nescio », [Usener]. — Itaque ex hoc capitulo apparet Theodorum prius quam credebant librum composuisse.

imperial clergy, kyr Theodore Meliteniotes,
the first book of the astronomical tribiblos, being an introduction to arithmetical calculations.

F. 228 the preface begins; f. 229, index of the twenty-five chapters of the first book, which ends at f. 255 with Τέλος τοῦ α' βιβλίου. The preface and beginning of the first book were published after others by Migne, P. G. , CXLIX, p. 988-1001.

FF. 255-257 are blank. The beginning of Book II appears to be missing. – F. 258. The title in the upper margin is faded ... ἀστέρων ψηφιφορίας. Then the text begins: Τῶν δὴ πρὸς τὴν προκειμένην θεωρίαν ἀναγκαίως προλαμβανομένων, πρῶτον μὲν προληπτέον. Ptolemy is cited frequently (the Σύνταξις passim and e.g. f. 294: Κλαυδίου Πτολεμαίου πῶς δεῖ τοὺς ἀκριβεῖς περιοδικάς Ηλίου καὶ Σελήνης συζυγίας ἐπισκέπτεσθαι ἀπὸ τῶν ἐν τῇ Συντάξει εἰλημμένων), as is Theon of Alexandria (f. 261: Θέωνος Ἀλεξανδρέως εἰς τοὺς προχείρους κανόνας τῆς ἀστρονομίας παράδοσις; ff. 262, 270 and 274: Περὶ τῆς κατὰ μῆκος τῆς Σελήνης, εἰ τῶν πέντε πλανωμένων κατὰ μῆκος ψηφιφορίας; ff. 277, 301 and 312: Πρόχειροι κανόνες).

F. 315 is blank. Then follows a chapter by which the age of Meliteniotes is determined: Ψηφιφορία συνοδικῆς συζυγίας ἐκλειπτικῆς γενομένης ἐν ἔτει ἀπὸ κτίσεως κόσμου ϛωνε' (1347 A.D.) μετὰ καὶ τοῦ ἐνισταμένου μηνὶ Αὐγούστῳ Ζ'. Inc. Ἀπὸ τῆς τοῦ πρώτου ἐνιαυτοῦ παραγωγῆς μεχρὶ καὶ τοῦ προκειμένου πεπληρωμένα ἔτη ϛωνδ' (1346 A.D.) κ. τ. λ. This chapter is found again, with minor alterations, at f. 338.[1]–349, in red ink: Τέλος δευτέρας τῶν τριῶν τῆς τριβίβλου. Then: Καὶ τοῦτο χεὶρ ἔγραψεν ἡ Χορτασμένου.

Γ. 350. The third book, or rather (?) the arrangement of calculations according to the Persians, of the astronomical tribook of the great sakellarios and teacher of teachers and archdeacon of the holy imperial clergy, Theodore Meliteniotes. After the proem follows an index of chapters, of which the first is f. 350. A general preliminary survey of what ought to be presupposed. Astronomical tables follow (f. 352–424), then other chapters up to the twenty-fifth: Epilogue. F. 447, subscription in red pigment: And this hand of Chortasmenos wrote it.

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1 • Signs of the date, while I examined the codex, I sought in vain. What Allatius most briefly reports — that he was writing in the year 1361, under John Palaeologus — I do not know where he derived it from. [Usener]. — And so from this chapter it appears that Theodore composed the book earlier than was believed.

Excerpta quaedam ex tribus libris Theodori edidit Usener, l. c., p. 8-19. Nonnulla in appendice invenies.

F. 448 vacuum est. — F. 449-479. Tabulae astronomicae, scilicet κανόνια ἀναφορῶν τῶν ζῳδίων.

F. 482. Μέθοδος τῶν Λατινικῶν τούτων κανονίων ἐκδοθεῖσα παρὰ τοῦ πανευτυχεστάτου κυροῦ Δημητρίου τοῦ Χρυσολωρᾶ [*sic*]. De his tabulis cf. Usener, *l. c.*, p. 6, n. 1. — F. 489ᵛ-492 vacua sunt. Sequuntur tabulae quorum ultima est (f. 512) : Ὕψωμα κατὰ τὸ ,ατιη' ἔτος (1378 p. C. n.). — F. 512ᵛ-515 vacua.

F. 515. Ψηφιφορία πανσεληνιακῆς συζυγίας ἐκλειπτικῆς τυγχανούσης κατὰ τὴν ἐν προχείροις κανόσι τοῦ Θέωνος διάταξιν γενομένη ἐν ἔτει ἀπὸ κτίσεως κόσμου ,ϛϡιη' (1410 p. C. n.) μετὰ καὶ τοῦ ἐνισταμένου, μηνὶ κατὰ Ῥωμαίους Μαρτίῳ κ', κατὰ δὲ Ἀλεξανδρεῖς Φαμενὼθ κδ'.

F. 523 vacuum. — F. 524. Ψηφιφορία πανσεληνιακῆς συζυγίας ἐκλειπτικῆς τυγχανούσης ἐν ὑποδείγματι Στεφάνου μεγάλου φιλοσόφου τοῦ Ἀλεξανδρέως καὶ καθολικοῦ διδασκάλου, ὡς ἐν παλαιοῖς ἀντιγράφοις εὕρηται. οὗτός ἐστι Στέφανος ὁ ἐν ταῖς ἡμέραις Ἡρακλείου τοῦ βασιλέως, ὁ καὶ τὸ Ἑλληνικὸν πρόχειρον διασαφήσας οἰκείοις ὑποδείγμασιν [ὁ τῆς παραδόξου χρυσοποιΐας εὑρετής τε ὁμοῦ καὶ ἐξηγητής(verba minio oblita)], ὁ καὶ τὸ περὶ Μωάμεθ τοῦ θεομισοῦς τε καὶ ἀσεβοῦς συστησάμενος θεμάτιον καὶ προειπὼν τοσούτοις ἔμπροσθεν χρόνοις περὶ τῆς αὐτοῦ δυναστείας καί, σὺν Θεῷ δὲ ἐλπίζομεν, καταλύσεως (Ἀπὸ Φιλίππου μεχρὶ καὶ τοῦ ἀναδιδομένου χρόνου ἔτη πεπληρωμένα ,ϡμβ' = a. 618 p. C. n.). — Edidit Usener, *De Stephano Alexandrino*, Bonn, 1880, p. 53.

F. 529. Τοῦ ἐμβαδοῦ τουτέστι τοῦ ὅλου μεγέθους τῆς Σελήνης.

F. 529ᵛ. Τοῦ αὐτοῦ Στεφάνου φιλοσόφου καὶ μεγάλου διδασκάλου ψηφιφορία συνοδικῆς συζυγίας ἐκλειπτικῆς τυγχανούσης ὡς οἷόν τε σαφῶς ἐν ὑποδείγμασιν μετελθεῖν. Cf. Usener, *ibid.*, p. 34. — F. 531ᵛ vacuum [1].

F. 532. Ἀκριβὴς ἔκθεσις τῆς μεθόδου τῆς ἡλιακῆς ἐκλείψεως μετὰ τοῦ ὑποδείγματος et alia capitula astronomica brevia. — F. 539ᵛ vacuum.

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[1] Sequitur altera codicis pars in diversa charta ab eodem librario [i. e. Ioh. Chortasmeno] scripta eaque diversi argumenti. Collectos enim recentioris astronomi Byzantini continet commentarios, qui duplici genere sunt. Neque enim solum ex antiquioribus astronomiae auctoribus excerpta ille composuit, sed etiam ipse ad illa exempla singulorum annorum 1404-1413 computationes astronomicas instituit. (Usener.)

Certain excerpts from the three books of Theodore were published by Usener, l. c., p. 8–19. Some things will be found in the appendix.

F. 448 is blank. — F. 449–479. Astronomical tables, namely canons of the risings of the Zodiac signs.

Γ. 482. Method of these Latin canons published by the most fortunate lord Demetrius Chrysoloras [sic]. Concerning these tables cf. Usener, l. c., p. 6, n. 1. — F. 489–492 are blank. Tables follow, the last of which is (f. 512): Height according to the Latin year (1378 A.D.). F. 512–515 blank. Γ. 515. Calculation of an ecliptic conjunction at full moon,

arranged according to the method of Theon's Handy Tables, made in the year from the creation of the world 6918 (1410 A.D.), together with the current one, on the 20th of March according to the Romans, and the 24th of Phamenoth according to the Alexandrians.

F. 523 vacant. F. 524. Calculation of the full-moon conjunction occurring as an eclipse, as an example by Stephanus the great philosopher of Alexandria and universal teacher, as found in ancient copies. This is Stephanus who lived in the days of the emperor Heraclius, who also explained the Greek handbook with his own examples [the discoverer and at the same time interpreter of the wondrous art of gold-making (words written in red ink)], who also composed the horoscope concerning Mohammed, the hater of God and the impious, and foretold so many years before regarding his dominion and, with God we hope, its dissolution (From Philip to the year being referred to, completed years 1042 = a. 618 p. C. n.). Edited by Usener, De Stephano Alexandrino, Bonn, 1880, p. 53.

F. 529. Of the embolus, that is, of the total magnitude of the Moon.

F. 529. Calculation of the conjunctive syzygy occurring as an eclipse, by the same Stephanus the philosopher and great teacher as it is possible to follow clearly in examples. Cf. Usener, ibid., p. 34. — F. 531v vacant.

F. 532. A precise exposition of the method of the solar eclipse together with the example, and other brief astronomical chapters. F. 539v vacant.

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1 There follows another part of the codex, written on different paper by the same scribe [i.e. Ioh. Chortasmenus], and of different subject matter. For it contains collected commentaries of a more recent Byzantine astronomer, which are of two kinds. For he not only compiled excerpts from older authorities on astronomy, but also himself, following those models, carried out astronomical computations for the individual years 1404–1413. (Usener.)

F. 540-544. Tribus columnis divisa; prima inveniuntur Theonis περὶ συνόδου et πανσελήνου, secunda Ὑπόδειγμα συνόδου Θέωνος, tertia Μελιτινιώτου ὑπόδειγμα πανσελήνου. — Ex Theonis in tabulas manuales introductione p. 69 ss., 75 ss., ed. Halma (Usener).

F. 545. Κλαυδίου Πτολεμαίου τοῦ μεγάλου πῶς δεῖ τὰς ἀκριβεῖς περιοδικὰς Ἡλίου καὶ Σελήνης συζυγίας ἐπισκέπτεσθαι· ἡ δὲ μέθοδος ἀπὸ τῶν ἐν τῇ Συντάξει εἰρημένων ἐξετέθη κατὰ πλάτος διὰ τοῦ σοφοῦ Μελιτινιώτου. Excerpta astronomica cum exemplis et scholiis [excerpta sunt ex Theodori Melitiniotae tribiblo P. II, f. 294-306, huius codicis (Usener)].

F. 555. Exempla proferuntur scriptoris ipsius libri ab anno ,ϛϡιγ' (1404 p. C. n.) usque ad annum ,ϛϡκ' (1412). — Item f. 557v legitur : Συνοδικὴ συζυγία τοῦ ,ϛϡκ' ἔτους σεπτεμβρίου ιη', et f. 559 : Πανσεληνιακὴ συζυγία τοῦ ,ϛϡκ' ἔτους ὀκτωβρίου λα'. Sequuntur aliae plurimae computationes ad eundem annum ,ϛϡκ' pertinentes. — F. 583 incipiunt computationes anni ,ϛϡκα' (1413 p. C. n.). — F. 586v subscriptio rubro pigmento : Ἕως ὧδε βλέπε καὶ ἐξέταζε τὰς ψηφοφορίας, εἰ θέλεις φιλοπόνως ἀνερευνᾶν καὶ ἀνευρίσκειν τὴν ἀκρίβειαν διὰ πλειόνων ὑποδειγμάτων· τὰ δὲ πλείω τούτων εἰσὶ περιττά· ἐδισσεύθησαν γὰρ ἀκριβέστερον ἐν τοῖς ὄπισθεν μεταγραφέντα. — Sequitur (f. 587 sqq.) : Ψηφιφορία τῆς ἐκλείψεως τῆς Σελήνης τῆς γενομένης σεπ(τεμβρίου) β' νυκτὸς ὥρᾳ ϛ' τοῦ ,ϛϡκ' ἔτους (1412 p. C. n.). — F. 591. Ψηφοφορία ἐκλείψεως τοῦ Ἡλίου κατὰ τὸ ,ϛϡκ' (1412) ἔτος μηνὶ φευ(ρουαρίου) ιβ' ὥρᾳ μετὰ μεσημβρίαν ε' ϛ', etc., aliaeque computationes usque ad finem libri, f. 598v.

22. Codex Vaticanus graecus 1314. — Chartaceus, cm. 20 × 14,5, ff. 280 (ultima decem vacua), saec. XV. — Supra indicem huius codicis fol 1r legimus : Τοῦ πολυίστορος ἄρχοντος Ἀλβέρτου Πίου κτῆμα. Fuit quondam in bibliotheca Georgii Vallae, deinde Fulvii Ursini. — Cf. P. de Nolhac, *La bibliothèque de Fulvio Orsini*, p. 167 seq.

Post indicem latinum sequuntur varia opuscula, ex quibus haec notamus :

F. 17. Τοῦ λογιωτάτου καὶ σοφωτάτου Ψέλλου ἑρμηνεία περὶ ὑετοῦ καὶ πάχνης καὶ χιόνος καὶ χαλάζης ἀστραπῶν τε καὶ κεραυνῶν καὶ βροντῶν καὶ δρακόντων. — Cf. Cod. German. 7, f. 25. — Simillimum capitulum edidit N. Polites, Δημώδεις μετεωρολογικοί, Athen. 1880, p. 6 seq.; cf. K. Krumbacher, *Gesch. der Byzant. Litteratur*[2], p. 442.

F. 540–544. Divided into three columns; in the first are found Theon's περὶ συνόδου and πανσελήνου, in the second Υπόδειγμα συνόδου Θέωνος, in the third Μελιτινιώτου ὑπόδειγμα πανσελήνου. — Cf. Theon's introduction to the manual tables, p. 69 ff., 75 ff., ed. Halma (Usener).

F. 545. Claudius Ptolemy the Great, on how one must examine the precise periodic conjunctions of the Sun and Moon; the method was set forth at length from what is stated in the Syntaxis by the learned Meliteniotes. Astronomical excerpts with examples and scholia [the excerpts are from Theodorus Meliteniotes' work in three books, Pt. II, f. 294–306, of this codex (Usener)].

F. 555. Examples are drawn from the author of the book himself, from the year ϛοιγ' (1404 A.D.) up to the year ϛκ' (1412). Likewise f. 557 reads: Συνοδική συζυγία τοῦ ϛκ' ἔτους σεπτεμβρίου τη', and f. 559: Πανσεληνιακή συζυγία τοῦ ϛκ' ἔτους ὀκτωβρίου λα'. There follow very many other computations pertaining to the same year ϛκ'. F. 583 begins the computations for year κα' (1413 A.D.). F. 586 subscription in red pigment: Ἕως ὧδε βλέπε καὶ ἐξέταζε τὰς ψηφο- φορίας, εἰ θέλεις φιλοπόνως ἀνερευνᾶν καὶ ἀνευρίσκειν τὴν ἀκρίβειαν διὰ πλειόνων ὑποδειγμάτων· τὰ δὲ πλείω τούτων εἰσὶ περιττά· ἐδισσεύθησαν γὰρ ἀκριβέστερον ἐν τοῖς ὄπισθεν μεταγραφέντα. There follows (f. 587 sqq.): Ψηφοφορία τῆς ἐκλείψεως τῆς Σελήνης τῆς γενομένης σεπτεμβρίου β' νυκτὸς ὥρᾳ ϛ' τοῦ ϛκ' ἔτους (1412 A.D.). — F. 591. Ψηφοφορία ἐκλείψεως τοῦ Ἡλίου κατὰ τὸ ϛκ' (1412) ἔτος μηνὶ φευρουα- ρίου ιβ' ὥρᾳ μετὰ μεσημβρίαν ε' ϛ, etc., and other computations to the end of the book, f. 598.

22. Codex Vaticanus graecus 1314. · Chartaceus, cm. 20 × 14,5, ff. 280 (ultima decem vacua), saec. XV. Above the index of this codex, fol. 1' we read: Τοῦ πολυίστορος ἄρχοντος Ἀλβέρτου Πίου κτῆμα. It was once in the library of Giorgio Valla, then of Fulvio Orsini. - Cf. P. de Nolhac, La bibliothèque de Fulvio Orsini, p. 167 seq.

After the Latin index, various short works follow, of which we note the following:

F. 17. Τοῦ λογιωτάτου καὶ σοφωτάτου Ψέλλου ἑρμηνεία περὶ ὑετοῦ καὶ πάχνης καὶ χιόνος καὶ χαλάζης ἀστραπῶν τε καὶ κεραυνών καὶ βροντῶν καὶ δρακόντων. - Cf. Cod. German. 7, f. 25. — A very similar chapter was edited by N. Polites, Δημώδεις μετεωρολογικοί, Athen. 1880, p. 6 seq.; cf. K. Krumbacher, Gesch. der Byzant. Litteratur², p. 442.

F. 20r. Ἀριστοτέλους πρὸς Ἀλέξανδρον σύνοψις φιλοσοφίας περὶ κόσμου.

F. 215v. Ὀρφέως περὶ σεισμῶν. — Cf. cod. Mediol. 5, f. 100.

23. Codex Vaticanus graecus 1347. — Chartaceus, cm. 22,5 × 16, f. 244, saec. XVI. — Ab ipso Fulvio Ursino scriptus. — Cf. P. de Nolhac, *La bibliothèque de Fulvio Orsini*, p. 186.

F. 214v. Ἑρμοῦ τοῦ Τρισμεγίστου, ἐν ἄλλῳ Ὀρφέως, περὶ σεισμῶν. — Cf. cod. Mediol. 5, f. 100.

F. 215v. Ἐμπεδοκλέους εἰς τοὺς ζ' πλανήτας καὶ τὰς ἐν ἡμῖν δυνάμεις καὶ πάθη. — Cf. infra, cod. 25, f. 76v.

Εἰς Πτολεμαῖον (Γαίης ἐν νώτοισιν ὀχούμενος — τέρμα λαχούσας).

F. 216v. Σιβύλ<λης> εἰς τὸν .... [spatium septem fere litterarum in codice] ἡρωικοί (α'. Εἰμὶ δ' ἐγὼ θεός — τῆς παρ' ἐμοῦ σοφίης). Id carmen habet acrostichidem αυγερινος. Sequuntur deinde hi versus:

Ὁ Γαζῆς.

Καὶ χρήμαθ' ἃ λόγος ἄνακτι τῷ Λυδίας νέμει,
Φιλέλφος ὁ σοφὸς οὐδὲν οἰόμενος μέγα
πρὸς κτῆσιν αὐτὴν παντοδαπῶν γε πυκτίδων [πυκτίων cod.]
πολλ' ἄλλα πάνυ γε, καὶ τόδε ἔχων τυγχάνει
χειρὶ γραφὲν τῇ Χρυσοκόκη τε καὶ ἐμῇ.

24. Codex Vaticanus graecus 1379. — Chartaceus, cm. 22,5 × 16,6, ff. 115, diversis manibus saeculo XV scriptus. — Videtur hic codex ex tribus vel potius quinque fasciculis compactus esse. — Ex bibliotheca Fulvii Ursini. — Cf. P. de Nolhac, *La bibliothèque de Fulvio Orsini*, p. 151.

F. 1. Theocritus.

F. 2. Babrii tetrasticha.

F. 32. Ἑρμοῦ τοῦ Τρισμεγίστου περὶ σεισμῶν· ἐν ἄλλῳ Ὀρφέως (Φράξεο δὴ καὶ τόνδε λόγον — ἂν ἄστεα καὶ κατὰ χώρας). — Cf. cod. 23, f. 214v.

F. 33 Εὐκλείδου γεωμετρικόν (Ἡμίονος καὶ ὄνος φορέουσαι οἶνον — ἄριστε γεωμετρίης ἐπίστορ).

F. 35. Callimachi hymni.

F. 59. Κανονίσματα πάνυ ἀναγκαῖα ῥημάτων ὡς ἐπὶ τὸ πολὺ ἐμφερομένων παρά τε ποιηταῖς καὶ ῥήτορσιν.

F. 104v. Excerpta ex Hyperide et Dinarcho.

F. 111. Ἐπιστολὴ Πετοσίρεως φιλοσόφου πρὸς τὸν Νεχεψῶ βασιλέα (Περὶ τῶν κατακλινομένων ἐν ἀρρωστίαις — ἡ πέμπτη Διός). Cum figura. — Cf. Olivieri, *Catal.*, IV, p. 120 ss. et *Revue critique*, 1903, II, p. 126.

F. 20. Ἀριστοτέλους πρὸς Ἀλέξανδρον σύνοψις φιλοσοφίας περὶ κόσμου.

F. 215. Ὀρφέως περὶ σεισμών. - Cf. cod. Mediol. 5, f. 100.

23. Codex Vaticanus Greek 1347. Chartaceus, cm. 15 × 16, f. 944, saec. XVI. Written by Fulvio Orsini himself. - Cf. P. de Nolhac, La bibliothèque de Fulvio Orsini, p. 186.

F. 214. Ἑρμοῦ τοῦ Τρισμεγίστου, ἐν ἄλλῳ Ὀρφέως, περὶ σεισμών. — Cf. cod. Mediol. 5, f. 100.

F. 215. Ἐμπεδοκλέους εἰς τοὺς ζ' πλανήτας καὶ τὰς ἐν ἡμῖν δυνάμεις καὶ πάθη. — Cf. infra, cod. 25, ff. 76.

To Ptolemy (Carried on the back of the earth, end having received her lot).

F. 216. Of the Sibyl> to the ....(space of approximately seven letters in the codex) heroic verses (1. I am the god of wisdom given by me). That poem has the acrostic αυγερινος. Then the following verses follow:

The Gazan.

And the word distributes wealth to the lord of Lydia,
Philelphus the wise, thinking nothing of it as great
toward the acquisition itself of all kinds of tablets [πυκτίων cod.]
many other things indeed, and this he happens to have
written by hand by Chrysokokkes and by mine.

24. Codex Vaticanus graecus 1379. Paper, cm. 22.5 × 10.6, ff. 115, Written by various hands in the fifteenth century. This codex appears to be from three or rather Bound in five fascicles. From the library of Fulvius Ursinus. Cf. P. de Nolhac, La bibliothèque de Fulvio Orsini, p. 151.

F. 1. Theocritus

F. 2. Babrius's tetrastichs.

F. 32. Hermes Trismegistus, On Earthquakes, in another copy attributed to Orpheus (Φράζεο δὴ καὶ τόνδε λόγον ἂν ἄστεα καὶ κατὰ χώρας). Cf. cod. 23, f. 214v.

F. 33 Euclid's geometry (Ημίονος καὶ ὄνος φορέουσαι οἶνον· ἄριστε γεωμετρίης ἐπιίστορ).

F. 35. Hymns of Callimachus.

F. 59. Canons most necessary for verb forms frequently found among both poets and orators.

F. 104. Excerpts from Hyperides and Dinarchus.

F.111. Letter of Petosiris the Philosopher to King Nechepso (On Those Confined to Bed in Illness, the Fifth of Jupiter). With figure. Cf. Olivieri, Catal., IV, p. 120 88. and Revue critique, 1903, II, p. 126.

F. 112v. Ψῆφος διαγνωστικὴ ζωῆς καὶ θανάτου (Μάθε πότε κατεκλίθη ὁ ἄρρωστος — ζωὴ σκόπος ὑπὲρ γῆν). Cum 5 figuris.

25. Codex Vaticanus graecus 1384. — Chartaceus, cm. 22 × 15,5, ff. 80, totus fere una manu saec. XV scriptus (an. 1466). — Ex bibliotheca Fulvii Ursini. — Cf. P. de Nolhac, *La bibliothèque de Fulvio Orsini*, p. 150, adn. 2.

Post Phocylidem, Orphei Argonautica, Hesiodi Opera et Dies (cum commentario Ioannis Tzetzae) legitur in margine: τέλος ,αδξϛ' (*sic* codex, l. ,αυξϛ' = 1466 [Nolhac]) ιε' ἰουλίου.

F. 76v. Στίχοι εἰς τοὺς ἑπτὰ πλανήτας. In margine manus altera adscripsit: Εἰς τοὺς ζ' [δώδεκα expuncto librarius correxit ζ'] πλανήτας καὶ τὰς ἐν ἡμῖν δυνάμεις καὶ πάθη· Ἐμπεδοκλέους. — Edidit Cougny, *Anthol. Palat.*, III, p. 314. Cf. cod. Mediol. 5, f. 100.

F. 77. Στίχοι εἰς τὰ δώδεκα ζῴδια (Κριὸς προηγός ἐστιν — δήλωσιν ἰχθύων γένους). — Cf. cod. Ital. 14, f. 2v. Editum ibid., p. 239.

F. 77v. Ἕτεροι στίχοι εἰς τοὺς δώδεκα μῆνας (Ἰαννουάριος· θηρατικός τίς εἰμι — Δεκέμβριος χειμῶνος ἀρχὴν καὶ συῶν σφαγὰς ἄγω). — Cf. *Catal.*, III, p. 6 (cod. Mediol. 7, f. 147v); B. Keil, *Wiener Studien*, XI, 1889, p. 117.

C. 112. Voice diagnostic of life and death (Find out when it fell the sick — ζωὴ σκόπος ὑπέρ γήν). With 5 figures.

25. Codex Vaticanus Greek 1384. Paper, cm. 22 × 15.5, f. 80, almost entirely written in one hand, 15th century (year 1466). From the library of Fulvius Ursinus. Cf. P. de Nolhac, La bibliothèque de Fulvio Orsini, p. 150, n. 2.

After Phocylides, the Orphic Argonautica, Hesiod's Works and Days (with the commentary of John Tzetzes) the following is read in the margin: τέλος αδές' (thus the codex, read αυξς' = 1466 [Nolhac]) ιεie'' July.

Γ. 76. Verses on the Seven Planets. In the margin a second hand added: On the 7 [the scribe corrected δώδεκα by expunging it to ζ'] planets and the powers and passions within us, of Empedocles. – Edited by Cougny, Anthol. Palat., III, p. 314. Cf. cod. Mediol. 5, f. 100.

F. 77. Verses on the twelve signs of the zodiac (Aries is the foremost indication of the race of fishes). Cf. cod. Ital. 14, f. 2. Edited ibid., p. 239.

F. 77. Other verses on the twelve months (Ianuarius, the month of hunting who am I , December, the beginning of winter and the slaughter of swine I lead). Cf. Catalogue, III, p. 6 (cod. Mediol. 7, f. 147v); B. Keil, nWiener Studies, XI, 1889, p. 117.

APPENDIX

APPENDIX

EXCERPTUM EX CODICE 17 (Vatic. 216)

[F. 13v.] Τῶν ἑπτὰ οὐρανῶν ὁ ἀκριβασμὸς καὶ τὰ μέταλλά εἰσιν οὕτως[1].

Ὁ μὲν οὐρανὸς ὁ ὁρώμενος, ὃς ὀνομάζεται καὶ στερέωμα, ὃς καὶ διαχώρισις ἀνὰ μέσον ὕδατος, ἐστὶν οὗτος ὁ ὁρώμενος παρ' ἡμῶν· τὸ δὲ λέγει « οἱ οὐρανοὶ τῶν οὐρανῶν » καὶ « τὸ ὕδωρ τὸ ὑπεράνω τῶν οὐρανῶν »· ἐστὶν οὗτος ἀψῖδας ἐπιφέρων ἑπτὰ ἤγουν καμάρας, ἐν ᾧ καὶ ὁ θεῖος Παῦλος ἕως τρίτου οὐρανοῦ ἀνῆλθεν, οὐχὶ δὲ ὥς φασί τινες, ὅτι τὸ τρίτον τοῦ οὐρανοῦ ἀνέβη — μὴ γένοιτο —, ἀλλὰ τρεῖς οὐρανούς· εἰ δὲ θέλεις κατανοῆσαι τὸ ὕδωρ τὸ ὑπεράνω τῶν οὐρανῶν, σκόπει τί λέγει « ὁ στεγάζων ἐν ὕδασι τὰ ὑπερῷα αὐτοῦ »· σκόπει δὲ καὶ τοῦ ποιητοῦ Ἰωάννου τοῦ Δαμασκηνοῦ τῶν ἰαμβικῶν λέγοντος· ἡ τὸ ἄσχετον κρατοῦσα καὶ ὑπερῷον ἐν αἰθέρι ὕδωρ, ἡ ἀβύσσους χαλινοῦσα καὶ θαλάσσας [f. 14] ἀναχαιτίζουσα θεοῦ σοφία ὕδωρ νιπτῆρι βάλλει· τὰ δὲ ὑπερῷα λέγεται τὰ ὑπεράνω τῶν οὐρανῶν· φησὶ καὶ ὁ Δαυὶδ φάσκων· « ἡμέρα τῇ ἡμέρᾳ ἐρεύγεται ῥῆμα καὶ νὺξ νυκτὶ ἀναγγέλλει γνῶσιν », καὶ ὅτε ἐφώνησεν « οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός »....

V = Vatic. gr. 216, f. 13v ; B = Berol. Phillipp. 1565, f. 181v (contulit Iohannes Mewaldt). 1 μέταλα V. 3 καὶ ὀνομάζεται στ. codd. ὃς] ὁ codd. στερέωμα] cf. Ioh. Damascenus, *De fide orthod.*, II, 160 (Migne, *Patr. Gr.*, XCIV, p. 880 B et 884 B. 4 διαχώρισις] ἀναχώρησις V, ἀναχώρησιν B. ὕδατος καὶ ὕδατος codd. 6 ἀψῖδας] cf. Suid. s. v. ψαλίδα et quae ibi adnotavit Bernhardy. καμάρας] cf. Ioh. Damasc., l. c., p. 884 A (Isai. XL, 22). 7 ἕως τρίτον οὐρανόν codd. correxi. Cf. 2 Cor. 12, 2 et Ioh. Damasc., p. 880 B. 9 εἰ θέλεις δέ V. 10 ὁ στεγάζων ... αὐτοῦ. Ps. 103 (104), 3. 11 λέγοντος] λέγων V, λέγει B. 13 θαλλαλάσσας B. 13-14 ὕδωρ νιπτῆρι βάλλει om. V. 15-16 ἡμέρα ... γνῶσιν] Ps. XVIII (XIX), 2. 16 καὶ ὅτε B, ἔστιν ὅτε V. 16-17 οὗτος .. ἀγαπητός] Matth. 3, 17.

[1] De toto argumento conferas Ioh. Damascenus, *De fide orthodoxa*, II, 160-163 (Migne, *Patr. Gr.*, XCIV, p. 880-886) ex quo hoc capitulum excerptum esse videtur ab homine haud erudito. Altera pars huius capituli, quae erat de metallis, in codicibus excidit.

EXCERPT FROM CODEX 17 (VATIC. 216)

[F. 134.] The precise measurement of the seven heavens and their metals are as follows 1.

The visible heaven, which is also called the firmament, and which is also the separation between the waters, is this heaven that is seen by us. But Scripture says "the heavens of the heavens" and "the water that is above the heavens"; this heaven bears seven arches, that is, vaults, up to which the divine Paul ascended to the third heaven — not, as some say, that he ascended to a third part of heaven, God forbid! — but three heavens. And if you wish to understand the water that is above the heavens, consider what Scripture says: "who roofs his upper chambers with waters"; consider also the words of the poet John of Damascus, speaking in iambics: the wisdom of God, which holds the uncontainable and upper water in the ether, which bridles the abysses and [f. 14] restrains the seas, pours water into a basin. The "upper chambers" refers to what is above the heavens. David also says: "day unto day uttereth speech, and night unto night declareth knowledge," and when the voice said "this is my beloved Son"...

V = Vatic. gr. 216, f. 13"; B = Berol. Phillipp. 1565, f. 181* (collated by Johannes Mewaldt). 1 μέταλα V. 3 καὶ ὀνομάζεται στ. codd. &ς] ὁ codd. στερέωμα] cf. Ioh. Damascenus, De fide orthod., II, 160 (Migne, Patr. Gr., XCIV, p. 880 B et 884 B. 4 διαχώρισις] αναχώρησις V, αναχώρησιν B. ὕδατος καὶ ὕδατος codd. 6 αψίδας] cf. Suid. s. v. ψαλίδα et quae ibi adnotavit Bernhardy. καμάρας] cf. Ioh. Damasc., l. c., p. 884 A (Isai. XL, 22). 7 ἕως τρίτον ουρανόν codd. correxi. Cf. 2 Cor. 12, 2 et Ioh. Damasc., p. 880 B. 9 εἰ θέλεις δέ V. 10 ὁ στεγάζων αὐτοῦ. Ps. 103 (104), 3. 11 λέγοντος] λέγων V, λέγει B. 13 θαλλαλάσσας B.

13-14 wash basin pours om. V. 15-16 day ... knowledge] Ps. XVIII (XIX), 2.n16 and when B, it is when n. 16-17 this one. . beloved] Matth. 3, 17.

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1 On the whole subject cf. Joh. Damascenus, De fide orthodoxa, II, 160-163 (Migne, Patr. Gr., XCIV, p. 880-886), from which this chapter appears to have been excerpted by a man of no great learning. The second part of this chapter, which dealt with metals, has dropped out in the codices.

EXCERPTA EX CODICE 20 (Vatic. 1056)

[F. 44v.] ιβ'. Περὶ τοῦ ἐπιγνῶναι ἀπὸ τῆς σκιᾶς τοῦ ἀνθρώπου διὰ τῶν ποδῶν αὐτοῦ, ποία ὥρα ἐστί[1].

Διονύσιος Φιλίππῳ τῷ βασιλεῖ χαίρειν. Ἰδών σε φιλοτιμούμενον ἐκμαθεῖν τὰς τῶν ὡρῶν κινήσεις, ἐξ ὅσων ποδῶν συνέστηκεν ἡ ἡμέρα κατὰ μῆνα ἕκαστον, ἐπειράθην δηλῶσαι σοι μετὰ πολλῆς ἀκριβείας, 5 ὅπως σαφές σοι γένηται· σημειοῦσθαι σε δεῖ τὰς ὥρας τὴν ἰδίαν σου σκιὰν μετροῦντα τοῖς ἑαυτοῦ ποσί, σημεῖον ποιοῦντα τῆς ἑαυτοῦ σκιᾶς ὅπου ἂν τύχῃ τὸ τῆς κεφαλῆς σου ἄκρον, ἐπιβαίνοντα ἕνα παρ' ἕνα πόδα· πλεονάζει δὲ ἡ μὲν πρώτη ὥρα τῆς δευτέρας πόδας δέκα, ἡ δὲ δευτέρα τῆς τρίτης πόδας τέσσαρας, ἡ δὲ τρίτη τῆς τετάρτης πόδας 10 τρεῖς, ἡ δὲ τετάρτη τῆς πέμπτης πόδας δύο, ἡ δὲ πέμπτη τῆς ἕκτης πόδα ἕνα, αἱ δὲ λοιπαὶ ἀνάπαλιν πρὸς τὰς γεγραμμένας ποιοῦσιν·

V = cod. Vatic. gr. 1056, f. 44v + 65r; A = cod. Ambros. gr. 325 (F. 12 Sup.), f. 304-305v; P = cod. Paris. gr. 854, f. 196v seq. (conf. Cramer, *Anecd. Graeca Paris.*, I, p. 381 et G. Bilfinger, *Die Zeitm. d. ant. Völker* (*Progr. Gymn. Stuttg.*), 1886, p. 67. 1-2 Titulum om. AP. 3 Διονύσιος - χαίρειν] Θεόδωρος Θεοφίλῳ χαίρειν A, ... τὴν ἐπιστολὴν αὐτὴν ἐκθετέον ὡς ἔχει λέξεων πρὸς περισσοτέραν σαφήνειαν, ἣν Θεόδωρός τις πρὸς Θεόφιλον ἐκδέδωκε συνάμα καὶ τῇ διαγραφῇ· ἔχει δὲ ὧδε· P (Bilfinger, p. 67). εἶδον V, εἰδώς A. 4-5 ἡ ἡμέρα - ἕκαστον] κατὰ μῆνα ἑκάστη ἡμέρα A, κατὰ μῆνα ἕκαστον ἑκάστη τῆς ἡμέρας ὥρα P. μετὰ πολλῆς ἀκριβείας om. V. 6 ὅπως σαφές σοι γένηται] ὅπως μηδὲ τοῦτο [τούτου P] ἄπειρος ᾖς AP. σε om. V, δεῖ σε τοιγαροῦν σημειοῦσθαι οὕτως... P. 7 μετροῦντα τὴν ἑαυτοῦ σκιὰν τοῖς ἰδίοις ποσίν P. 7-8 σημεῖον - ἄκρον om. P. ποιῶν V. τῆς αὐτοῦ σκιᾶς A. 8 ὅπου ἐάν V. εἶναι post τύχῃ add. V. σου om. A. ἐπιβαίνοντι V, ἐπιβένον A, ἐν τῷ μετατιθέναι P. 9 post πόδα add. P ἕως τοῦ τόπου ἔνθα ἔτυχε τὸ ἄκρον τῆς κεφαλῆς σου ἐν τῷ ἵστασθαι σε ὀρθὸν καταντήσαν διὰ τῆς σκιᾶς. πλεονάζει δέ om. A, ἐπὶ πάντων δὲ ὁμοίως τῶν καιρῶν καὶ τῶν μηνῶν ὑπερέχει P. 10 δέ ante δευτέρα om. A. δέ ante τρίτη om. AP. δέ ante τετάρτη om. AP. 11 δέ ante πέμπτη om. A, καὶ ἡ πέμπτη P. 11-12 αἱ δὲ ἐφεξῆς ἀνάπαλιν ἕως τῆς ἑνδεκάτης καὶ αὐτῆς P. 12 post ἀνάπαλιν add. AP ἡ γὰρ δωδεκάτη εἰς ὕψος οὖσα σκιὰν (πόδα P) οὐκ ἔχει. 12-p. 77, 6 πρὸς τὰς γεγραμμένας - τὴν ἀπόδειξιν om. A.

[1] Cf. simillimam Sexti τοῦ ὡροκράτορος ad regem Philippum quomodo horae ad corporis umbram dimetiantur epistulam, quam Franciscus Boll, *Catal.*, t. VII, pp. 188-190 edidit.

EXCERPTS FROM CODEX 20 (VATIC. 1056)

(F. 445.) 12. On recognizing the hour of the day from a man's shadow by means of his feet.[1]

Dionysius to Philip the King, greeting. Seeing that you are eager to learn the movements of the hours — how many feet the day consists of in each month — I have endeavored to explain this to you with great precision, 5 so that it may be clear to you. You must mark the hours by measuring your own shadow with your own feet, making a mark where the top of your head happens to fall in your shadow, stepping off one foot at a time. The first hour exceeds the second by ten feet, the 9 second exceeds the third by four feet, the third exceeds the fourth by three feet, 10 the fourth exceeds the fifth by two feet, the fifth exceeds the sixth by one foot, and the remaining hours work in reverse compared to those written;

V = cod. Vatic. gr. 1056, f. 44r–v +65v; A = cod. Ambros. gr. 325 (F. 12 Sup.), f. 301r–305v; P = cod. Paris. gr. 854, f. 196 seq. (cf. Cramer, Anecd. Graeca Paris., I, p. 381 and G. Bilfinger, Die Zeitm. d. ant. Völker (Progr. Gymn. Stuttg.), 1886, p. 67). 1-2 Title om. AP. 3 Διονύσιος - χαίρειν: Θεόδωρος Θεοφίλῳ χαίρειν A, ... τὴν ἐπιστολὴν αὐτὴν ἐκθετέον ὡς ἔχει λέξεων πρὸς περισσοτέραν σαφήνειαν, ἣν Θεόδωρος τις πρὸς Θεόφιλον ἐκδέδωκε συνάμα καὶ τῇ διαγραφῇ· ἔχει δὲ ὧδε P (Bilfinger, p. 67). εἶδον V, εἰδώς A. 4-5 ἡ ἡμέρα - ἕκαστον] κατὰ μῆνα ἑκάστη ἡμέρα A, κατὰ μῆνα ἕκαστον ἑκάστη τῆς ἡμέρας ὥρα P. μετά πολλῆς ἀκριβείας om. V. 6 ὅπως σαφές σοι γένηται] ὅπως μηδὲ τοῦτο [τούτου P] ἄπειρος ᾖς AP. σε om. V, δεῖ σε τοιγαροῦν σημειοῦσθαι οὕτως ... P. 7 μετροῦντα τὴν ἑαυτοῦ σκιάν τοῖς ἰδίοις ποσίν P. 7-8 σημεῖον - ἄκρον om. P. ποιῶν V. τῆς αὐτοῦ σκιᾶς A. 8 ὅπου ἐάν V. εἶναι post τύχῃ add. V. σου om. A. ἐπιβαίνοντι V, ἐπιβαίνον A, ἐν τῷ μετατιθέναι P. 9 post πόδα add. I ἕως τοῦ τόπου ἔνθα ἔτυχε τὸ ἄκρον τῆς κεφαλῆς σου ἐν τῷ ἵστασθαι σε ὀρθὸν καταντῆσαν διὰ τῆς σκιᾶς. πλεονάζει δὲ om. A, ἐπὶ πάντων δὲ ὁμοίως τῶν καιρῶν καὶ τῶν μηνῶν ὑπερέχει P. 10 δὲ ante δευτέρα om. A.δὲ ante τρίτη om. AP. δὲ ante τετάρτη om. AP. 11 δὲ ante πέμπτη om. A, καὶ ἡ πέμπτη P. 11-12 αἱ δὲ ἐφεξῆς ἀνάπαλιν ἕως τῆς ἐνδεκάτης καὶ αὐτῆς P. 12 post ἀνάπαλιν add. AP ἡ γὰρ δωδεκάτη εἰς ὕψος οὖσα σκιάν (πόδα P) οὐκ ἔχει. 12-p. 77, 6 πρὸς τὰς γεγραμμένας - τὴν ἀπόδειξιν om. A.

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1 Cf. the very similar letter of Sextus τοῦ ὡροκράτορος to King Philip on how the hours are measured by the shadow of the body, which Franciscus Boll edited, Catal., vol. VII, pp. 188-190.

ἰσομερεῖ δὲ ἡ μὲν ἑβδόμη τῇ πέμπτῃ, ἡ δὲ ὀγδόη τῇ τετάρτῃ, ἡ δὲ ἐννάτη τῇ τρίτῃ, ἡ δὲ δεκάτη τῇ δευτέρᾳ, ἡ δὲ ἑνδεκάτη τῇ πρώτῃ· τῆς γὰρ δωδεκάτης πληρουμένης ὥρας δύνει ὁ Ἥλιος· τῶν δὲ ἐσχάτων ὡρῶν πλείους παρατήρει τοὺς πόδας.

Τὸ δὲ κανόνιον τῶν ποδισμῶν τοῦ ἐνιαυτοῦ ἐστι τοῦτο κατὰ μῆνα ἕκαστον σαφῆ ἔχον τὴν ἀπόδειξιν.

Μὴν Ἰαννουάριος ἔχει ἡμέρας λα', ἡ ἡμέρα ὥρας ι' καὶ ἡ νὺξ ὥρας ιδ'. Μὴν Δεκέμβριος ἔχει ἡμέρας λα', ἡ ἡμέρα ὥρας θ' καὶ ἡ νὺξ ὥρας ιε' τῶν αὐτῶν μηνῶν

ὥρα α'	πόδας κη'	ὥρα β'	πόδας ιη'
ὥρα γ'	πόδας ιδ'	ὥρα δ'	πόδας ια'
ὥρα ε'	πόδας θ'	ὥρα ς'	πόδας η'
ὥρα ζ'	πόδας θ'	ὥρα η'	πόδας ια'
ὥρα θ'	πόδας ιδ'	ὥρα ι'	πόδας ιη'.
ὥρα ια'	πόδας κη'.		

Μὴν Φεβρουάριος ἔχει ἡμέρας κη', ἡ ἡμέρα ὥρας ια' καὶ ἡ νὺξ ὥρας ιγ'. Μὴν Νοέμβριος ἔχει ἡμέρας λ', ἡ ἡμέρα ὥρας ι' καὶ ἡ νὺξ ὥρας ιδ', τῶν αὐτῶν μηνῶν

ὥρα α'	πόδας κζ'	ὥρα β'	πόδας ιζ'
ὥρα γ'	πόδας ιγ'	ὥρα δ'	πόδας ι'
ὥρα ε'	πόδας η'	ὥρα ς'	πόδας ζ'
ὥρα γ	πόδας η'	ὥρα η'	πόδας ι'
ὥρα θ'	πόδας ιγ'	ὥρα ι'	πόδας ιζ'.
ὥρα ια	πόδας κζ'.		

Μὴν Μάρτιος ἔχει ἡμέρας λα', ἡ ἡμέρα ὥρας ιβ' καὶ ἡ νὺξ ὥρας ιβ'. Μὴν Ὀκτώβριος ἔχει ἡμέρας λα', ἡ ἡμέρα ὥρας ια' καὶ ἡ νὺξ ὥρας ιγ', τῶν αὐτῶν μηνῶν

ὥρα α'	πόδας κε'	ὥρα β'	πόδας ιε'
ὥρα γ'	πόδας ια'	ὥρα δ'	πόδας η'
ὥρα ε'	πόδας ς'	ὥρα ς'	πόδας ε'
ὥρα ζ'	πόδας ς'	ὥρα η'	πόδας η'
ὥρα θ'	πόδας ια'	ὥρα ι'	πόδας ιε'.
ὥρα ια'	πόδας ιε'.		

Μὴν Ἀπρίλλιος ἔχει ἡμέρας λ', ἡ ἡμέρα ὥρας ιγ' καὶ ἡ νὺξ ὥρας ια'. Μὴν Σεπτέμβριος ἔχει ἡμέρας λ', ἡ ἡμέρα ὥρας ιβ' καὶ ἡ νὺξ ὥρας ιβ', τῶν αὐτῶν μηνῶν

ὥρα α'	πόδας κδ'	ὥρα β'	πόδας ιδ'
ὥρα γ'	πόδας ι'	ὥρα δ'	πόδας ζ'
ὥρα ε'	πόδας ε'	ὥρα ζ'	πόδας δ'
ὥρα ζ'	πόδας ε	ὥρα η'	πόδας ζ'

1-p. 78, 20 Totam tabulam om. P. 1-3 Μὴν Ἰαννουάριος - μηνῶν] Ἰαννουάριος καὶ Δεκέμβριος A. 10-12 Φευρουάριος καὶ Νοέμβριος A. 19-21 Μάρτιος καὶ Ὀκτώβριος A. 28-30 Ἀπρίλλιος καὶ Σεπτέμβριος A. 36-42 om. V.

the seventh is equal in parts to the fifth, the eighth to the fourth, the ninth to the third, the tenth to the second, the eleventh to the first; for when the twelfth hour is completed, the Sun sets; during the last hours, observe the feet more carefully.

The table of foot-measurements for the year is as follows, having a clear demonstration for each month.

The month of January has 31 days, the day has 10 hours and the night 14 hours. The month of December has 31 days, the day has 9 hours and the night 15 hours — of the same months

hour 1	feet 26	hour 2	feet 38
hour 3	14 feet	hour 4	11 feet
hour 5	9 feet	hour 6	8 feet
hour 7	9 feet	hour 8	11 feet
hour 9	14 feet	hour 10	feet 38.
hour 11	feet 28.		

The month of February has 28 days, the day has 11 hours and the night 14 hours. The month of November has 30 days, the day has 10 hours and the night 14 hours, of the same months

hour 1	feet 26	hour 2	feet 17
hour 13	feet 13	hour 4	feet 10
hour 5	8 feet	hour 4	feet 7
hour 3	8 feet	hour 8	feet 10
hour 9	13 feet	hour 10	17 feet.
hour 11	27 feet.		

The month of March has 31 days, the day has 12 hours and the night has 12 hours. The month of October has 31 days, the day has 11 hours and the night has 13 hours, of the same months

hour 1	25 feet	hour 2	15 feet
hour 3	11 feet	hour 4	8 feet
hour 5	feet and	hour 4	feet 5
hour 7	feet and	hour 8	8 feet
hour 9	feet 11	hour 9	feet 15.
hour 11	feet 15.		

The month of April has 30 days, the day has 13 hours and the night has 11 hours. The month of September has 30 days, the day has 12 hours and the night has 12 hours, of the same months

hour 1	feet 24	hour 2	14 feet
hour 4	feet 10	hour 4	feet 7'
hour 5'	feet 5	hour 7	feet and
hour 7	feet 5	hour 8'	feet τ'

1-p. 78, 20 Totam tabulam om. P. 1-3 Month January - of months] January and December A. 10-12 February and November A. 19-21 March and October A. 28-30 April and September A. 36-42 about. V.

ὥρα θ′	πόδας ι′	ὥρα ι	πόδας ιδ.
ὥρα ια′	πόδας κδ′.		

[F. 65] Μὴν Μαῖος ἔχει ἡμέρας λα′, ἡ ἡμέρα ὥρας ιδ′ καὶ ἡ νὺξ ὥρας ι′. Μὴν Αὔγουστος ἔχει ἡμέρας λα′, ἡ ἡμέρα ὥρας ιγ′ καὶ ἡ νὺξ ὥρας ια′, τῶν αὐτῶν μηνῶν

ὥρα α′	πόδας κγ′	ὥρα β′	πόδας ιγ′
ὥρα γ′	πόδας θ′	ὥρα δ′	πόδας ς′
ὥρα ε′	πόδας δ′	ὥρα ς′	πόδας γ′
ὥρα ζ′	πόδας δ′	ὥρα η′	πόδας ς′
ὥρα θ′	πόδας θ′	ὥρα ι′	πόδας ιγ.
ὥρα ια′	πόδας κγ′.		

Μὴν Ἰούνιος ἔχει ἡμέρας λ′, ἡ ἡμέρας ὥρα ιε′ καὶ ἡ νὺξ ὥρας θ′. Μὴν Ἰούλιος ἔχει ἡμέρας λα′, ἡ ἡμέρα ὥρας ιδ′ καὶ ἡ νὺξ ὥρας ι′, τῶν αὐτῶν μηνῶν

ὥρα α′	πόδας κβ′	ὥρα β′	πόδας ιβ′
ὥρα γ′	πόδας η′	ὥρα δ′	πόδας ε′
ὥρα ε′	πόδας γ′	ὥρα ς′	πόδας β′
ὥρα ζ′	πόδας γ′	ὥρα η′	πόδας ε′
ὥρα θ′	πόδας η′	ὥρα ι′	πόδας ιβ′.
ὥρα ια′	πόδας κβ′.		

[F. 50.] κδ′. Περὶ τοῦ γνῶναι τὴν ἐρώτησιν καθώς φησιν ὁ Ἀνεμπόδιστος[1].

Ἐὰν ἐρώτησις παρά τινος γένηται κατὰ τὴν νύκτα, ἰδὲ πρῶτον τὰ ζῴδια, εἰς ἃ ἡ Σελήνη οὐκ ἔχει δύναμιν ἅτινά εἰσι Κριός, Δίδυμοι, Λέων, Ζυγός, Τοξότης καὶ Ὑδροχόος· καὶ ἐάν ἐστιν ἡ Σελήνη ἐν ἑνὶ τῶν τοιούτων ζῳδίων ἢ ὁ ὡροσκόπος ἢ οὐκ ἔστιν ἡ Σελήνη ἐν τόπῳ καλῷ ἢ οὐχ ὁρᾶταί τινι τῶν οἰκοδεσποτῶν τῶν τοιούτων ζῳδίων διὰ τριγώνου ἢ τετραγώνου ἢ ἑξαγώνου ἢ διαμέτρου σχήματος, μὴ χρῆσθαι ταύτῃ σημειωτικῇ τῆς ὑποθέσεως· ἐκ γὰρ τοῦ σημειωτικοῦ ἀστέρος ἡ ἐρώτησις ἐπιγινώσκεται· εἰ δὲ εὑρεθῇ ἡ Σελήνη ἐν τόπῳ καλῷ καὶ σχηματίζῃ ὡς εἴρηται, χρήσω ταύτῃ σημειωτικῇ τῆς ὑποθέσεως.

Εἰ δὲ ἐρωτηθῇς κατὰ τὴν ἡμέραν, ἰδὲ τὸ ὡροσκοποῦν ζῴδιον· καὶ ἐάν ἐστιν οἶκος Ἡλίου ἢ ὕψωμα ἢ τρίγωνον αὐτοῦ ἢ ἐὰν ὡροσκοπῇ ἡ

3-5 Μάιος καὶ Αὔγουστος A. 12-14 Ἰούνιος καὶ Ἰούλιος A. 27 ὁρᾶται] ὁρᾷ cod. correxi. 28 χρῆσθαι] χρήσεται cod. 29 ταύτην σημειωτικήν cod. 32 ἐρωτηθείς cod.

[1] De Anempodisto nihil compertum habemus. Cognomen ioculare esse (« Spitznamen »), quod non inveniatur ante decimum tertium quartumve p. Chr. n. saeculum, K. Krumbacher me interrogantem docuit.

hour 9'	feet 10'	hour 10	feet 14.
hour 11'	feet 24'.		

[G. 65] Month of May has 31 days, the day has 14 hours and the night 10 hours. Month of August has 31 days, the day has 13 hours and the night 11 hours, of the same months

hour 1	feet 21'	hour 2	13 feet
hour 3'	feet 11	hour 4	feet and
hour 5	feet and	hour 4	feet 3
hour 7	feet and	hour 8	feet and
hour 11	9 feet	hour 10	feet 13.
hour 11	feet 23'.		

Month of June has 30 days, the daytime hour is 15 and the night 9 hours. Month of July has 31 days, the day has 14 hours and the night 10 hours, of the same months

hour 1	feet 22'	hour 2	12 feet
hour 3	8 feet	hour 4	feet 5
hour 5	feet 3	hour 4	2 feet
hour 7	feet 3	hour 8	feet 5
hour 9	8 feet	hour 10	12 feet.
hour 11	22 feet.		

[F. 50.] 24. On knowing the question as says Anempodistus.

If a question is posed by someone during the night, first look at the signs in which the Moon has no power, which are Aries, Gemini, Leo, Libra, Sagittarius, and Aquarius; and if the Moon is in one of these signs, or the horoscope is, or the Moon is not in a favorable place, or is not seen by any of the rulers of such signs through a trine, square, sextile, or opposition aspect, do not use this as an indicator of the matter; for the question is discerned from the significator star; but if the Moon is found in a favorable place and forms an aspect as stated, use it as an indicator of the matter.

But if you are questioned during the day, look at the ascending sign; and if it is the house of the Sun, or its exaltation, or its triplicity, or if the

3-5 May and August A. 12-14 June and July A. 27 ὁρᾶται] δρα cod. correxi. 23 χρήσθαι] χρήσεται cod. 29 ταύτην σημειωτικήν cod. 32 ἐρωτηθείς cod.

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1 We have no information about Anempodistus. That it is a jocular surname ("Spitzname"), not found before the thirteenth or fourteenth century A.D., K. Krumbacher informed me when I inquired.

μοῖρα, εἰς ἦν ὁ Ἥλιός ἐστιν (ἦν δὲ ὁ Ἥλιος ἐν ἀρρενικῷ ζῳδίῳ), αὐτὸν τὸν Ἥλιον λάβε σημειωτικὸν τῆς ὑποθέσεως· ἐξ αὐτοῦ γὰρ ἐπιγινώσκεις τὴν ἐρώτησιν.

Εἰ δὲ οὐκ ἔστι τοιοῦτόν τι, ἰδὲ τὸν κύριον τοῦ ὡροσκόπου καὶ τὸν ὑψοκράτορα καὶ ὁριοκράτορα καὶ τὸν κύριον τοῦ δεκανοῦ τοῦ ὡροσκόπου καὶ τοὺς τριγωνοκράτορας τοῦ ὡροσκόπου καὶ οἷον ἐξ αὐτῶν εὕρῃς δυνατώτερον καὶ εἰς κρείττονα ὄντα τόπον καὶ <οἷος> ὁρᾷ τὸν ὡροσκόπον, λάβε αὐτὸν σημειωτικόν. Ἰδὲ οὖν καὶ τὸν διέποντα, ἐπεὶ καὶ αὐτὸς μεγίστην πρὸς τὴν ἐρώτησιν ἔχει δύναμιν καὶ διὰ τοῦτο οὔτε αὐτοῦ δεῖ καταφρονῆσαι, οὔτε τοῦ τόπου, ἔνθα ἐστίν. ἐπιγνωσθήσεταί σοι γὰρ καὶ ἐκ τούτου ἡ ἐρώτησις. Ἀλλὰ μηδὲ τὴν ἀπόρροιαν, ἣν ποιεῖται ἡ Σελήνη ἀπὸ τῶν ἀστέρων παραβλέψῃς, καὶ μᾶλλον εἰ ἔχουσιν οἰκείαν δύναμιν οἱ τοιοῦτοι ἀστέρες καὶ εὑρεθῶσιν ἐν δυνατοῖς τόποις· μεγάλως γὰρ καὶ τοῦτο πρὸς τὴν ἐρώτησιν συμβάλλεται.

Ἰδὲ οὖν καὶ τὸν κλῆρον τῆς Τύχης ἐν ποίῳ πέπτωκε τόπῳ τοῦ θέματος, πρὸς δὲ <τούτοις> καὶ τὸν κύριον αὐτοῦ ἐν ποίῳ τόπῳ ἐστίν· ἐπιγνωσθήσεται γάρ σοι καὶ ἐκ τούτων ἡ ἐρώτησις. Ἐὰν οὖν ἐκ τοῦ κλήρου τῆς Τύχης ἐπιγνωσθῇ σοι ἡ ἐρώτησις, ἀπὸ τοῦ οἰκοδεσπότου αὐτῆς ἐπιγνωσθήσεταί σοι τὸ ἀποτέλεσμα τῆς ὑποθέσεως.

Ἰστέον καὶ τοῦτο ὅτι ἐὰν ὁ κύριος τοῦ κλήρου τῆς Τύχης ἐναντιωθῇ τῷ κλήρῳ τῆς Τύχης πεσούσης αὐτῆς ἐν τῷ γ' ζῳδίῳ, λέγε ὅτι πρὸς φίλον ἔχθραν ἕξει· εἰ δὲ δίσωμον τύχῃ τὸ ζῴδιον τοῦ κλήρου τῆς Τύχης, καὶ ἤδη προγεγενημένην ἢ καὶ αὖθις ἐσομένην λέγε.

Ὁ δὲ κλῆρος τῆς Τύχης δηλώσει τὰ πρόσωπα. Ὁ μὲν τοῦ Κρόνου σημαίνει πρεσβυτικά, ὁ δὲ τοῦ Διὸς ἀξιωματικὰ ἀγαθά, ὁ δὲ τοῦ Ἄρεως θρασεῖς, στρατιωτικούς, ὁ δὲ Ἥλιος βασιλικὰ καὶ ἡγεμονικά, ἡ δὲ Ἀφροδίτη χαρίεντας ἢ μουσικοὺς ἢ θηλυκά, ὁ δὲ τοῦ Ἑρμοῦ εὐπαίδευτα, πολύτροπα, ἐμπορικά, καὶ ἡ Σελήνη προβεβηκότα, θηλυκά.

[F. 71v.] ιγ'. Περὶ εὐτοκίας καὶ δυστοκίας, καθὼς Δωρόθεος.

Ἐπὶ μὲν ἀρρενικῆς γενέσεως τὰ φῶτα ἐν ἀρρενικοῖς ζῳδίοις τυχόντα καὶ ὁ ὡροσκόπος ὑπὸ ἀγαθοποιῶν θεωρούμενος εὐτοκίαν ποιοῦσιν· ἐπὶ δὲ θηλυκῆς γενέσεως δυστοκίαν ποιοῦσι, καὶ μάλιστα ἐὰν τριγωνίζωσι τὰ φῶτα ἀλλήλους καὶ ἐν ἀρρενικοῖς ζῳδίοις. Ἐπὶ δὲ ἀρρενικῆς γενέσεως τὰ φῶτα ἑαυτοὺς τριγωνίζοντα καὶ ἐν θηλυκοῖς ζῳδίοις μετὰ τοῦ ὡροσκόπου δυστοκίαν ποιοῦσι· αὕτη γὰρ ἡ φάσις τῶν φώτων καλεῖται ἀμφίκυρτος. Ζεὺς ὡροσκοπῶν εὐτοκίαν δίδωσι· καὶ εἰ μὲν

7 οἷος addidi. 10 αὐτοῦ] αὐτὸν cod. τοῦ τόπου] τὸν τόπον cod. 10–11 ἐπιγνωσθῇ σοι cod. 16 τούτοις addidi. 17 et 19 ἐπιγνωσθήσεται] ἐπιγνωσθῇ cod. 36 ἑαυτοῖς cod. τρυγονίζον cod.

the degree in which the Sun is (the Sun was in a masculine sign), take the Sun itself as the significator of the matter; for from it you recognize the question.

But if there is no such thing, look at the lord of the ascendant and the 5 hypsocrator and the horiocrator and the lord of the decan of the ascendant and the trigonocrators of the ascendant, and whichever of them you find to be more powerful and in a better place and <such a one> who aspects the ascendant, take him as significator. Look then also at the almuten, since he too has the greatest power with respect to the question, and for this reason one must not 10 disregard him, nor the place where he is. For the question will be made known to you also from this. But neither overlook the separation which the Moon makes from the stars, especially if such stars have their own power and are found in powerful places; for this too contributes greatly to the question. 15 Look then also at the Lot of Fortune, in what place of the figure it has fallen, and in addition to these, also in what place its lord is; for the question will be made known to you from these as well. If therefore the question is made known to you from the Lot of Fortune, from its oikodespoter the outcome of the matter will be made known to you.

20 Know also this: that if the lord of the Lot of Fortune is in opposition to the Lot of Fortune when it falls in the 3rd sign, say that he will have enmity toward a friend; but if the sign of the Lot of Fortune happens to be bicorporeal, say that it has already occurred previously or will occur again in the future.

The Lot of Fortune will indicate the persons. That of Saturn 25 signifies elderly persons, that of Jupiter dignified goods, that of Mars bold, military persons, the Sun royal and commanding natures, Venus graceful or musical or feminine natures, that of Mercury well-educated, versatile, commercial natures, and the Moon advanced in years, feminine natures.

30 [F. 71v.] 13. On easy and difficult childbirth, according to Dorotheus.

In the case of a male nativity, the luminaries falling in masculine signs and the horoscope observed by benefic planets produce easy childbirth; but in the case of a female nativity they produce difficult childbirth, especially if the luminaries 35 trine one another and are in masculine signs. In the case of a male nativity, the luminaries trining one another and being in feminine signs together with the horoscope produce difficult childbirth; for this configuration of the luminaries is called amphikyrtos. Jupiter on the horoscope grants easy childbirth; and if indeed

7 οἷος addidi. 10 of him] him cod. τοῦ τόπου] τὸν τόπον cod. 10-11 ἐπιngnosthῇ soi cod, n16 these addidi. 17 et 19 ἐπιγνωσθήσεται] ἐπιγνωσθή cod.

36 ἑαυτοῖς cod. trigonized cod.

ἀρρενικὸν εἴη τὸ ὡροσκοποῦν ζῴδιον, τὸν πατέρα εὐγενέστερον εἶναι τῆς μητρός· εἰ δὲ θηλυκόν, τὴν μητέρα. Κρόνος ὡροσκοπῶν δυστοκίαν παρέχει, μάλιστα ἐν τοῖς θηλυκοῖς ζῳδίοις. Ἄρης ὡροσκοπῶν, μάλιστα ἐν θηλυκοῖς ζῳδίοις, ἐξαπίνης καὶ σύντομον ποιεῖ τὸν τοκετὸν μᾶλλον ἐν ὁδῷ ἢ βαλανείῳ. Φησὶ δὲ καὶ τὰ ὀρθὰ καὶ τὰ πλάγια ζῴδια πολλὰ συμβάλλεσθαι εἰς τὸν περὶ τοκετοῦ λόγον. Ὀρθὰ μὲν ζῴδιά εἰσιν ἀπὸ Καρκίνου ἕως Τοξότου· πλάγια δὲ τὰ λοιπὰ ἀπὸ Αἰγόκερω ἕως Διδύμων.

[F. 73.] De dolore oculi dexteri [1].

Εἰ ἐρωτηθῇς περὶ πόνων ὀφθαλμοῦ δεξιοῦ, ἰδὲ τὸν Ἥλιον πῶς ἔχει καὶ τίνι τῶν ἀστέρων <συ>σχηματίζεται καὶ τίς τῶν ἀστέρων συσχηματίζει αὐτῷ καὶ ἐν ποίῳ ἐστὶ ζῳδίῳ. εἰ μὲν οὖν εὑρεθῇ ἐν πυρώδει ζῳδίῳ, ὑπάρχει ὁ πόνος τοῦ ὀφθαλμοῦ ἀπὸ θερμότητος· εἰ δὲ ἐν ἀερώδει, ἀπὸ ἀέρος, εἰ δὲ ἐν ὑδατώδει, ἀπὸ ὑγρότητος· εἰ δὲ ἐν γεώδει, ἀπὸ ψυχρότητος καὶ ξηρότητος· καὶ ὡς ἔχει ὁ Ἥλιος πρὸς τοὺς ἀστέρας τούς τε ἀγαθοποιοὺς καὶ κακοποιούς, οὕτως καὶ ἀπόφαινε. τῷ αὐτῷ οὖν τρόπῳ ἀποτέλεσον καὶ ἀπὸ τῆς Σελήνης, εἰ ἐρωτηθῇς περὶ ἀριστεροῦ ὀφθαλμοῦ· εἰ δὲ ἐρωτηθῇς περὶ γλώττης νοσούσης, λάβε ἀπὸ τοῦ ὡροσκόπου.

Dorotheus de discordiis.

Excerptum est hoc capitulum ex Hephaestionis lib. III, 34. In nonnullis codicibus versus Dorothei ubique solutis verbis transscripti sunt; e. g. in cod. Parisino 2501, de quo vide Ruelle, *Catal.*, VIII, part. 2, p. 15 ss.

[F. 76.] Ἐκκείσθω δὲ καὶ τὰ ἐκ τῶν ἐπῶν τοῦ Δωροθέου μεταφρασθέντα οὕτως.

Ἔστω ὁ κατηγορῶν ὁ ὡροσκόπος καὶ ἐὰν μέν ἐστι τὸ τοῦ ὡροσκόπου ζῴδιον στερεόν, ἔσται ὁ κατηγορῶν ἀμετάτρεπτος καὶ ἐπίμονος· ἐὰν δὲ δίσωμον, ἐν μετανοίᾳ γενόμενος εἰς ἑτέραν ἔννοιαν ἥξει· ἐὰν δὲ τροπικόν, ἀσυντέλεστος αὐτοῦ γίνεται ἡ ὁρμή· ἐὰν δὲ τὸν ὡροσκόπον ὁ Ἄρης βλάπτῃ, καταισχυνθήσεται ὁ ἐνάγων· ἐὰν δὲ Ἑρμῆς μετά

5 ἐν corr. ex εἰς cod. 6 συμβάλλονται cod. 7 Αἰγοκέρου cod. 8 Διδύμων corr. ex Διδύμου cod. 11 σχηματίζεται cod., corr. Boll. 20 Edimus ex Vaticano et Parisino gr. 2501, f. 80 (contulit F. Cumont). ἐπῶν] ἐπί V. 26 seqq. cf. Dorothei Sid. Fragm. metr. ed. Guil. Kroll vers. 296-318 (*Catal.*, VI, p. 111). ἐστι V.

[1] Cf. Sextus Emp., *Adv. Astrol.*, V, 31 : Οἱ Αἰγύπτιοι βασιλεῖ καὶ δεξιῷ ὀφθαλμῷ ἀπεικάζουσι τὸν Ἥλιον, βασιλείᾳ καὶ ἀριστερῷ ὀφθαλμῷ τὴν Σελήνην.

if the ascending sign were masculine, the father is of nobler birth than the mother; but if feminine, the mother. Saturn ascending causes difficult childbirth, especially in the feminine signs. Mars ascending, especially in the feminine signs, makes the birth sudden and swift, more likely on the road or in a bathhouse. He also says that the upright and oblique signs contribute greatly to the account of childbirth. The upright signs are from Cancer to Sagittarius; the oblique are the rest, from Capricorn to Gemini.

[F. 73.] On pain of the right eye.

If you are asked about pains of the right eye, observe how the Sun is positioned and with which of the stars it forms an aspect, and which of the stars forms an aspect with it, and in what sign it is. If it is found in a fiery sign, the pain of the eye arises from heat; if in an airy sign, from air; if in a watery sign, from moisture; if in an earthy sign, from cold and dryness; and according to how the Sun stands in relation to the benefic and malefic stars, so pronounce your judgment. In the same way, make your determination also from the Moon, if you are asked about the left eye; and if you are asked about a diseased tongue, take your reckoning from the Ascendant.

Dorotheus on Discords.

This chapter is excerpted from HEPHAESTION, book III, 34. In some codices the verses of Dorotheus are transcribed throughout in prose; e.g. in cod. Parisino 2501, concerning which see Ruelle, Catal., VIII, part. 2, p. 15 ff.

[F. 76.] Let also be set forth the passages translated from the verses of Dorotheus, as follows. 20

Let the Ascendant be the accuser, and if the sign of the Ascendant is fixed, the accuser will be unyielding and persistent; if it is bicorporeal, he will change his mind and come to a different opinion; if it is cardinal, his impulse will go unfulfilled; if Mars harms the Ascendant, the plaintiff will be put to shame; if Hermes together with

5 in corr. ex to cod. 6 contracts cod. 7 Capricorn cod. 8 Didymynn11 is ncorr. ex Gemini cod. formed cod., corr. Boll. 20 Edimus ex Vaticanone Parisino gr. 2501, f. 80 (contulit F. Cumont). ἐπῶν ἐπί V. 26 seqq. cf. DorotheinSid. Frag. meter ed. Guil. Kroll vers. 296-318 (Catal., VI, p. 111). is V.

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[1] Cl. Sextus Emp., Adv. Astrol., V, 31: The Egyptians liken the Sun to a king and the right eye, and the Moon to a kingdom and the left eye.

τινος ἀγαθοποιοῦ ὡροσκοπῇ, χρήματα λαβὼν ὁ ἐνάγων σιγήσεται· ἐὰν δὲ τὸν ὡροσκόπον ὁ Κρόνος βλάπτῃ, ζημιωθήσεται ὁ κατήγορος. Τὸ δὲ μεσουράνημα ἔστω ὁ κριτὴς καὶ ἐὰν τὸ μεσουράνημα βλάπτηται ὑπὸ κακοποιοῦ, τότε οἱ κριταὶ μὴ συμφωνήσαντες ἀλλήλοις διαστή-
5 σονται καὶ ἔσται ἀναβολὴ τῆς δίκης· εἰ δὲ καὶ συμφωνήσουσιν οἱ κριταί, ἀβέβαιος αὐτῶν ὅμως ἡ κρίσις καὶ ἡ συμφωνία ἐκστραφήσεται· ὁ δὲ Κρόνος μεσουρανῶν αἴτιός ἐστιν ἀδικοκρισίας· οἱ δὲ ἀγαθοποιοὶ μεσουρανοῦντες ποιοῦσι δικαιοκρισίας. τὸ δὲ δῦνον ἔστω ὁ ἐναγόμενος. [f. 76v] καὶ ἐκ τῶν εἰρημένων ἐπὶ τοῦ ὡροσκόπου σχηματισμῶν
10 τῶν ἀστέρων σκέπτου ἀναλόγως τὸ αὐτὸ καὶ ἐπὶ τοῦ δύνοντος καὶ κατηγορουμένου· ἐὰν δὲ ὁ Ἑρμῆς μετά τινος τῶν κακοποιῶν βλάπτῃ τὸ δῦνον, ἔσται ὁ ἐναγόμενος ἐπὶ διαβολῇ, εἰ καί τις μάρτυς ἐλθὼν καταμαρτυρήσει αὐτοῦ. Τὸ δὲ τέλος τῆς δίκης ἔσται ἐκ τοῦ ὑπογείου· σκοπεῖν οὖν δεῖ τοὺς οἰκοδεσπότας τοῦ τε ὡροσκόπου καὶ τοῦ δύνον-
15 τος καὶ ὁποῖος αὐτῶν ὕπαυγος τοῦ ἑτέρου ἀνατολικοῦ ὄντος, κακὸν σημαίνει τῷ οἰκείῳ αὐτοῦ προσώπῳ· ἐὰν δὲ ἄμφω ὦσιν ὕπαυγοι, ἔσται ἀνακωχὴ τῆς δίκης πρὸς χρόνον καὶ πάλιν ὕστερον δικασθήσεται. ἐὰν δὲ ἄμφω ἀνατολικοὶ ὦσι, διαλλαγήσονται οἱ μαχόμενοι. Οἱ ἀγαθοποιοὶ τῶν ἀστέρων οἷς τισιν ἂν συνοικειωθῶσι, δικαίαν νίκην παρέ-
20 χουσιν, οἱ δὲ κακοποιοὶ τῶν ἀστέρων <. . . .> κἂν ἔξαυγοι ὦσιν· ἐν ἀλλοτρίοις δὲ καὶ ἀνοικείοις τόποις ὄντες αἴτιοι γίνονται ἥττης. Οἱ κακοποιοὶ ἰδιοτοποῦντες καὶ ἐπικέντροι καὶ ἀνατολικοὶ ὄντες ἄδικον νίκην παρέχουσι τῷ οἰκείῳ αὐτῶν προσώπῳ. Σκοπεῖν δὲ χρὴ τόν τε δεύτερον τόπον καὶ τὸν ὄγδοον καὶ τὰς τῶν ἀστέρων πρὸς αὐτοὺς μαρτυ-
25 ρίας, ἵνα γνῶμεν τοὺς βοηθοῦντας ἑκατέρῳ προσώπῳ· ὁ μὲν γὰρ δεύτερος τοῦ διώκοντος ἐμφαίνει τοὺς συμμάχους, ὁ δὲ ὄγδοος τοῦ φεύγοντος· οἱ δὲ ἀγαθοποιοὶ οἷς ἂν ἐπαναφέρωνται, ἐκεῖνοι κρειττόνως ἀπαλλάξουσιν, οἱ δὲ κακοποιοὶ χειρόνως. Σκοπεῖν δὲ χρὴ καὶ τὸν τοῦ μεσουρανήματος δεσπότην· οὗτος γὰρ ᾧτινι συνοικειωθῇ προσώπῳ,
30 ἤτοι τῷ διώκοντι ἢ τῷ φεύγοντι, ἢ μαρτυρηθῇ ὑπ' αὐτοῦ ἢ τοὺς τόπους καταλλάξῃ μετ' αὐτοῦ ἢ ὑπὸ ἑνὸς ἀστέρος οἰκοδεσποτηθῇ ἢ εἰς τοὺς τόπους ᾖ αὐτοῦ, τοῦτο μᾶλλον τοῦ ἑτέρου ἐν εὐελπιστίᾳ εἶναι ποιεῖ.

4 κακοποιῶν P. τότε om. P. 5 καὶ ἔσται] ἔσται γάρ V. 5-6 καὶ post κριταί add. P. ὅμως om. V. 6 καὶ post συμφωνία add. V. ἐκτραφήσεται P. 7 ἐστιν] γίνεται P. ἀδικοκρισίαν V. 11 ἐὰν δέ] ἐὰν γάρ P. 12 εἰ] ἢ V. 14 οὖν] δέ V. 15 ποῖός ἐστιν P. αὐτῶν om. P. κακά P. 16 γάρ ante σημαίνει add. P. δὲ ὦσιν ὕπαυγοι καὶ ἄμφω P. 17 ἀνακωχή] Cf. Erotianus rec. Ios. Klein, p. 49. δικασθήσονται P. 19 οἷς τισιν] εἴ τισιν V. νίκην] δίκην V. 20 lacunam statuit Boll. κἂν] καί P. 20-21 ὅμως δὲ ἀλλοτρίοις καὶ ἀ. P. 21 πάλιν ante οἱ κακοποιοί add. P. 25 ἵνα] ἃ codd. 26 δεύτερος τοὺς συμμάχους ἐμφαίνει τοῦ διώκοντος P. 27 ἐπιφέρωνται V. κρειττόνως] cf. A. N. Jannaris, *Hist. Greek Gramm.*, § 520 *b*. χειρόνως nusquam inveni. Cf. Indicem huius fasciculi. 32 ᾖ post ἑτέρου ponit P. τοῦτο om. P. μᾶλλον ἢ P. ἐν εὐελπιστίᾳ] εὐέλπιστον P.

some benefic planet occupies the Ascendant, the plaintiff, having received money, will keep silent; but if Saturn harms the Ascendant, the accuser will suffer loss. Let the Midheaven be the judge, and if the Midheaven is harmed by a malefic, then the judges, failing to reach agreement with one another, will fall apart and there will be a postponement of the trial; and even if the judges do reach agreement, their judgment is nevertheless unstable and their accord will be overturned; Saturn occupying the Midheaven is the cause of unjust judgment, while the benefic planets occupying the Midheaven bring about just judgment. Let the Descendant be the defendant. [f. 76v] And from the aforementioned configurations of the stars applied to the Ascendant, consider analogously the same also with respect to the Descendant and the accused; but if Mercury together with one of the malefics harms the Descendant, the defendant will face slander, and some witness coming forward will testify against him. The outcome of the trial is to be examined from the subterranean place; one must therefore examine the lords of both the Ascendant and the Descendant, and whichever of them is under the rays while the other is oriental, it signifies harm to its own associated person; but if both are under the rays, there will be a suspension of the trial for a time, and it will be judged again later. If both are oriental, the disputants will be reconciled.The benefic stars, whichever persons they are associated with, grant a just victory, while the malefic stars ⟨harm them⟩ even if they are outside the rays; but when they are in alien and unsuitable places, they become the cause of defeat. The malefic stars, when in their own domicile, angular, and oriental, grant an unjust victory to their own associated person. One must also examine the second house and the eighth, and the testimonies of the stars toward them, so that we may know who aids each party; for the second house indicates the allies of the plaintiff, and the eighth those of the defendant; and the benefics, whichever house they are associated with, those parties will come off better, while the malefics bring worse outcomes. One must also examine the lord of the Midheaven; for whichever person it is associated with — either the plaintiff or the defendant — or is testified to by him, or exchanges places with him, or is ruled by the same star, or is in his places, this makes that party more hopeful than the other.

4 thugs P. then om. P. 5 and be] be for V. 5-6 and post critainadd. R. however om. V. 6 and post agreement add. V. is brought up P. 7 estin]n becomes P. injustice V. 11 ἐὰ δε] ἐὰ γαρ P. 12 εἰ] or N. 14 οὖν] δε n.nkaka P. 16 γαρ ante 15 who is R. αὐτῶν om. R. means add. P. δὲnCf. Erotianus rec. iOS. nῶsin ypavgoi and ampho R. 17 Klein, p. 49.nnikin] trial V. 20 armistice] ntrials P. 19 οἷs tisin] ἴ tisin V. lacunam statuit nBoll. khan] and R. 20-21, however, other three and a. P. 21 again ante of criminalsadd. P. 25 ἵνα & codd. 26 second the allies appear of the persecutor P. n27 they suffer V. creittonos] cf. A. N. Jannaris, Hist. Greek Gramm., 5206. by hand nusquam inveni. Cf. Indicem buius fasciculi. 32 or another post ponit P. ntoῦto om. R. maybe or R. in hope] hope R.

Οὐ χρὴ δὲ ἐκ μόνων τῶν τεσσάρων κέντρων περὶ τῶν τοιούτων καταστοχάζεσθαι, ἀλλὰ δεῖ καὶ τὴν Σελήνην ὁρᾶν πῶς διάκειται καὶ τὰς ἀπορροίας καὶ συναφὰς αὐτῆς· ἐὰν γὰρ συνωθούσης τῆς Σελήνης οἱ κακοποιοὶ αὐτὴν ἐφορῶσι, κακὸν σημαίνει τῷ διώκοντι· οὐ γὰρ μόνον ἡττηθήσεται, ἀλλὰ καὶ ὑβρισθήσεται καὶ βλαβήσεται. ἡ Σελήνη ὅταν ἐστὶ συνοδικὴ ὑπὸ τὰς αὐγὰς τοῦ Ἡλίου, τότε ὁ ἰσχυρότερος νικήσει τὸν ταπεινότερον.

Ἐὰν δὲ χρηματική ἐστιν ἡ δίκη, οὕτως δεῖ σκοπεῖν· Σελήνη αὐξιφωτοῦσα ἔστω ὁ δανειστής, ὁ δὲ Ἥλιος ὁ ὀφειλέτης· ἐὰν δὲ ἡ Σελήνη λήγῃ, ἀνάπαλιν ὁ μὲν Ἥλιος ἔστω ὁ δανειστής, ἡ δὲ Σελήνη ὁ χρεώστης· [f. 77] ὅστις οὖν ἐκ τῶν δύο κεῖται ἐν κρείττονι τόπῳ καὶ οἰκειοτοπεῖ μᾶλλον τοῦ ἑτέρου καὶ ἀγαθύνεται μᾶλλον, ἐκεῖνος τὸ οἰκεῖον πρόσωπον ἀπεργάζεται ἰσχυρότερον τοῦ ἑτέρου.

Δεῖ δὲ καὶ τὸν τῆς Τύχης κλῆρον σκοπεῖν καὶ τὸν οἰκοδεσπότην τοῦ κλήρου· εἰ μὲν γὰρ τῷ ὡροσκόπῳ προσνεύσει, ὁ διώκων ἰσχυρότερος ἔσται· εἰ δὲ τῇ δύσει, ὁ φεύγων· ἐὰν δὲ ὁ κλῆρος τετραγωνίζῃ τόν τε ὡροσκόπον καὶ τὸ δῦνον, εἰ μὲν ὑπὸ γῆν εἴη, διαλλαγήσονται αὐτοὶ καθ' αὑτοὺς οἱ μαχόμενοι· εἰ δὲ μεσουρανοίη, οἱ κριταὶ αὐτοὺς διαλλάξουσιν· ἐὰν δὲ οἱ κύριοι τοῦ τε ὡροσκόπου καὶ τοῦ δύνοντος τύχωσιν ὄντες ὁμοῦ ἐν ἑνὶ ζῳδίῳ, οἱ δικαζόμενοι οἰκεῖοι ἔσονται ἀφ' αἵματος ἀλλήλοις.

Καὶ εἰ μὲν εἴη Ἑρμαϊκὸν τὸ ζῴδιον τὸ ὑποδεξάμενον τοὺς δεσπότας τοῦ τε ὡροσκόπου καὶ τοῦ δύνοντος, ἔσται πατὴρ τέκνῳ δικαζόμενος ἢ πόππος ἐγγόνῳ ἢ τοιαῦτα πρόσωπα· ἐὰν δὲ Ἀφροδισιακόν, ἔσται ἡ δίκη ἢ ἀνδρὸς πρὸς γαμετὴν ἢ ἀδελφοῦ πρὸς ἀδελφὴν ἢ πατρὸς πρὸς θυγατέρα ἢ τοιαῦτα· ἐὰν δὲ Ἄρεως ᾖ τὸ ζῴδιον, ἔσται ἡ μάχη ἀδελφῶν πρὸς ἀλλήλους ἢ ἀνεψιῶν ἢ τῶν τοιούτων· ἐὰν δὲ Διός, ἔσται ὁ δικαζόμενος ἤτοι πρεσβυτέρῳ ἢ ἀδελφῷ ἢ θείῳ ἢ τὰ ὅμοια τούτοις· ἐὰν δὲ Κρονικόν, ἔσται ἡ δίκη πρὸς πατέρας ἢ πάππους ἢ μοναχοὺς ἢ εὐνούχους ἢ τοιούτους· ἐὰν δὲ Ἡλιακόν, πρὸς πατέρας ἢ ἐνδοξοτέρους· ἐὰν δὲ Σεληνιακόν, πρὸς μητέρας ἢ θείας ἢ τοιαύτας· ἐὰν δὲ οἱ τῶν κέντρων δεσπόται μὴ ὦσιν ὁμοῦ ἐν ἑνὶ ζῳδίῳ, δηλονότι ἀλλότριοι ἔσονται ἀλλήλων οἱ μαχόμενοι.

2 δεῖ] δή cod. 3 ἔτι ante τὰς ἀπορρ. add. P. τὰς συναφὰς P. αὐτῆς] τῆς Σελήνης P. ἐὰν γὰρ] ἐὰν δέ V. συνωθείσης P. 3-4 τῆς Σελήνης] αὐτῆς P. 8 περὶ χρημάτων ἡ δίκη ᾖ P. 12 οἰκειοτοπῇ P. 15 τουτέστιν ὁ δανείσας post διώκων add. P. 16 τῇ δύσει] τῷ δύνοντι P. 18 οἱ μαχόμενοι om. P. μεσουρανεῖ V. κριταί] κύριοι P. 24 Ἀφροδισιαστικόν P. 25 ἢ ante ἀνδρός om. V. ἀδελφόν V. πατρός om. V. 26 πρόσωπα post τοιαῦτα add. P. τοῦ Ἄ. P. ἤτοι post μάχη add. P. 28 τὰ ὅμοια τούτοις] τοιουτωνί P. 20 Κρονιακόν V. 29-30 ἢ μοναχοὺς ἢ εὐνούχους om. P. 30-33 ἐὰν δὲ Ἡλιακόν ... μαχόμενοι om. P.

One must not make inferences about such matters from the four angles alone, but must also observe how the Moon is disposed and what her separations and applications are. For if, while the Moon is in conjunction, the malefic planets are looking upon her, it signifies ill for the plaintiff; for he will not only be defeated, but will also be subjected to outrage and harm. When the Moon is in conjunction under the same rays as the Sun, then the stronger party will overcome the weaker.

But if the lawsuit is about money, one must examine it as follows: let the waxing Moon be the creditor, and the Sun the debtor; but if the Moon is waning, conversely let the Sun be the creditor and the Moon the debtor; whichever of the two is situated in a more favorable place and is more at home there than the other and is more benefited, that one renders its corresponding person stronger than the other.

One must also examine the Lot of Fortune and the ruler of the Lot; for if it inclines toward the Ascendant, the plaintiff will be stronger; but if toward the Descendant, the defendant; and if the Lot squares both the Ascendant and the Descendant, if it is below the earth, the contending parties will reconcile among themselves; but if it culminates at the Midheaven, the judges will reconcile them; and if the rulers of both the Ascendant and the Descendant happen to be together in one zodiac sign, the litigants will be blood relatives of one another.

And if the sign that has received the rulers of both the Ascendant and the Descendant is a sign of Hermes, the lawsuit will be between a father and a child, or a grandfather and a grandchild, or persons of that kind; but if it is a sign of Aphrodite, the lawsuit will be either between a husband and wife, or a brother and sister, or a father and daughter, or such like; but if the sign belongs to Ares, the dispute will be between brothers with one another, or cousins, or such persons; if of Zeus, the litigant will be in dispute with either an elder, or a brother, or an uncle, or persons similar to these; if it is a sign of Cronus, the lawsuit will be against fathers, or grandfathers, or monks, or eunuchs, or such persons; if it is a sign of the Sun, against fathers or persons of greater distinction; if it is a sign of the Moon, against mothers, or aunts, or such persons; but if the rulers of the angles are not together in one zodiac sign, clearly the disputants will be strangers to one another.

2 δεῖ] δή cod. 3 ἔτι ante τὰς ἀπορρ. add. P. τὰς συναφάς P. αὐτῆς] τῆς Σελήνης P. ἐὰν γάρ] ἐὰν δέ V. συνωθείσης P. 34 της Σελήνης] αὐτῆς P.
34 της Σελήνης] αὐτῆς P.
8 περί χρημάτων ἡ δίκη ἡ P. 12 οἰκειοτοπῆ P. 15 τουτέστιν ὁ δανείσας post
12 οἰκειοτοπῆ P. 15 τουτέστιν ὁ δανείσας post
διώκων add. P. 16 τῇ δύσει] τῷ δύνοντι P. 18 οἱ μαχόμενοι om. P. μεσουρανεί V. κριταί] κύριοι P. 24 Ἀφροδισιαστικόν P. 25 h ante ἀνδρός om. V.
ἀδελφόν V. πατρός om. V. 26 πρόσωπα post τοιαῦτα add. P. τοῦ A. P.
ἤτοι post μάχη add. P. 28 τὰ ὅμοια τούτοις] τοιουτωνί P. 20 Κρονιακόν V.
29-30 ἢ μοναχοὺς ἢ εὐνούχους om. P. 30-33 ἐὰν δὲ Ἡλιακόν ... μαχόμενοι om. P.

[F. 76 in margine.]

Εἰ ἐρωτηθῇς περὶ γυναικός, εἰ δύναταί τις ἑνωθῆναι αὐτῇ χωρὶς συζύγου, ἰδὲ τὸν ὡροσκόπον· καὶ εἴ ἐστιν ὁ Ἄρης ἐν αὐτῷ ἢ ἐν τοῖς κέντροις καὶ συσχηματίζεται αὐτῷ ἡ Ἀφροδίτη ἢ ὁ κύριος τοῦ ζ', δηλοῖ τὴν τούτων ἕνωσιν· τὸ αὐτὸ οὖν δηλοῖ καὶ ἡ Ἀφροδίτη μέλλουσα γενέσθαι ὕπαυγος ἢ πρὸς τὸν Ἥλιον ἀναποδίζουσα. εἰ δὲ βούλει γνῶναι, ποῖος ἐκ τούτων ἀγαπήσει τὸν ἕτερον πλέον, ἰδὲ τὸν κύριον τοῦ ὡροσκόπου, καὶ εἰ ὑπάρχει ἐν τῷ ζ' ἢ συσχηματίζεται τῷ κυρίῳ τοῦ ζ', ἐστὶν ἡ πρὸς τὴν γυναῖκα ἀγάπη τοῦ ἀνδρὸς πλέων· εἰ δὲ ὁ κύριος τοῦ ζ' ἐν τῷ ὡροσκόπῳ εὑρεθῇ ἢ συσχηματίζεται τῷ κυρίῳ τοῦ ζ', πλέων ἐστὶν ἡ ἀγάπη τῆς γυναικὸς ἡ πρὸς τὸν ἄνδρα.

Εἰ ἐρωτηθῇς περὶ δύο γυναικῶν ἢ παλλακίδων ὡς ὁποία ἐκ τούτων ἀγαπήσει τὸν κύριον αὐτῆς πλέον, λάβε τὴν μὲν ἐρωτήσασαν ἀπὸ τοῦ ὡροσκόπου, τὴν δὲ ἑτέραν ἀπὸ τοῦ ζ'· καὶ ὁποῖος τῶν δύο κυρίων πλησιάζει τῷ μεσουρανήματι ἢ συσχηματίζεται τῷ κυρίῳ τοῦ μεσουρανήματος, ἐκείνη ἡ γυνὴ ἀγαπήσει πλέον τὸν κύριον αὐτῆς.

Εἰ ἐρωτηθῇς παρὰ ἀνδρός, εἰ ἀγαπήσει ἡ γυνὴ ἕτερον, ἰδὲ τὸν κύριον τοῦ ὡροσκόπου καὶ εἰ ὁρᾷ τὸν οἰκοδεσπότην αὐτοῦ, λέγε ναί· ἡ δὲ ὁμοίωσις καὶ τὸ εἶδος αὐτοῦ ἔσται οἵα ἐστὶν ἡ τοῦ οἰκοδεσπότου τοῦ κυρίου τοῦ ὡροσκόπου· εἰ δέ ἐστιν ἕτερος ἀστὴρ μετὰ τοῦ κυρίου τοῦ ὡροσκόπου ἢ δύο ἢ τρεῖς ἀστέρες, ἐρᾷ ἡ γυνὴ τοσούτους καὶ τὴν ὁμοίωσιν αὐτῶν· εἰ δὲ ὁρᾷς ἑκάτερον τούτων τῶν ἀστέρων ἐν τῷ οἴκῳ τοῦ ἑτέρου, ἔσται μεταξὺ αὐτῶν συγγένεια· εἰ δὲ τετραγωνίζουσιν, ἔσται μεταξὺ αὐτῶν μῖσος· εἰ δὲ διαμετροῦσιν, ἔχθρα· εἰ δὲ τριγωνίζουσιν ἢ ἑξαγωνίζουσιν, φιλία.

Dorotheus de fugitivis [1].

[F. 77v.] Περὶ δραπετῶν ἕτερα διάφορα Δωροθέου [καὶ ἑτέρων σοφῶν].

Φησὶν ὁ Δωρόθεος οὕτως· γνωσόμεθα τὸν μὲν δραπέτην ἐκ τῶν τῇ Σελήνῃ καὶ τῷ ὡροσκόπῳ συμβεβηκότων, τὸν δὲ δεσπότην ἐκ τῶν τῷ Ἡλίῳ καὶ τῷ μεσουρανήματι· ἐὰν οὖν ἡ Σελήνη ἢ ὁ ὡροσκόπος ἐν

2 εἰ δύναται] ἐὰν δύναται cod. 3 συζυ cod. 4 εἰ ἡ Ἀ. cod. 12 παλακίδων cod. 13 αὐτοῦ cod. 15 τῷ μεσουρανήματι] τοῦ μεσουρανη cod. 19 καὶ τὸ εἶδος addidit manus altera. 21-22 καὶ τὰ τὴν ὁ. cod. 24-25 τριγωνίζουσιν] Δι' cod. ἑξαγωνίζουσιν] ∇ι' cod. 28 καὶ ἑτέρων σοφῶν uncinis seclusi.

[1] Dorothei περὶ δραπετῶν versus excerpserat Hephaestio III, 37, sed « librariorum pigritia interierunt ». Cf. Kroll, *Catal.*, VI, p. 113. Hoc excerptum ex exemplari Hephaestionis descriptum est, ubi Dorothei versus solutis verbis redditi erant; cf. supra, p. 80.

[F. 76 in margin.]

If you are asked about a woman, whether someone can be united with her without a husband, look at the Ascendant; and if Mars is in it or in the angles and Venus or the lord of the 7th is in aspect with it, this indicates their union. The same is also indicated by Venus being about to become combust or retrograding toward the Sun. But if you wish to know which of the two will love the other more, look at the lord of the Ascendant, and if it is in the 7th or is in aspect with the lord of the 7th, the man's love for the woman is greater; but if the lord of the 7th is found in the Ascendant or is in aspect with the lord of the 7th, the woman's love for the man is greater.

If you are asked about two women or concubines, which of them will love her master more, take the one who asked the question from the Ascendant, and the other from the 7th; and whichever of the two rulers approaches the Midheaven or is in aspect with the ruler of the Midheaven, that woman will love her master more.

If you are asked by a man whether his wife will love another, look at the ruler of the Ascendant, and if it aspects its domicile lord, say yes; and the likeness and appearance of the other man will be such as is that of the domicile lord of the ruler of the Ascendant; and if there is another star with the ruler of the Ascendant, or two or three stars, the woman will love that many men, and their likenesses; and if you see each of these stars in the house of the other, there will be kinship between them; and if they are in square, there will be hatred between them; if they are in opposition, enmity; if they are in trine or sextile, friendship.

Dorotheus on runaways. [1]

[F. 774.] Various other matters on runaways by Dorotheus [and other wise men].

Dorotheus says as follows: we shall know the runaway from what has happened to the Moon and the Ascendant, and the master from what has happened to the Sun and the Midheaven; if therefore the Moon or the Ascendant is in

2 if he is able] if he is able cod. 3 συζυ cod. 4 if the A. cod. 12 παλακίδων cod. μτ'

13 αὐτοῦ cod. 15 τῷ μεσουρανήματι] τοῦ μεσουρανη cod. 19 καὶ τὸ εἶδος additit manus altera. 21-22 xai tà tὴy 8. cod. 24-25 τριγωνίζουσιν] Δι' cod. Ἑξαγωνίζουσιν] γι' cod. 28 καὶ ἑτέρων σοφῶν uncinis seclusi.

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1 Dorotheus's verses on runaways had been excerpted by Hephaestion III, 37, but * they perished through the laziness of scribes. Cf. Kroll, Catal., VI, p. 113. This collection of excerpts was copied from a copy of Hephaestion, in which Dorotheus's verses had been rendered in prose; cf. above, p. 80.

τροπικοῖς ἢ ἐν ἡμερινοῖς τύχωσι ζῳδίοις, ἐμποδισμοὶ συμβήσονται τῷ φυγόντι καὶ οὐ μὴ δυνηθῇ πόρρω που ἀφικέσθαι οὔτε διὰ γῆς οὔτε διὰ θαλάσσης· ἐὰν δὲ ἐν δισώμοις, οὐκ ἔφυγε μόνος, ἀλλ' ἔχει στερεότητα καὶ καρτερίαν [f. 78]· Ἄρεως δὲ ἐκ τῶν δεξιῶν, τοῦ Ἑρμοῦ τριγωνίζοντος ἀπὸ τοῦ ὑπογείου, χαλεπὸς θάνατος τῷ φυγόντι δηλοῦται· Σελήνης ὑπὸ τὰς αὐγὰς οὔσης τοῦ Ἡλίου καὶ ὑπὸ Ἄρεως ὁρωμένης ὁ φυγὼν ἢ ἀπὸ πυρὸς ἢ ἀπὸ σιδήρου ἀπόλλυται.

Εἰ δὲ θέλεις γνῶναι καὶ τὴν ποιότητα τοῦ ὀλέθρου καὶ ὑπὸ τίνων γίνεται, σκέπτου οὕτως· σκόπει γὰρ τὸ ζῴδιον ὅπερ ἐπέχει ἡ Σελήνη καὶ τὸν ὡροσκόπον τῆς καταρχῆς· εἰ μὲν οὖν ὦσιν ἀνθρωπόμορφα, ὑπὸ ληστοῦ καὶ ἁπλῶς ἀνθρώπων τὰ κακὰ γίνεται· ἐὰν τετράποδα, ὑπὸ θηρίων· εἰ δὲ ἀνάμιξις, τουτέστιν τὸ μὲν ἀνθρωπόμορφον, τὸ δὲ τετράπουν, ὑπὸ πολεμίων ἱππέων· ἐὰν δὲ γεώδη, ὑπὸ κρημνισμῶν ἢ συμπτωμάτων· ἐὰν δὲ τὴν Σελήνην ὡς εἴρηται ὕπαυγον οὖσαν ὁ Κρόνος ἐκ ζῳδίου καθύγρου ἴδῃ Λέοντος ὡροσκοποῦντος, βεβαιότερον τὸ κακὸν δηλοῦται· οὔτε γὰρ ὁ φυγὼν εὑρεθήσεται, ἀλλὰ διαφθαρήσεται, οὔτε τὸ ἀπολωλὸς εἶδος· ἐὰν δὲ τῇ τοιαύτῃ τῆς Σελήνης κακώσει καὶ ὁ Ἑρμῆς συμπνεύσῃ, οἱ δραπέται αὐτόχειροι ἀποθνήσκουσι. τὰς δὲ προειρημένας κακώσεις οἱ ἀγαθοποιοὶ ἀναλύουσιν εἰσθεωρήσαντες καὶ μάλιστα ἔξαυγοι ὄντες· Σελήνης πρὸς Ἄρεα μὴ στηρίζοντα φερομένης ἀλλὰ προσθετικῆς, ὁ φυγὼν μαστίγων καὶ βασάνων πεῖραν λήψεται· Ἄρεως δύνοντος Σελήνης ἐπιδυομένης τοῦ Διὸς ἐπιθεωροῦντος αὐτούς, ὁ φυγὼν διὰ μὲν τὸν Ἄρεα φόβους καὶ κινδύνους ὑποστήσεται, διὰ δὲ τὸν Δία ῥυσθήσεται ἐκ τοῦ κακοῦ· ἐὰν οἱ κακοποιοὶ τὸ ὑπόγειον κέντρον ἢ τὸ μεσουράνημα ἢ τὸ δῦνον περιέχουσιν, ὁ φυγὼν δεσμότης γενόμενος ἐν εἱρκτῇ ἀποθνήσκει.

Σελήνης μεσουρανούσης καὶ ὑπὸ τῶν κακοποιῶν περιεχομένης, ὑπὸ τοῦ μὲν Ἄρεως ἐκ τῶν δεξιῶν, ὑπὸ δὲ τοῦ Κρόνου ἐκ τῶν εὐωνύμων, ὁ φυγὼν ἀγχόνῃ διαφθαρήσεται· ἐὰν δὲ ὁ μὲν Ἄρης ἐκ τῶν εὐωνύμων, ὁ δὲ Κρόνος ἐκ τῶν δεξιῶν αὐτὴν περιέχωσιν, ὁ φυγὼν ἀνασταυρωθήσεται. Σελήνης μεσουρανούσης ἢ δυνούσης ἢ ἐν τῷ ὑπογείῳ κέντρῳ οὔσης ὑπὸ Ἡλίου ἢ Ἄρεως περιεχομένης, ὁπόθ' ἑκάτερος τύχῃ ἢ δεξιὸς ἢ εὐώνυμος, ὁ φυγὼν ζῶν πυρὶ παραδοθήσεται· ὁ τῆς Σελήνης οἰκοδεσπότης ὕπαυγος ὢν καὶ μὴ θεωρῶν τὴν Σελήνην τοῦ φυγόντος τὸν δεσπότην δηλοῖ ταχέως ἀποθνήσκειν· τῆς Σελήνης καὶ τοῦ οἰκοδεσπότου αὐτῆς καὶ τοῦ ὡροσκόπου ἐν τροπικοῖς ζῳδίοις ὄντων ὁ φυγὼν ἐν μετανοίᾳ γενόμενος ἑκουσίως πρὸς τὸν δεσπότην ὑποστρέψει. ἐὰν δὲ ἡ Σελήνη ὁρᾶται ὑπὸ ἀγαθοποιῶν καὶ κακοποιῶν, οὐ διαφεύξεται ὁ φυγὼν τὸν δεσπότην καὶ μάλιστα ὅταν ὁ κακοποιὸς

1 ἢ ἐν ἡ.] ἢ εἰς ἡμερινοῖς cod. 3 στερότητα cod. 8 γνῶναι addidi. 12 εἰ] ἡ cod. 21 προσθετική cod. 23 φόβους] cf. A. Dieterich, *Abraxas*, p. 89 sqq. 27 et 28 ὑπό post περιεχομένης et post δεξιῶν addidi. 32 οὔσης] ἰούσης cod.

in tropical or in diurnal signs, obstacles will befall the fugitive and he will not be able to reach far, neither by land nor by sea; but if they are in bicorporeal signs, he did not flee alone, but has steadfastness and endurance [f. 78]; if Mars is on the right side and Mercury forms a trine from the subterranean angle, a violent death is indicated for the fugitive; if the Moon is in the same position as the Sun and is beheld by Mars, the fugitive perishes either by fire or by iron.

But if you wish to know also the nature of the destruction and by what means it comes about, examine it thus: look at the sign the Moon occupies and the Ascendant of the inception; if they are human-shaped signs, the harm comes from a bandit and simply from men; if they are four-footed signs, from wild beasts; if there is a mixture, that is, one being human-shaped and the other four-footed, from enemy horsemen; if they are earthy signs, from precipices or collapses; if Saturn beholds the Moon in the aforementioned condition of being under the rays, from a watery sign, while Leo is rising, the harm is indicated more certainly; for neither will the fugitive be found, but will perish, nor will the lost person be found; but if Mercury also concurs with such an affliction of the Moon, the runaways die by their own hand.but the benefics, when they cast their gaze upon the aforementioned afflictions and are especially in full light, dissolve them; if the Moon is moving toward Mars while he is not stationary but in direct motion, the fugitive will experience flogging and torture; if Mars is setting and the Moon is also setting and Jupiter casts his gaze upon them, the fugitive will, on account of Mars, endure fears and dangers, but on account of Jupiter will be saved from the evil; if the malefics occupy the subterranean angle or the Midheaven or the Descendant, the fugitive, having become a prisoner, dies in confinement.

When the Moon is at the Midheaven and is enclosed by the malefics, by Mars from the right side and by Saturn from the left side, the fugitive will be destroyed by hanging; but if Mars from the left side and Saturn from the right side enclose her, the fugitive will be crucified. When the Moon is at the Midheaven or setting or in the subterranean angle, enclosed by the Sun or Mars, whichever happens to be either on the right or on the left, the fugitive will be delivered alive to fire; the lord of the Moon being under the rays and not beholding the Moon indicates that the master of the fugitive will die quickly; when the Moon and her lord and the Ascendant are in tropical signs, the fugitive, having repented, will voluntarily return to his master. But if the Moon is beheld by both benefics and malefics, the fugitive will not escape his master, and especially when the malefic

1 or in ἡ.] or in daily cod. 3 lack of cod. 8 know addidi. 12 εἰ] ἡn23 ncod. 21 prosthetic cod. fears] cf. A. Dieterich, Abraras, p. 89 sqq.
27 and 28 ὑπό added after περιεχομένης and after δεξιών by the editor. 32] virus cod.

τετράγωνος ἢ διάμετρος ᾗ πρὸς τὴν Σελήνην· καὶ ἐν ἐκείναις σχεδὸν ταῖς ἡμέραις, ἐν αἷς [f. 79] ἡ Σελήνη διέρχεται κατὰ περίπατον εἰς τὰς τοῦ κακοποιοῦ μοίρας τῆς ἐποχῆς, ἤτοι ἀγρευθήσεται ὁ φυγὼν ἢ κακῷ τινι περιπεσεῖται· τῆς Σελήνης καὶ τοῦ ὡροσκόπου ἀμφοτέρων κεκα-
5 κωμένων καὶ ὑπὸ μηδενὸς τῶν ἀγαθοποιῶν βοηθουμένων ὁ φυγὼν κινδυνεύσει καὶ βλαβήσεται· τῆς Σελήνης καὶ τοῦ ὡροσκόπου ἀμφοτέρων βοηθουμένων ὑπὸ τῶν ἀγαθοποιῶν καὶ ἀκακώτων ὑπὸ Κρόνου καὶ Ἄρεως, εἰ μὲν ἐν στερεοῖς ζῳδίοις ὦσιν οἱ ἀγαθοποιοί, ὁ φυγὼν οὐδέποτε εὑρεθήσεται· εἰ δὲ ἐν δισώμοις ἢ τροπικοῖς, ὁ φυγὼν μετα-
10 νοήσας ὑποστρέψει ἤ, εἰ καὶ εὑρεθῇ, οὐδὲν κακὸν πείσεται· ὁ Ἥλιος τὴν Σελήνην καὶ τὸν ὡροσκόπον θεωρῶν πάντα φανεροποιεῖ τὰ λαθραῖα. ἀπὸ δὲ τῶν ὑποφαινουσῶν [εὕρεσιν] καταρχῶν ὁ μὲν Ἄρης ταχέως δηλοῖ τὴν εὕρεσιν, ὁ δὲ Κρόνος βραδέως. Διὸς δύνοντος ὁ φυγών, εἰ καὶ κρατηθῇ, οὐδὲν κακὸν πείσεται· ὁ γὰρ δεσπότης πραῦ-
15 νεται· ἡ Ἀφροδίτη Ἄρει ὑποφαίνουσα ἐν τόπῳ ἱερῷ τὸν φυγάδα ποιεῖ. ἐάν τις ἀστὴρ ἐν οἴκῳ ἰδίῳ ὢν καὶ βλέπων τὸν ὡροσκόπον καὶ τὴν Σελήνην ᾖ, δηλοῖ μὴ γεγονέναι φυγήν, ἀλλ' εἴ τι, που πλησίον πλανᾶται ὃν δοκεῖς πεφευγέναι, μακρὰν δὲ οὐκ ἀπῆλθε· πᾶς γὰρ ἀστὴρ ἀναποδίζων καὶ τὴν Σελήνην ὁρῶν καὶ τὸν ἴδιον οἶκον, οὐ πεφευγέναι λέγει
20 τὸν ζητούμενον, ἀλλ' ἐγγύς που πλανᾶσθαι· ἐπεὶ δὲ ἡ ὡροσκόπησις τῆς καταρχῆς τοῦ φυγόντος ἄδηλός ἐστι, δεῖ τιθέναι ἐκεῖνον ὡροσκόπον ὅπου ἤκουσεν ὁ τοῦ φεύγοντος δεσπότης τὴν ἀγγελίαν τῆς φυγῆς.

Καὶ ταῦτα μὲν ἐκ τῶν τοῦ Δωροθέου ἐπῶν μεταπέφρασται.

25

[F. 96 in margine.] Ὁ σοφώ<τατος> Δωρό<θεος> π<ερὶ τῆς ἀναγορεύσεως τοῦ βασιλέως ἢ τῆς προβολῆς τοῦ ἀρχηγοῦ.

Λάβε ἀπὸ τῆς ἀποτελεσμα>τικῆς τέχνης ὅπερ ἐνδέχεται εἶναι τοῦ
30 παρ' ἡμῖν ὡς μυστήριον· ἰδὲ τὴν ἡμέραν καθ' ἣν ἡ ἀναγόρευσις τοῦ βασιλέως ἢ ἡ προβολὴ τοῦ ἀρχηγοῦ ἢ τοῦ πράκτορος γένηται καὶ ποῖός ἐστιν ὁ πολεύων. Καὶ ἐὰν ἐγένετο ἡ ἀναγόρευσις ἢ ἡ προβολὴ κατὰ τὴν πρώτην ὥραν τῆς τοιαύτης ἡμέρας, δηλοῖ τὸ διαμενεῖν αὐτὸν ἐν τῇ τοιαύτῃ ἐξουσίᾳ καιρὸν τοσοῦτον, ὅσον ὁ τοιοῦτος ἀστὴρ ποιεῖ, ἵνα διέλθῃ τὸν ζῳδιακὸν κύκλον· εἰ δὲ ἐν τῇ δευτέρᾳ ὥρᾳ, ἀφαιρεῖται
35 ἐκ τοῦ τοιούτου ἀριθμοῦ τὸ ς'· εἰ δὲ ἐν τῇ τρίτῃ ὥρᾳ, ἀφαίρει τὸ δ' καὶ καθεξῆς ὁμοίως ἀποβλέπων πρὸς τὰς δώδεκα ὥρας τῆς ἡμέρας, ὥστε ὅσον μέρος παρῆλθεν ἡ ἡμέρα ἀπὸ τῶν δώδεκα ὡρῶν, τοσοῦτον

12 ἀπό] ὑπό cod. εὕρεσιν uncinis seclusi. 19 λέγει] λέγε cod. 25-27 Margo superior bibliopegae incuria totus fere resectus est. ο ... σοφω .... δωρο .... π .... cod. 26-28 περὶ τῆς ἀναγορεύσεως - ἀποτελεσμα] supplevi. 31 ἐγένετο cod. corrigere nolui. 33 διαμεῖναι cod.

is in square or in opposition to the Moon; and on approximately those days on which the Moon passes in her course through the degrees of the malefic's position, the fugitive will either be captured or will fall into some misfortune; when both the Moon and the Ascendant are afflicted and aided by none of the benefics, the fugitive will be in danger and will be harmed; when both the Moon and the Ascendant are aided by the benefics and unafflicted by Saturn and Mars, if the benefics are in fixed signs, the fugitive will never be found; but if they are in bicorporeal or tropical signs, the fugitive, having repented, will return, or, even if found, will suffer no harm; the Sun beholding the Moon and the Ascendant makes all secret things manifest, and from the indicative beginnings Mars quickly indicates the finding, while Saturn does so slowly. When Jupiter is setting, the fugitive, even if captured, will suffer no harm, for the master is appeased; Venus appearing beneath Mars in a sacred place makes the fugitive take sanctuary.If any star is in its own house and beholds the Ascendant and the Moon, it indicates that no flight has taken place, but that, if anything, the one you think has fled is wandering somewhere nearby and has not gone far; for every star in retrogradation that beholds the Moon and its own house says that the one being sought has not fled, but is wandering somewhere nearby; since the horoscope of the inception of the fugitive's flight is unknown, one must set as the Ascendant the point that was rising when the master of the fugitive heard the news of the flight.

And these things have been translated from the verses of Dorotheus.

25

[F. 96 in margine.] The most wise Dorotheus on the proclamation of the king or the appointment of the commander.

Take from the art of astrology what may be among us as a mystery; observe the day on which the proclamation of the king or the appointment of the commander or the agent takes place, and which planet is ruling. And if the proclamation or appointment occurred at the first hour of such a day, it indicates that he will remain in such authority for as long as that planet takes to traverse the zodiacal circle; but if at the second hour, one sixth is subtracted from that number; and if at the third hour, subtract one quarter, and so on likewise, looking toward the twelve hours of the day, so that whatever portion of the day has passed out of the twelve hours, so much

12 of] by cod. find uncinis seclusi. 19 says, say cod. 25-27 Margonsuperior bibliopegae incuria totus fere resectus est. o ... wise.... gift. ...nπ... cod. 26-28 about the purchase - result supplevi.31 genetoncod. corrigere nolui 33 resides cod.

μέρος ὀφείλει ἀφαιρῆσαι ἀπὸ τοῦ ἀριθμοῦ τῆς περιόδου τοῦ ἀστέρος τοῦ πολεύοντος κατὰ τὴν τοιαύτην ὥραν· ὁ τοιοῦτος δὲ ἀριθμὸς ἢ χρόνων ἔσται ἢ μηνῶν ἢ ἡμερῶν.

Εἰ δὲ γένηται ἡ ἀναγόρευσις ἢ ἡ προβολὴ ἐν νυκτί, ἰδὲ κατὰ τὴν ὥραν ἐκείνην τίς ἐστιν ὁ πολεύων καὶ τίς ἐστιν ὁ τοῦ ὡροσκόπου κύριος καὶ ὁ ὑψοκράτωρ καὶ ὁ οἰκοδεσπότης τοῦ κλήρου τῆς Τύχης καὶ λάβε ἐκ τούτων ὅντινα εὑρήσεις δυνατώτερον καὶ τοῦ ὡροσκόπου ἐπικρατήτορα χρηματίζοντα· καὶ εἰ μὲν ὁ τοιοῦτος ἐπικρατήτωρ ἐστὶ Ζεὺς ἢ Ἀφροδίτη καὶ ὁρᾷ τὸν ὡροσκόπον, σημαίνει δόσιν ἐτῶν παραμονῆς τῆς τοιαύτης ἀρχῆς τελείων κατὰ τὴν τοῦ ἀστέρος περίοδον χωρίς τινος ἀφαιρέσεως. εἰ δὲ ὁ ἐπικρατήτωρ ἐστὶ Κρόνος ἢ Ἄρης ἢ εὑρεθῇ εἷς ἐκ τούτων κύριος τοῦ κλήρου τῆς βασιλείας ἐπὶ τῷ βασιλεῖ ἢ κύριος τοῦ κλήρου τῆς πράξεως ἐπὶ τῷ πράκτορι, ἰδὲ τὸν μεταξὺ τῶν δύο κακοποιῶν ἀριθμὸν καὶ εἰπὲ διαρκέσειν τὸν τοιοῦτον ἐπὶ τῇ ἐξουσίᾳ αὐτοῦ ὥρας τοσαύτας ἢ ἡμέρας ἢ μῆνας. εἰ δὲ παρέλθῃ ἀπὸ τῆς νυκτὸς μία ὥρα, ἀφαίρησον ἀπὸ τοῦ τοιούτου ἀριθμοῦ τὸ ιβ'· εἰ δὲ δύο, ἀφαίρησον τὸ ς' καὶ καθεξῆς ὁμοίως καθὼς προεδηλώθη. τὴν τοιαύτην οὖν χρῆσιν οὐ μόνος ἐγὼ ἀληθεστάτην εὗρον δοκιμάσας αὐτήν, ἀλλὰ καὶ ἕτεροι σοφοὶ καὶ τῶν βασιλέων πολλοί.

Ἐπὶ τῇ τοιαύτῃ γοῦν ὑποθέσει ἐὰν εὕρῃς τοὺς κακοποιοὺς τριγωνίζοντας πρὸς ἀλλήλους, δηλοῖ τὸ εἶναι τὴν ἐξουσίαν ἐκείνην καλλίστην ἐπί τε αὐτῷ τῷ ἐξουσιαστῇ καὶ ἐπὶ τῷ λαῷ καὶ ἐπ' αὐτῷ τῷ θανάτῳ αὐτοῦ· εἰ δὲ ἑξαγωνίζοντας, τὸ αὐτὸ μὲν δηλοῦσιν, ἔσται δὲ τὸ καλὸν ἧττον· εἰ δὲ τετραγωνίζοντας, δηλοῖ τὸ εἶναι τὴν τοιαύτην ἐξουσίαν κακίστην ἐπ' αὐτῷ τε τῷ ἐξουσιαστῇ καὶ ἐπὶ τῷ λαῷ· εἰ δὲ διαμετροῦσιν, ἔσται τὸ κακὸν πλέον. εἰ δὲ ὁ κύριος τῆς ἡμέρας καὶ τῆς ὥρας καὶ τῶν ὁρίων τοῦ ὡροσκόπου ..... ἢ καὶ <...> δηλοῖ τὸ μὴ εἶναι ἐπὶ μήκιστα τὴν τοιαύτην ἐξουσίαν· εἰ δὲ Ἥλιος, δηλοῖ ἐπιμονὴν τῆς ἀρχῆς κατὰ τὴν τοῦ Ἡλίου ἐνιαυσίαν περίοδον. τὴν τοιαύτην μέθοδον ἐὰν ἐξακριβώσῃ ἐπί τε τοῖς βασιλεῦσι καὶ τοῖς λοιποῖς ἀρχηγοῖς, οὐχ ἁμαρτήσεις.

[F. 101 in margine.]

Λέγει ὁ Δωρόθεος ὡς εἰ ἐρωτηθῇς παρά τινος ἐκβληθέντος ἀπὸ τῆς ἀρχῆς. ἐρωτήσαντός τινος περὶ τοιαύτης ὑποθέσεως εἴτε ὑποστρέψει εἴτε καὶ μή, ἰδὲ τὴν Σελήνην καὶ ἐάν ἐστιν ὑποδεδεγμένη ἢ συσχηματίζεται ἀστέρι ὄντι εἰς κέντρον ἢ ὁρῶντι τὸν ὡροσκό-

9 ὁρᾷ incertum. 14 διακρέσαι cod. 15 τοσαύτας] τοσοῦτας cod. 27 post ὡροσκόπου in cod. sequuntur duo verba prorsus fere deleta. ante δηλοῖ lacunam significavi. 33-34 ἀπὸ τῆς ἀρχῆς incertum. Bibliopegae incuria primus huius capituli versus totus fere deletus est. 34 <ἐρωτῶν>τός τ<ινος> Cumont. <ἢ κυριότη>τός τ<ινος> Boll.

of the portion must be subtracted from the number of the period of the planet ruling at that hour; and such a number will be either of years, or of months, or of days.

But if the proclamation or appointment happens at night, look at that hour to see who is in power and who is the lord of the Ascendant and the hypsicrator and the oikodespotes of the Lot of Fortune, and take from these whichever you find to be the most powerful and acting as the dominant ruler of the Ascendant. And if such a dominant ruler is Jupiter or Venus and aspects the Ascendant, it signifies a grant of years of tenure in such office complete according to the period of that star, without any reduction. But if the dominant ruler is Saturn or Mars, or one of these is found as lord of the Lot of the Kingdom in the case of a king, or lord of the Lot of Action in the case of an official, look at the number between the two malefics and say that such a person will last in his authority for that many hours, or days, or months. But if one hour of the night has passed, subtract one-twelfth from that number; if two hours, subtract one-sixth, and so on in the same manner as previously indicated. This method, then, I am not the only one who found to be most true after testing it, but also other wise men and many kings.

On such a premise, then, if you find the malefics in trine aspect to one another, it indicates that that authority will be most excellent for the ruler himself, for the people, and even for his death; but if they are in sextile, they signify the same, but the good will be less; but if they are in square, it indicates that such authority will be most wretched for the ruler himself and for the people; and if they are in opposition, the evil will be greater. But if the lord of the day and of the hour and of the bounds of the Ascendant . ... or also <...> it indicates that such authority will not last for a very long time; but if it is the Sun, it indicates persistence of the rule according to the annual period of the Sun. If you work out this method carefully for both kings and other rulers, you will not go wrong.

[F. 101 in margin.]

Dorotheus says that if you are asked by someone who has been removed from office, and someone asks about such a matter whether he will return or not, look at the Moon and whether it is received or configured with a planet that is in an angle or looking at the Ascen

9 δρᾷ uncertain. 14 διακρέσαι cod. 15 τοσαύτας] τοσοῦτας cod. 27 after ὡροσκόπου in cod. follow two words almost entirely deleted. before δηλοῖ I have indicated a lacuna. 33 34 ἀπὸ τῆς ἀρχῆς uncertain. Through the carelessness of the bookbinder the first verse of this chapter is almost entirely deleted. 34 <ἐρωτῶν >τός τινος> Cumont. <ή κυριότη>τός τ<ινος> Boll.

πον, δηλοῖ ὑποστροφήν· τὸ αὐτὸ γοῦν σημαίνει, καὶ ὅτε ὁ κύριος τοῦ ὡροσκόπου καὶ ἡ Σελήνη συνάπτουσιν ἀστέρι ὑποποδισμένῳ.

[F. 102.] ΞΖ'. Περὶ τοῦ εἰ τέλος ἕξει τὸ ζητούμενον εἴτε καὶ μὴ καὶ εἰ ταχέως ἢ βραδέως.

Κατὰ τὸν Σαραπίωνα[1] τὸν πολεύοντα καὶ διέποντα θεωρεῖτε καὶ τὸν κύριον τοῦ ὡροσκόπου καὶ τοῦ μεσουρανήματος· καίτοι γὰρ ἢ οἱ πλείους ἢ πάντες ἐπίκεντροι ὄντες καὶ ἑῷοι πρὸς Ἥλιον καὶ ὡροσκοποῦντες θᾶττον τέλος ἐπάγουσιν· ἐπαναφερόμενοι δέ, βραδέως ἀνύουσιν· ἀποκεκλικότες, οὐδαμῶς. καὶ ἀγαθοποιῶν μὲν τούτους ἰδόντων ἐπὶ συμφέροντι ἀποβήσεται· κακαποιῶν δὲ τοὐναντίον. εἰ δὲ ὁ μὲν ἐπαναφερόμενός ἐστιν, ὁ δὲ ἐπίκεντρος, ἐκ τῆς πλειοψηφίας νόει τὸ ἄμεινον τίς ποιήσει· τριῶν γὰρ ὄντων τῶν τὰς πράξεις διδόντων, τὸν οἰκειούμενον τῷ πράγματι ἰδὲ καὶ τὴν Σελήνην ὁμοίως, καὶ εἰ οὗτοι ἀπέκλιναν, οὐκ ἀνύσουσιν.

[F. 104.] Ζωροάστρου[2] κατὰ Πραξίδικον[3] περὶ πολέμου προσδοκωμένου ἢ κακοῦ τινος, πότε γίνεται.

Σκόπει Ἄρεα, καὶ ἐὰν εὕρῃς αὐτὸν εἰς ἕνα τῶν κέντρων παριόντα, λέγε παρεῖναι τὸν πόλεμον· ἐὰν δὲ Ἄρης ἐν ταῖς ἐπαναφοραῖς τῶν κέντρων ᾖ, ἔσται ὁ πόλεμος μετὰ ... ἡμέρας ἐντὸς μηνός· ἐὰν Ἄρης ἐν τοῖς ἀποκλίμασι, γέγονεν ὁ πόλεμος οὗτος καὶ τὸ προσδοκώμενον κακόν· ἐὰν ἐρωτηθῆς περὶ πολέμου μέλλοντος ἔσεσθαι, ἀρίθμησον τὰς μεταξὺ μοίρας Ἑρμοῦ καὶ Ἄρεως καὶ ἀπόλυσον ἀπὸ Ἄρεως. ὅταν οὖν εἰσέλθῃ ἐν αὐτῷ ὁ Ἄρης, τότε γενήσεται ὁ πόλεμος. οἱ ἀγαθοποιοὶ ἐπὶ πολεμικῆς καταρχῆς εἰς τὰ εὐώνυμα τετράγωνα ἐρχόμενοι κατάλυσιν τοῦ πολέμου σημαίνουσιν.

6 πολεύοντα] πολε (κτ) cod. Editur ex Vaticano, Parisino 2417 f. 35 (= P), Paris. 2417 f. 176' (= p). Contulit Parisinum P. Boudreaux. 16 κατὰ Πραξίδικον om. V. 19 λέγε - πόλεμον] ὁ πόλεμος πάρεστιν Pp. Ἄρης om. V. 20 ᾖ om. Pp. post ἡμέρας numerus dierum excidisse videtur. ἐντὸς μηνός om. V. ἐὰν Ἄρης om. V. 20-21 ἐν δὲ τ. ἀποκλ. V. 21 οὗτος om. V. 21-22 καὶ τὸ προσδοκώμενον κακόν om. Pp. 22 ἐὰν ἐρωτηθῆς περὶ πολέμου μέλλοντος ἔσεσθαι om. V. ἀρίθμησιν P. δέ post ἀρίθμησον add. V. 23 μοίρας om. Pp. πόσαι μοῖραί εἰσιν post Ἄρεως add. Pp. ἀπόλυσον - Ἄρεως] δὸς ταῦτα ἀπὸ μοιρῶν Ἄρεως καὶ βλέπε ποῖος μὴν ἔσχατος καὶ ταῦτα (κάτωντα P) καὶ ὅταν εἰσ. Pp. 24 ὁ post γενήσεται om. Pp. post πόλεμος add. P ἡ ἀμιβολία (l. ἀμφιβολία) ἐν ταύτῃ τῇ ὥρᾳ, p ἡ ἀμφισβήτησις ἐν αὐτῇ τῇ ὥρᾳ.

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[1] De Sarapione cf. *Catal.*, V, 1, p. 179, n. 2.

[2] De Zoroastre cf. *Catal.*, II, p. 192.

[3] De Praxidico cf. W. Kroll, *Astrologisches* (*Philologus* 57), 1898, p. 133 et O. Crusius, *Accius in Praxidico, ibid.*, p. 643 sqq.

dant, it indicates a return; the same thing is signified also when the lord of the Ascendant and the Moon apply to a retrograde planet.

[F. 102.] Chapter 7. On whether the matter inquired about will come to completion or not, and whether quickly or slowly.

According to Sarapion, observe the one who is governing and administering, and also the lord of the Ascendant and of the Midheaven; for when the greater part or all of them are angular and oriental to the Sun and rising, they bring about a conclusion more quickly; when in succedent houses, they accomplish it slowly; when in declining houses, not at all. And when benefics look upon these, the outcome will be to one's advantage; when malefics do so, the contrary. But if one is in a succedent house and another is angular, understand from the majority which will produce the better result; for there being three that give the course of action, look at the one most closely connected to the matter and likewise the Moon, and if these have declined, they will accomplish nothing.

[F. 104.] From Zoroaster, according to Praxidicus, concerning an expected war or some evil, when it occurs.

Observe Mars, and if you find it entering one of the angles, declare that war is at hand; but if Mars is in the succedent houses of the angles, the war will come after ... days within a month; if Mars is in the cadent houses, this war and the expected evil have already occurred; if you are asked about a war that is about to take place, count the degrees between Mercury and Mars and release them from Mars. When Mars enters into it, then the war will occur. The benefic planets, when coming to the left-hand squares at the beginning of a war, signify the cessation of the war.

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6 πολεύοντα] πολε cod. Edited from the Vatican, Parisinus 2417 f. 35 (= P), Paris. 2417 f. 176′ (= p). The Parisinus was collated by P. Boudreaux. 16 κατὰ Πραξίδικον om. V. 19 λέγε - πόλεμον] ὁ πόλεμος πάρεστιν Pp. "Αρης om. V. 20 ἡ om. pp. after ἡμέρας a number of days appears to have fallen out. ἐντός μηνός om. V. ἐὰν "Αρης om. V. 20-21 ἐν δὲ τ. ἀποκλ. V. 21 οὗτος om. V. 91-92 καὶ τὸ προσδοκώμενον κακόν om. Pp. 22 ἐὰν ἐρωτηθῆς περὶ πολέμου μέλλοντος ἔσεσθαι om. V. αριθμησιν P. δέ after αρίθμησον add. V. 23 μοίρας om. Pp. πόσαι μοῖραί εἰσιν after "Αρεως add. Pp. ἀπόλυσον - "Αρεως] δὸς ταῦτα ἀπὸ μοιρών Αρεως καὶ βλέπε ποῖος μὴν ἔσχατος καὶ ταῦτα (κάταντα P) καὶ ὅταν εἰσ. Pp. 24 6 after γενήσεται om. Pp. after πόλεμος add. P ἡ ἀμιβολία (l. ἀμφιβολία) ἐν ταύτῃ τῇ ὥρᾳ, p ἀμφισβήτησις ἐν αὐτῇ τῇ ὥρᾳ.

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1 On Sarapion cf. Catal., V, 1, p. 179, n. 2.

3 On Zoroaster cf. Catal., II, p. 192.

* On Praxidicus cf. W. Kroll, Astrologisches (Philologus 57), 1898, p. 133 and O. Crusius, Accius in Praridico, ibid., p. 643 sqq.

[F. 104v, cap. ο'.] Περὶ πράξεως καὶ ἄλλως.

Ὁ περὶ πράξεως λόγος καταλαμβάνεται διὰ τὸ ἐν αὐτῇ ὀξὺ ἐκ τῶν ταχεῖαν ἐχόντων τὴν κίνησιν, λέγω Ἄρεως, Ἀφροδίτης καὶ Ἑρμοῦ· οὐ μὴν ἀλλ' ὅτι πᾶσα τέχνη καὶ ἐπιστήμη ἐκ τῶν τριῶν τούτων θεωρεῖται ἀστέρων· τόποι δὲ πρὸς τὰς τούτων ἐπιπαρουσίας χρησιμεύουσιν οἵδε· τὰ δ' κέντρα καὶ αἱ τούτων ἐπαναφοραὶ καὶ τὸ ἀπὸ ὡροσκόπου ἕκτον· προκεκριμένων μέντοι τριῶν, ἐν μὲν τοῖς κέντροις τὸ μεσουράνημα, ἐν δὲ ταῖς ἐπαναφοραῖς τὸ β' ἀπὸ ὡροσκόπου· εἰ δὲ μηδὲ εἷς τῶν εἰρημένων ἀστέρων ἐφ' ἑνὸς τόνδε τὸν τόπον ἵσταται μηδὲ μὴν ἐπὶ τοῦ κλήρου τῆς Τύχης, προσήκει ζητεῖν τίς αὐτῶν τὴν συναφὴν τῆς Σελήνης ἢ τοῦ Ἡλίου ὑποδέδεκται ἢ πρὸ ἑπτὰ ἡμερῶν ἢ μεθ' ἑπτὰ φάσιν τινὰ τύχῃ πεποιημένος· ὃς γὰρ ἂν τούτων τῶν ἀστέρων ἕνα λόγον ἔχων ἢ καὶ πλείους πρὸς τὰ εἰρημένα εὑρεθῇ, ἐκείνου τοῦ ἀστέρος τὸ οἰκεῖον τῆς ἐνεργείας λαμβάνοντας χρὴ τὴν πρᾶξιν ἀποφαίνεσθαι.

Ἄλλως.

Ἐν τῷ περὶ πράξεως λόγῳ κυριώτερος τόπος ἐστὶν ἐν μὲν τοῖς κέντροις τὸ μεσουράνημα, ἐν δὲ ταῖς ἐπαναφοραῖς ὁ βίος ἤτοι τὸ β' ἀπὸ ὡροσκόπου. ὅστις οὖν τῶν γ' ἀστέρων, Ἄρεως, Ἀφροδίτης ἢ Ἑρμοῦ, χρηματίσει εἰς τὸν περὶ πράξεως λόγον, καὶ ὁ τόπος αὐτοῦ συνεργήσει πρὸς τὸ μέγεθος τῆς πράξεως· οἷον ἐν μὲν τῷ μεσουράνηματι ἢ τῷ βίῳ ὁ τοῦ Ἑρμοῦ βελτίους καὶ καθαρὰς παρέχει τέχνας, οἷον σοφιστικήν, ῥητορικήν, γραμματικήν, διδασκαλικήν. ἐν δὲ τοῖς ὑποδεεστέροις λογογράφους, νομικούς, χαμαιδιδασκάλους· ὁ δὲ τοῦ Ἄρεως ποιεῖ στρατηγοὺς ἐν τοῖς κρείττοσι τόποις ἢ στρατιώτας ἢ χρυσοχόους, ἐν δὲ τοῖς χείροσι μαγείρους ἢ κλειδοποιούς· ἡ δὲ Ἀφροδίτη ἐν μὲν τοῖς κρείττοσι ζωγράφους, κιθαριστάς, ὑφαντὰς ποικίλων ἱματίων, ἐν δὲ τοῖς χείροσι θυμελικούς, μίμους καὶ τὰ τοιαῦτα.

[F. 116, cap. ϛβ.] Περὶ ὀνείρων.

Εἰ ἐρωτηθῇς παρά τινος εἰπεῖν αὐτῷ ὃ εἶδεν ἐν ὀνείρῳ, κρατήσας τὴν ὥραν πρῶτα μὲν στῆσον τὸν ὡροσκόπον καὶ τοὺς λοιποὺς τοῦ θέματος τόπους, εἶτα πῆξον τοὺς ἀστέρας, ἐν οἷς ἂν παραπορεύωνται ζῳδίοις καὶ μοίραις καὶ μετὰ ταῦτα ἰδέ, εἰ ἐπὶ τοῦ ἑνάτου τις τῶν πλανητῶν πάρεστι, καὶ ἐκ τῶν δεσποζομένων ὑπ' αὐτοῦ καὶ ἐκ τῶν σημαινομένων ὑπὸ τοῦ τόπου, οὗ κύριός ἐστιν, εἶναι λέγε ὃ ἑώρακεν, εἴτε ζῷον, εἴτε μεταλλικόν, εἴτε φυτὸν καὶ λοιπόν. οἷον εἰ τύχῃ Κρόνος εἶναι ἐπ' αὐτοῦ, ἰδεῖν αὐτὸν λέγε ζῷα φοβερά, οἷον δράκοντας ἢ ὄφεις ἢ ἐλέφαντας. Ἀλλ' εἰ μὲν τοῦ ὀγδόου τόπου κύριός ἐστι, νεκροὺς ἢ

7 προκεκριμμένων cod. 21 ἐν μὲν τὸ μεσουράνημα cod. 36 μεταλικόν cod.
37-38 δράκοντας - ἐλέφαντας] cf. *Catal.*, VII, p. 96, 5 sqq.

[F. 104v, cap. o'.] On Action, another treatment.

The account concerning action is apprehended through what is swift in it, drawing from those planets that have rapid motion — I mean Mars, Venus, and Mercury; moreover, every craft and science is discerned through these three stars. The places that serve for their presences are the following: the four angles and their succedents, and the sixth from the Ascendant. Of these, however, three are preferred: among the angles, the Midheaven, and among the succedents, the second from the Ascendant. But if not even one of the aforementioned stars stands in any one of these places, nor indeed at the Lot of Fortune, one should inquire which of them has received the application of the Moon or the Sun, or has made some appearance either seven days before or seven days after. For whichever of these stars is found to bear one or more such relations to the aforementioned, one must take the characteristic nature of that star's activity and declare the profession accordingly.

15

Another treatment.

In the account concerning action, the most authoritative place among the angles is the Midheaven, and among the succedents, the Bios — that is, the second from the Ascendant. Whichever, then, of the three stars — Mars, Venus, or Mercury — is active in the account concerning action, its place will also contribute to the magnitude of the activity. For example, Mercury in the Midheaven or the Bios provides finer and more refined crafts, such as sophistry, rhetoric, grammar, and teaching; in the inferior places, it produces legal writers, lawyers, and elementary schoolteachers. Mars in the better places produces generals, or soldiers, or goldsmiths; in the worse places, cooks or locksmiths. Venus in the better places produces painters, lyre players, and weavers of embroidered garments; in the worse places, stage performers, mime artists, and the like.

[F. 116, cap. ϛβ.] On Dreams.

If you are asked by someone to tell him what he saw in a dream, fix the hour, and first set up the Ascendant and the remaining places of the figure, then fix the stars in whatever zodiac signs and degrees they are passing through, and after this see if any of the planets is present in the ninth place, and from what is ruled by it and from what is signified by the place of which it is lord, say what he has seen, whether an animal, or something metallic, or a plant, and so on. For example, if Saturn happens to be in that place, say that he saw fearsome creatures, such as dragons or serpents or elephants. But if it is lord of the eighth place, say that he saw dead bodies or

7 special cod. 21 in the middle of the night cod. 36 metallicon cod.n37-38 dragon - Elephant] cf. Catal., VII, p. 96, 5 sqq.

τάφους ἢ λείψανα· εἰ δὲ τῷ δωδεκάτῳ, φόβον παρά τινων ἐχθρῶν καὶ κατάπληξιν αὐτῷ ἐπαγομένην ἰδεῖν λέγε.

Εἰ δὲ τὸν τέταρτον τόπον οἰκοδεσποτεῖ, τόπους ἀβάτους καὶ κρημνοὺς καὶ βάραθρα καὶ ἐξῆς, καθὰ σημαίνουσιν οἱ τόποι, τὴν ἀπόφασιν
5 δίδου.

Εἰ δὲ τύχῃ τὸν Δία εἶναι ἐπ' αὐτοῦ, ἰδεῖν αὐτὸν λέγε βασιλέα ἢ τοπάρχας ἢ ἱερέα ἢ κριτήν· καὶ εἰ μὲν τοῦ ἑνάτου ἢ τοῦ ἕκτου τόπου κύριός ἐστιν, ὑποφαίνου ἰδεῖν αὐτὸν εἰκόνας ἢ ἐκκλησίας ἢ ἱερά τινα σκεύη καὶ εἴδη καὶ ἐξῆς κατὰ τὴν δωδεκάτροπον. εἰ δὲ τύχῃ τὸν Ἄρεα
10 εἶναι ἐπὶ τοῦ τόπου τούτου, ἑώρακεν αἵματα ἢ πόλεμον ἢ στάσιν ἢ ἅρματα καὶ ὅπλα ἢ κρέατα ἢ πωλία ἢ θηρία. εἰ δέ ἐστιν Ἀφροδίτη ἐπ' αὐτοῦ δὴ τοῦ ἑνάτου, γυναικεῖον κόσμον ἢ λίθον τίμιον καὶ μαργαρίτας ἢ ἀρώματα καὶ μυριστικὰ ἢ γυναῖκας ἢ ἀδελφοὺς ἢ χοροὺς καὶ παίγνια. εἰ δὲ Ἑρμῆς, νοταρίους ἢ βιβλία καὶ γράμματα ἢ ἀργυρᾶ νομίσματα
15 ἢ ποικίλματα καὶ ζωγραφίας. εἰ δὲ ὁ Ἥλιος, ὑπηνέμιον φέρεσθαι τοῦτόν φασι καὶ ὑψοῦσθαι ἢ φῶτα ἢ ἕτερά [f. 116v] τινα λαμπρὰ καὶ δι' αὐγῶν ἰδεῖν. εἰ δὲ ἐφεδρεύει ἡ Σελήνη ἐπὶ τοῦδε τοῦ τόπου, ποταμὸν ἢ θαλάσσας ἢ πηγὴν ἢ μητέρα καὶ γυναῖκα γραῖδα· εἰ δὲ μηδεὶς τῶν ἀστέρων τὴν πορείαν ποιῶν εὑρίσκεται ἐπὶ τοῦ θ' κατὰ τὴν πεύσεως
20 ὥραν, ὅρα τὸν ὄντα ἐπὶ τοῦ ὑπογείου· εἰ δὲ οὐδὲ ἐπὶ τούτου, ἰδὲ τὸν ἐπὶ τοῦ ὡροσκόπου ἢ τοῦ μεσουρανήματος ἢ τοῦ δύνοντος ἢ τοῦ τρίτου λάμβανε καὶ κατὰ τὴν κρίσιν τῶν ἐπὶ τοῦ ἑνάτου τυχόντων. τεκμαίρου καὶ ἐπὶ τούτων καὶ ἐπ' ἀγαθὸν μὲν τὸ ὅραμα γενέσθαι, ἐπὰν οἱ κύριοι τοῦ ἑνάτου καὶ τοῦ τρίτου καλῶς ἵστανται καὶ ὑπὸ ἀγαθο-
25 ποιῶν ὁρῶνται· ἐπὶ κακῷ δὲ καὶ βλάβῃ, ὅταν τοὐναντίον κακῶς κείμενοι ὦσι κατὰ τὸ κοσμικὸν καὶ ὑπὸ κακοποιῶν ὁρῶνται.

Χρηματιστικὰς δὲ ἡμέρας ἐν ὀνείροις οἱ παλαιοὶ Αἰγύπτιοι ἐπετήρησαν τὴν πρώτην ἡμέραν ἀπὸ συνόδου· τὴν δὲ δευτέραν καὶ τὴν τρίτην οὐκ ἐπιτηδείας· λυπηρὰ γάρ τὰ θεαθέντα· τετάρτῃ δὲ καὶ
30 πέμπτῃ καὶ ἕκτῃ ἀποβαίνειν τὰ ὀφθέντα· τῇ δὲ ἑβδόμῃ ἐν τέσσαρσιν ἡμέραις ἀποβαίνειν, ἐν δὲ τῇ ὀγδόῃ, χρόνῳ· ἐν δὲ τῇ ἑνάτῃ, ἀνεκβάτους τοὺς ὀνείρους εἶναι· ἐν δὲ τῇ δεκάτῃ καὶ ἑνδεκάτῃ, εἴσω τεσσάρων ἡμερῶν· ὁμοίως δωδεκαταίας οὔσης καὶ τρισκαιδεκαταίας μετὰ τοῦ καὶ αἰσίως· ἡ δεκάτη καὶ τετάρτη ἱλαρίας σημαντική· ἡ
35 δεκάτη καὶ πέμπτη ἔμπρακτος μέν, ἐπιβλαβὴς δέ· ἡ δεκάτη καὶ ἕκτη, δεκάτη καὶ ἑβδόμη, δεκάτη καὶ ὀγδόη, δεκάτη καὶ ἑνάτη ἐπιτελοῦσι τὰ ὀφθέντα εἴσω ἡμερῶν δέκα· ἡ δὲ εἰκὰς <καὶ> μία καὶ εἰκὰς κοινή, ἡ δὲ δευτέρα καὶ εἰκὰς περὶ χρῆμα ἐπιτελεῖ τὰ τοῦ ὀνείρου· ἡ τρίτη καὶ εἰκὰς

2 ἐπαγόμενον cod. 9 δωδεκάτροπον] cf. Boll, *Sphaera*, 310, 5; Heeg, *Die angebl. Orph.* Ἔργα κ. Ἡμ. 63, 1. 10 εἶναι om. cod. 11 θηρία corr. ex πηρία. 14 ἀργυρὰ καὶ νομίσματα cod. 15 ὑπινέμιον cod. 22 καὶ λάμβανε κ.τ. κρ. <ἀντὶ> Boll. 24 ἵστανται cod. 35 ἡ addidi. 37 καί add. Boll. 38 δευτέρα corr. ex β' cod.

tombs or remains; but if it is in the twelfth, say that he saw fear coming upon him from certain enemies and a terrifying vision brought upon him.

If it is lord of the fourth place, give the judgment that he saw inaccessible places and precipices and chasms and the like, in accordance with what the places signify.

If Jupiter happens to be in that place, say that he saw a king or local rulers or a priest or a judge; and if it is lord of the ninth or sixth place, suggest that he saw images or churches or certain sacred vessels and forms and so on, according to the twelve-place system. If Mars happens to be in this place, he has seen blood or war or strife or chariots and weapons or meat or colts or wild beasts. If Venus is in that ninth place, say that he saw feminine adornment or precious stones and pearls or perfumes and aromatic substances or women or siblings or choruses and games. If Mercury, say he saw notaries or books and letters or silver coins or embroideries and paintings. If the Sun, they say that he was carried aloft as if on the wind and was exalted, or he saw lights or other brilliant things and saw through them. If the Moon is positioned in this place, say he saw a river or seas or a spring or a mother and an old woman; and if none of the stars making their course is found in the ninth at the hour of the inquiry, look at the one in the subterranean place; and if there is none there either, look at the one in the Ascendant or the Midheaven or the Descendant or take the third, and judge according to the judgment of those that happen to be in the ninth.Draw your conclusions from these as well: that the vision will be favorable when the lords of the ninth and the third are well placed and are seen by benefic planets; but that it will be bad and harmful when, on the contrary, they are badly positioned cosmically and are seen by malefic planets.

The ancient Egyptians observed the following as significant days for dreams in accordance with the lunar cycle: the first day after conjunction; the second and third they considered unsuitable, for the visions seen on those days bring sorrow; on the fourth, fifth, and sixth, the things seen come to pass; on the seventh, they come to pass within four days; on the eighth, in time; on the ninth, the dreams are without fulfillment; on the tenth and eleventh, within four days; likewise on the twelfth and thirteenth, and favorably so; the fourteenth is indicative of joy; the fifteenth is active but harmful; the sixteenth, seventeenth, eighteenth, and nineteenth bring to fulfillment the things seen within ten days; the twentieth and twenty-first are neutral; the twenty-second brings the dream's fulfillment in matters of money; the twenty-third

2 ἐπαγόμενον cod. 9 δωδεκάτροπον] cf. Boll, Sphaera, 310, 5; Heep, Die angebl. Orph."Epya x. 'Hμ. 63, 1. 10 εἶναι om. cod. 11 θηρία corr. ex πηρία. 14 ἀργυρὰ καὶ νομίσματα cod. 15 ὑπινέμιον cod. 22 καὶ λάμβανε κ. τ. κρ. <ἀντὶ> Boll. 24 ἵστανται cod. 35 ἡ addidi. 37 και add. Boll. 38 δευτέρα corr. ex β' cod.

ἐν ἡμέραις ὀκτώ· ἡ δὲ τετάρτη καὶ εἰκὰς ἐν δώδεκα· ἡ πέμπτη καὶ εἰκὰς ἐν εἴκοσι καὶ τέσσαρσιν· ἡ ἕκτη καὶ εἰκὰς ἀτέλεστα· ἡ ἑβδόμη καὶ εἰκὰς τέλος ἐπάξει· ἡ δὲ ὀγδόη καὶ εἰκὰς καὶ ἑνάτη καὶ εἰκὰς ἐν τρισὶν ἡμέραις· ἡ δὲ τριακὰς ἀνεκβάτους.

[F. 136.] Ἐκλογαὶ τῶν ἡμερῶν ἀπὸ τῶν τῆς Σελήνης μονῶν[1].

Κριός Σουρουτάιν:	ἀγαθὴ εἰς συνάντησιν βασιλέων καὶ ἀγορὰν ἀλόγων.
Κριός Πουτάιν	ἀγαθὴ εἰς τὸ πασιάζειν τὰ ἄλογα καὶ εἰς φλεβοτομεῖν.
Ταῦρος Πλειάς	ἀγαθὴ εἰς τὴν σφαγὴν τῶν λεόντων καὶ εἰς τὰ κτίσματα.
Ταῦρος Λαμπρὸς Ὑάδων	ἀγαθὴ εἰς καταβολὴν θεμελίων καὶ εἰς γάμους.
Δίδυμοι Χάκγα	ἀγαθὴ εἰς φυτείαν φυτῶν καὶ ἐκκοπὴν ὀνύχων.
Δίδυμοι Ἀλιαγά	ἀγαθὴ εἰς κοινωνίαν καὶ μάχην καὶ πολιορκίαν πόλεων.
Καρκίνος Βραχίων	ἀγαθὴ εἰς τὸ σπείρειν καὶ ἐνδυσίαν νέων ἀμφιβόλων καὶ βαλανείων χρῆσιν.
Καρκίνος Νάθρα	ἀγαθὴ εἰς βοηθημάτων πόσιν καὶ κοσμίων ποίησιν.
Καρκίνος Τάρφ	ἀγαθὴ εἰς στρατείαν διὰ τῆς ξηρᾶς καὶ ἀνασκαφὴν ποταμῶν καὶ φρεάτων.
Λέων Ζέπεχε	ἀγαθὴ εἰς καταβολὴν κτισμάτων καὶ κερδῶν.
Λέων Ζέπρα	ἀγαθὴ εἰς τὸ ἐπιβαίνειν ἀλόγοις καὶ ἀπόκαρσιν τῶν τριχῶν.
Παρθένος Ζάρφε	ἀγαθὴ εἰς ἀγορὰν ἀνδραπόδων καὶ κοσμίων ἀμφίασιν.
Παρθένος Ἄουε	ἀγαθὴ εἰς στρατείαν τὴν διὰ ξηρᾶς καὶ ἀγορὰν ἀνδραπόδων.
Παρθένος Ἀρκτοῦρος	ἀγαθὴ εἰς ἀγορὰν δούλων καὶ κοινωνίαν.
Ζυγός Γαφάρ	ἀγαθὴ εἰς τὸ σπείρειν καὶ εἰς πόσιν βοηθημάτων.

3 ἐπέξει cod. 4 τριακάς] λ' cod. 6 Pro singulis zodiis posita sunt signa astronomica. 8 πασιάζειν non inveni in lexicis. 16 ἀλιαγά arab. alchan'a. 22 διὰ addidi. 23 ἀνασκαφής cod.

[1] Sunt maximam partem nomina arabica stationum lunae; cf. Ginzel, *Die astronom. Kentnisse der Babylonier*, in Lehmannii *Beiträge zur alten Geschichte*, I, 20 sqq.

within eight days; the twenty-fourth within twelve; the twenty-fifth within twenty-four; the twenty-sixth brings no fulfillment; the twenty-seventh will bring an end; the twenty-eighth and twenty-ninth within three days; and the thirtieth brings dreams without fulfillment.

[Γ. 136.] Selection of Days from the Lunar Mansions. 5 [1]

Aries Surūtayn: good for meeting kings and buying horses.

Aries Putayn good for taming horses and for phlebotomy.

Taurus Pleiades good for the slaughter of lions and for buildings.

Taurus, the Bright One of the Hyades, good for laying foundations and for marriages.

Gemini Ḥaq'ah Good for planting trees and cutting nails.

Gemini Aliaga Good for partnership, battle, and besieging cities.

Cancer Brachion Good for sowing and putting on new garments, and for the use of baths.

Cancer Natha Good for drinking remedies and making ornaments.

Cancer Tarf Good for campaigning by land and for digging canals and wells. Good for laying foundations of buildings and for profit.

Leo Zepeche

Leo Zepra Good for mounting beasts of burden and for cutting hair.

Virgo Zarfe Good for buying slaves and wearing ornaments.

Virgo ou Ἄ ε Good for campaigning by land and for buying slaves.

Virgo Arcturus Good for buying slaves and for partnership.

Libra Gafar Good for sowing and for drinking remedies.

3 after cod. 4 triakas] λ' cod. 6 For each zodiac sign, signs of the stars are placed. nnomica. 8 πασιάζειν I have not found in the lexicons. 16 alchap'a, Arab. alchap'a. 22 διά 23 I added. ἀνασκαφής cod.

1 These are for the most part names of Arabic lunar stations; cf. Ginzel, The Astronomical Knowledge of the Babylonians, in Lehmann's Contributions to Ancient History, 1, 20 sqq.

Ζυγός Ζεπένε	ἀγαθὴ εἰς συνάντησιν συμβούλων καὶ μεγιστάνων.
Σκορπίος Στέφανος	ἀγαθὴ εἰς ἀγορὰν ἀλόγων καὶ πόσιν βοηθημάτων.
Σκορπίος Ἀντάρης	ἀγαθὴ εἰς φυτείαν φυτῶν καὶ κτισμάτων.
Σκορπίος Σέουλε	ἀγαθὴ εἰς πολιορκίαν πόλεων καὶ μάχην ἐχθρῶν.
Τοξότης Νεγάϊμ	ἀγαθὴ εἰς ἀγορὰν ἀλόγων καὶ κοινωνίαν.
Τοξότης Ἠριδανὸς	ἀγαθὴ εἰς καταβολὴν θεμελίων καὶ σπορᾶς.
Αἰγόκερως Δέπεχ	ἀγαθὴ εἰς ἐμπορίαν καὶ στρατείαν τὴν διὰ ξηρᾶς καὶ κτισμάτων.
Αἰγόκερως Πούλαγ	ἀγαθὴ εἰς συνάντησιν φίλων καὶ στρατείαν.
Ὑδροχόος Σουγούδε	ἀγαθὴ εἰς πόσιν βοηθημάτων καὶ ἀποστολὴν πρέσβεων.
Ὑδροχόος Ἄχπιε	ἀγαθὴ εἰς ἀγορὰν κτηνῶν καὶ στρατείαν καὶ ἐμπορίαν.
Ἰχθύες Μουκάδιμ	ἀγαθὴ εἰς τὸ γραμματισταῖς παραδοῦναι τοὺς παῖδας.
Ἰχθύες Μουάχαρ	ἀγαθὴ εἰς τὸ ἰατρεύειν τοὺς ἀρρώστους καὶ πόσιν βοηθημάτων.
Ἰχθύες Ῥάσα	ἀγαθὴ εἰς τὸ πιεῖν τὰ κενωτικὰ βοηθήματα καὶ εἰς γάμους.

Liceat addere simillimum capitulum ex cod. Paris. gr. 2419 f. 27 excerptum, cuius apographum eximiae Francisci Cumont liberalitati debeo.

[F. 27.] Ἡ παροῦσα θέσις δεικνύει τὴν Σελήνην τὸ μὲν κατ' Αἰγυπτίους πῶς εὑρίσκεται με τοὺς κη' ἀπλανεῖς ἀστέρας εἰς τὸ αὐθημερινὸν κίνημα αὐτῆς καὶ .... μετὰ τῶν εἰς τὰ ιβ' ζῴδια ἐντός· καλοῦσι δὲ ταῦτα οἱ Αἰγύπτιοι τζήλια, τουτέστι μονάς.

Σουρατάιν	ἀγαθὸν εἰς καβαλλικεύειν καὶ κυνηγεῖν.	Ἀνδρομέδα.
Πουτάιν	καλὸν εἰς ἀγορὰν τετραπόδων καὶ νέα κόπτειν καὶ φορεῖν.	Ὀιστός.
Σουρεντιά	ἐναντίον εἰς πᾶν πρᾶγμα.	Αἴξ.
Τεπεράν	ἐναντίον εἰς πᾶσαν δουλείαν.	Ἀετός.

19-22 Tria ultima nomina differunt ab eis quae Ginzel, l.c. tradit. 25 τὸ μέν] το cod. 25-26 κατ' γυπτίων cod. 27 post καί habet codex $\frac{a}{\div}$. non intellego. 29 εἰς καβάλαν καὶ κυνήγην cod. Ἀνδρομέδας cod. 33 εἰς παντὶ πράγματι cod. 34 post Ἀετός addit codex : ὅδε ἐστὶν ὁ τόπος ἵππου.

Libra Zepene	Good for meeting with advisors and great men.
Scorpio Stephanos	Good for purchasing horses and drinking remedies.
Scorpio Antares	Good for planting trees and buildings.
Scorpio Soule	Good for besieging cities and battling enemies.
Sagittarius Negaim	Good for purchasing horses and partnership.
Sagittarius Eridanus	Good for laying foundations and sowing.
Capricorn Depech	Good for trade and military campaign by land and for buildings.
Capricorn Poulag	Good for meeting friends and military campaign.
Aquarius Souroude	Good for drinking remedies and sending ambassadors.
Aquarius Achpie	Good for purchasing livestock and military campaign and trade.
Pisces Mukadi μ	Good for entrusting children to teachers.
Pisces Muakhar	Good for treating the sick and for taking medicinal drinks.
Pisces Rasa	Good for drinking purgative remedies and for marriages.

It is permitted to add a very similar chapter excerpted from cod. Paris. gr. 2419 f. 27, the copy of which I owe to the exceptional generosity of Francis Cumont.

[F. 27.] The present configuration shows the Moon — according to the Egyptians — how it is found with the 28 fixed stars in its daily motion and ...together with those within the 12 zodiac signs; the Egyptians call these tzēlia, that is, units.

Surtain: good for riding on horseback and hunting. Andromeda.

Putain	Good for purchasing four-footed animals and for cutting and wearing new garments.	The mast.
Surentia	Contrary for every matter.	AIE.
Teperan	against, for all servitude.	Eagle.

19-99 The last three names differ from those given by Ginzel, l.c. delivers 25 the men] the cod. 25-26 per Gyptian cod. 27 post and habet codex c.-n on intellego. n29 in riding and hunting cod. nAndromeda cod. 33 in fact cod.
34 post 'Aetos the codex adds: ὅδε ἐστὶν ὁ τόπος ἵππου.

Χάνκα	ἀγαθὸν εἰς δέησιν καὶ δουλείας καὶ εἰς ταξείδιον.	Δελφίς.
Χάναα	καλὸν πολλὰ εἰς πᾶσαν δουλείαν καὶ εἰς ταξείδιον.	Λαγωός.
Ζυράχ	ἀγαθὸν νέα κόπτειν καὶ φορεῖν καὶ ὁμιλεῖν ἄρχουσιν.	Ἀρίων.
Νεθρά	καλὸν τὸ θεωρεῖν μεγιστάνους μεσάζουσιν καὶ νέα φορεῖν.	Ἡνίοχος.
Ταρφά	καλὸν εἰς ἀρχὴν δουλείας, εἰς γάμους καὶ ὁμιλίας καὶ ταξείδιον.	Λύρα.
Τεπχά	ἀγαθὸν τὸ ὁμιλεῖν μεγιστᾶσιν καὶ νέα κόπτειν καὶ φορεῖν.	Ἔριφοι.
Ζεπρά	ἐναντίον εἰς πᾶσαν δουλείαν.	Στέφανος.
Ζερφά	ἐναντίον εἰς φλεβοτομίαν καὶ συρίγγωμαν.	Πλειάδες.
Ἀββά	καλὸν ὁμιλεῖν γραμματικοῖς καὶ μεγιστᾶσιν καὶ κτᾶσθαι δωρεάς.	Ὑάδες.
Σιμάκ	ἐναντίον εἰς πᾶσαν δουλείαν.	Κηφεύς.
Γαφάρ	καλὸν εἰς πᾶσαν δουλείαν καὶ νέα φορεῖν καὶ εἰς ταξείδιον.	Προκύων.
Ζαπανά	ἐναντίον ἐστιν καὶ χρὴ ἡρεμεῖν καὶ ἡσυχάζειν.	Βασιλίσκος.
Ἐκλήλ	ἐναντίον καὶ τοῦτο ὥσπερ τὸ ἄνω.	Προτρυγητήρ
Κάλπ	ὅμοιον καὶ τοῦτο.	Κένταυρος.
Σουλλά	ὅμοιον καὶ τοῦτο ὡς τὰ ἄνωθεν.	Ἀντάρης.
Ναάμ	ἐναντίον καὶ τοῦτο.	Ἀρκτοῦρος.
Πελτά	καλὸν ἐν παντὶ καὶ σπείρειν.	Κύων.
Ζαπήλ	καλὸν ὁμιλεῖν μεγιστᾶσιν καὶ ἄρχουσιν καὶ κτᾶσθαι δωρεάς.	Ὄρνις.
Πόλοχ	καλὸν ὥσπερ καὶ τὸ ἄνω καὶ νέα φορεῖν.	Κρατήρ.
Σοούτ	καλὸν τὸ νέα κόπτειν καὶ φορεῖν καὶ μεγάλα δουλείας ἄρξασθαι.	Ἀργώ.
Ἀχπιά	καλὸν εἰς παράπηξιν κάστρου καὶ τρυγᾶν αὐτοτελῶς καὶ καταπατητᾶν.	Ὀφιοῦχος.

2 ταξείδιον iter, peregrinatio. 5 Ἀρίων pro Ὠρίων; cf. Boll, *Sphaera*, p. 117. 7 του θεωρεῖν cod. 9 εἰ γά cod. 11 του ὁμιλεῖν μεγιστάνους cod. ἐρύφια cod. 16 γραματικούς cod. 17 κτᾶσθαι] ετά cod. 27 σπέρειν cod. 28 μεγιστάνους cod. 29 κτᾶσθαι] vide supra. 32 του νέα κόπτειν cod. 33 δουλεῖας] δολείας vel δελεῖας cod. 34 παράπηξιν] παράπεσιν cod. corr. Boll. 35 τρυπᾶν cod. conieci τρυγᾶν. αὐτοτελῶς] αὐτὸ στελ... cod. corr. Boll. κατὰ πατητᾶς sic cod.

Khanka	Good for petition and service and for travel.	Delphis.
Khana α	Very good for all service and for travel.	Hare.
Zyrakah	Good for cutting and wearing new clothes and for conversing with rulers.	Arion.
Nera	Good for visiting dignitaries as intermediaries and for wearing new clothes.	Auriga.
Theopha	good for beginning servitude, for marriages and of association and journey.	Lyra.
Tepcha	it is good to converse with great men and to mint and wear new coins.	Kids.
Zepra	against, for all servitude.	Crown.
Zerpha	unfavorable for phlebotomy and fistula.	Pleiades.
'Abba	it is good to converse with men of letters and great men and to acquire gifts.	gades.
Simak	against, for all servitude.	Cepheus.
Ghaffar	Good for all service and wearing new clothes and for travel.	Procyon.
Zapana	It is unfavorable and one must rest and keep still.	Regulus.
Ekdel	This too is unfavorable, just like the above.	Protrygeter
Kalp	This too is similar.	Centaurus.
Sulla	This too is similar to the above.	Antares.
Naaem	This too is opposite.	Arcturus.
Pelta	Good in all things and for sowing.	Canis (Dog Star).
Zapēl	it is good to associate with great men and rulers and to receive gifts.	Ornis.
Poloch	good just as the above, and new to carry.	Crater.
Sout	It is good to cut and wear new (things) and to begin great servitude.	Argo.
Ahpia	good for the fortification of a castle and harvesting independently and treading of them.	Ophiuchus.

2 journey iter, peregrinatio. 5 Arion for Orion; cf. Boll, Sphaera, p. 117.

7 of observing cod. 9 for indeed cod. 11 of associating with magnates cod. érýphia cod.

16 grammatikous cod. 17 ktasthai] eta cod. 27 speirein cod. 28 megistanous cod. 29 ktasthai] see above. 32 of cutting new cod. 33 douleias] dokeias or deleias cod. 34 parapexin] parapesin cod. corr. Boll. 35 trypan cod. I conjecture trygan. autotelōs] auto stel... cod. corr. Boll. kata patatēs sic cod.

Μουκατάμ	καλὸν τὸ βλέπειν αὐθέντας καὶ ἄρχοντας καὶ νέα φορεῖν.	Ἴκτινος.
Μουαχάρ	καλὸν ὥσπερ καὶ τὸ ἄνω.	Ὄνος.
Ράσα	καλὸν ἐν παντὶ πλὴν εἰς δεσμοὺς καὶ γάμους.	Ἵππος.

[F. 136v.] Αἱ ἀπὸ τῶν ζῳδίων ἐκλογαί.

Εἰς συνάντησιν βασιλέων συμβάλλεται ὁ Κριός, Ταῦρος, Δίδυμοι, Λέων, Τοξότης, Ὑδροχόος, Ἰχθύες· μὴ καλὸς ὁ Καρκίνος, Ζυγός, Σκορπίος, Αἰγόκερως· μέση δὲ ἡ Παρθένος.

Εἰς φλεβοτομίαν καὶ συκιασμὸν καλὸς ὁ Κριός, Λέων, Ὑδροχόος· μέσος Καρκίνος, Τοξότης, Ἰχθύες· ἐναντίος Ταῦρος, Δίδυμοι, Παρθένος, Ζυγός, Σκορπίος, Αἰγόκερως.

Πρὸς τὸ λούεσθαι καλὸς ὁ Κριός, Καρκίνος, Λέων, Σκορπίος, Τοξότης, Ἰχθύες· ἐναντίος Ταῦρος, Δίδυμοι, Παρθένος, Ζυγός, Αἰγόκερως, Ὑδροχόος.

Πρὸς ἀπόκαρσιν τῶν τριχῶν καλὸς ὁ Κριός, Δίδυμοι, Καρκίνος, Ζυγός, Τοξότης, Ὑδροχόος, Ἰχθύες· κακὸς Ταῦρος, Λέων, Παρθένος, Αἰγόκερως· μέσος Σκορπίος.

Εἰς ἐκκοπὴν ὀνύχων καλὸς ὁ Κριός, Ταῦρος, Καρκίνος, Λέων, Ζυγός, Σκορπίος, Ὑδροχόος· μέσος Αἰγόκερως· ἐναντίοι Δίδυμοι, Παρθένος, Τοξότης, Ἰχθύες.

Εἰς ἀποστολὴν ἀποκρισιαρίων καλὸς ὁ Κριός, Δίδυμοι, Καρκίνος, Παρθένος· μέσος Ταῦρος, Λέων, Ζυγός, Τοξότης, Ὑδροχόος, Ἰχθύες· ἐναντίος Σκορπίος, Παρθένος.

Εἰς μετάβασιν καὶ κίνησιν καλὸς Ταῦρος, Ὑδροχόος· μέσοι Δίδυμοι, Λέων, Ζυγός, Τοξότης· ἐναντίος Κριός, Καρκίνος, Παρθένος, Σκορπίος, Αἰγόκερως.

Εἰς κτίσιν καὶ οἰκοδομὴν καλὸς Ταῦρος, Παρθένος, Σκορπίος, Ὑδροχόος, Ἰχθύες· μέσοι Δίδυμοι, Λέων, Ζυγός· ἐναντίος Κριός, Καρκίνος, Τοξότης, Αἰγόκερως.

Εἰς <συγ>κοπὴν ἱματίων καὶ περιβολὴν τούτων καλὸς Κριός, Καρκίνος, Παρθένος, Ζυγός, Τοξότης, Αἰγόκερως, Ἰχθύες· ἐναντίος Δίδυμοι, Ταῦρος, Λέων, Σκορπίος, Ὑδροχόος.

Εἰς πόσιν τῶν κενωτικῶν φαρμάκων καλὸς Καρκίνος, Ζυγός, Σκορπίος, Ἰχθύες· μέσος Κριός, Δίδυμοι, Τοξότης, ἐναντίος Ταῦρος, Λέων, Παρθένος, Αἰγόκερως, Ὑδροχόος.

Εἰς συζυγίαν καλὸς Ταῦρος, Λέων· μέσος Δίδυμοι, Παρθένος,

1 του βλέπειν cod. 3 Ὄρος cod.; Ὄνος Cumont. 4 ρσσd cod. 7 συμβάλεται cod, Pro singulis zodiis librarius semper signa astronomica posuit. 8 καλόν cod. 9 μέσον cod. 10 καλόν cod. (sic semper). 20 ἐναντίον cod. 25 μέσον cod. 29 μέσον cod. 31 κοπήν cod.

Muqattam	It is good to see masters and Kite. Rulers and to wear new things.	
Monachar	Good, just as the above.	Donkey.
Rasa	Good in everything except for bonds and marriages.	Horse.

5

[E. 136.] Selections from the Zodiac Signs.

For meeting with kings, the following are favorable: Aries, Taurus, Gemini, Leo, Sagittarius, Aquarius, Pisces; not good are Cancer, Libra, Scorpio, Capricorn; and Virgo is middling.

10 For phlebotomy and cupping, good are Aries, Leo, Aquarius; middling are Cancer, Sagittarius, Pisces; contrary are Taurus, Gemini, Virgo, Libra, Scorpio, Capricorn.

For bathing, favorable: Aries, Cancer, Leo, Scorpio, Sagittarius, Pisces; unfavorable: Taurus, Gemini, Virgo, Libra, Capricorn, Aquarius.

For cutting the hair, favorable: Aries, Gemini, Cancer, Libra, Sagittarius, Aquarius, Pisces; unfavorable: Taurus, Leo, Virgo, Capricorn; middling: Scorpio.

For cutting the nails, favorable: Aries, Taurus, Cancer, Leo, Libra, Scorpio, Aquarius; middling: Capricorn; unfavorable: Gemini, Virgo, Sagittarius, Pisces.

For sending envoys/messengers, favorable: Aries, Gemini, Cancer, Virgo; middling: Taurus, Leo, Libra, Sagittarius, Aquarius, Pisces; unfavorable: Scorpio, Virgo.

For travel and movement, favorable: Taurus, Aquarius; middling: Gemini, Leo, Libra, Sagittarius; unfavorable: Aries, Cancer, Virgo, Scorpio, Capricorn.

For building and construction, favorable: Taurus, Virgo, Scorpio, Aquarius, Pisces; middling: Gemini, Leo, Libra; unfavorable: Aries,

30 Cancer, Sagittarius, Capricorn.

For the cutting and wearing of garments, favorable: Aries, Cancer, Virgo, Libra, Sagittarius, Capricorn, Pisces; unfavorable: Gemini, Taurus, Leo, Scorpio, Aquarius.

For taking purgative medicines, favorable: Cancer, Libra,

35 Scorpio, Pisces; middling: Aries, Gemini, Sagittarius; unfavorable: Taurus, Leo, Virgo, Capricorn, Aquarius.

For marriage, favorable: Taurus, Leo; middling: Gemini, Virgo,

1 του βλέπειν cod. 3 ˇΟρος cod.; ˇΟνος Cumont. 4 rssd cod. 7 contribute to cod. For each individual zodiac sign the scribe always placed astronomical signs astronomica posuit. 8 good cod. 9 μέσον cod. 10 καλόν cod. (sic. semper). n20 vs. cod. 25 average cod. 29 μέσον cod. 31 κοπήν cod.

Τοξότης· ἐναντίος Κριός, Καρκίνος, Ζυγός, Σκορπίος, Αἰγόκερως, Ὑδροχόος, Ἰχθύες.

Εἰς εἴσοδον πόλεων καλὸς Ταῦρος, Λέων, Ὑδροχόος· μέσοι Δίδυμοι, Παρθένος, Τοξότης, Ἰχθύες· ἐναντίος Κριός, Καρκίνος, Ζυγός, Σκορπίος, Αἰγόκερως.

Εἰς ἐξέλευσιν πόλεων καλὸς Κριός, Καρκίνος, Ζυγός, Αἰγόκερως· μέσοι Δίδυμοι, Παρθένος· ἐναντίος Ταῦρος, Λέων, Σκορπίος, Τοξότης, Ὑδροχόος.

Εἰς πορείαν διὰ ξηρᾶς καλὸς Κριός, Ταῦρος, Παρθένος, Ζυγός, Αἰγόκερως· μέσοι Διδύμοι, Τοξότης· ἐναντίος Καρκίνος, Λέων, Σκορπίος, Ὑδροχόος.

Πρὸς τὴν διὰ θαλάσσης πορείαν καλὸς Καρκίνος, Ἰχθύες· μέσος Ταῦρος, Ζυγός, Ὑδροχόος· ἐναντίος Κριός, Δίδυμοι, Λέων, Παρθένος, Σκορπίος, Τοξότης, Αἰγόκερως.

[F. 137.] Καὶ ἄλλως αἱ ἐκλογαὶ τῶν ἡμερῶν ἐκ τοῦ εἶναι τὴν Σελήνην εἰς ἕκαστον τῶν δώδεκα ζῳδίων, ἥτις ἐκλογή ἐστι καὶ πλατυτέρα.

Σελήνη ἐν Κριῷ ἐπιτηδεία ἐστὶ πρὸς τὸ ἐποχεύειν ἵππους καὶ εἰς τὸ λούεσθαι καὶ εἰς τὸ ἀγοράζειν τετράποδα ζῷα καὶ λίθους τιμίους καὶ σίδηρον καὶ χαλκώματα καὶ εἰς τὸ κτίσαι πλοῖον καὶ ἀποπλεῦσαι αὐτὸ καὶ εἰς τζουκανίζειν καὶ κόπτειν ὄνυχας καὶ ποιεῖν ἀναγαργαρισμὸν εἰς ἐμετὸν καὶ εἰς τὸ συγκόπτειν ἱμάτια καὶ φορεῖν αὐτὰ καὶ ἀποδημεῖν διὰ ξηρᾶς· ἀνεπιτήδειος δέ ἐστιν εἰς ἀγορὰν ψυχαρίου καὶ εἰς μετοικισμὸν καὶ εἰς τὸ ἀποδημεῖν διὰ θαλάσσης.

Σελήνη ἐν Ταύρῳ ἐπιτηδεία εἰς μετοικισμὸν καὶ εἰς τὸ ἀποδημεῖν καὶ εἰς ἀγορὰν περιβόλων καὶ εἰς τὸ ἀσχολεῖσθαι περὶ κτίσματα καὶ εἰς ἐμετὸν καὶ εἰς γάμον καὶ εἰς τὸ δανείζεσθαι καὶ εἰς τὸ πιπράσκειν πλοῖα καὶ εἰς τὸ κόπτειν ὄνυχας καὶ φυτεύειν δένδρα καὶ εἰς τὸ ἀποκόψαι παιδίον ἀπὸ τοῦ βιζύου· ἀνεπιτήδειος δέ ἐστιν εἰς τὸ συγκόπτειν ἱμάτια καὶ φορεῖν αὐτὰ καὶ συκιάζειν ἐν τῷ τραχήλῳ.

Σελήνη ἐν Διδύμοις ἐπιτηδεία εἰς τὸ κυνηγᾶν καὶ εἰς τὸ [f. 173v] παίζειν ταυλὶν καὶ ζατριζὰν καὶ ἕτερα διάφορα παιγνίδια καὶ εἰς γάμον

3 μέσον cod. 7-10 et 42 μέσον cod. 15 αἱ add. man. alt. 17 καί ἐστι cod. 21 τζουκανίζειν vel τζυκανίζειν i. e. pila in equis ludere; v. Du Cange, *Gloss. med. et inf. Graec.* s. v. 23 ἀνεπιτήδειον cod. 25 in margine signum Tauri. 26 περί addidi. 28 inter τὸ et κόπτειν in cod. spatium duarum triumve litterarum. De unguium resectorum in magia usu cf. Kroll, *Catal.*, VI, p. 87, adn. 9. 29 ἀνεπιτήδειον cod. εἰς addidi. 31 in margine signum Geminorum. κυνηγᾶν] Cf. G. N. Hatzidakis, *Einleit. in die neugriech. Gramm.*, p. 127 sqq.; A. Thumb, *Handbuch der neugriech. Volkssprache*, § 186 sqq.; A. N. Jannaris, *An hist. Greek Grammar*, § 852. 32 ταυλὶν καὶ ζατριζὰν] cf. *Catal.*, IV, p. 127.

Sagittarius; unfavorable: Aries, Cancer, Libra, Scorpio, Capricorn, Aquarius, Pisces.

For entering cities, favorable: Taurus, Leo, Aquarius; middling: Gemini, Virgo, Sagittarius, Pisces; unfavorable: Aries, Cancer, Libra, Scorpio, Capricorn.

For leaving cities, favorable: Aries, Cancer, Libra, Capricorn; middling: Gemini, Virgo; unfavorable: Taurus, Leo, Scorpio, Sagittarius, Aquarius.

For a journey by land, favorable: Aries, Taurus, Virgo, Libra, Capricorn; middling: Gemini, Sagittarius; unfavorable: Cancer, Leo, Scor- pius, Aquarius.

For sea voyages, Cancer and Pisces are favorable; Taurus, Libra, and Aquarius are moderate; contrary are Aries, Gemini, Leo, Virgo, Scorpio, Sagittarius, and Capricorn.

[F. 137.] Also, the selection of days according to the Moon's position in each of the twelve Zodiac signs, which selection is also more broadly applicable.

The Moon in Aries is suitable for mounting horses and for bathing, for buying four-footed animals and precious stones, iron and bronze goods, for building a ship and setting it to sail, for playing polo, cutting nails, and performing gargles for vomiting, for cutting garments and wearing them, and for traveling by land; but it is unsuitable for buying a slave and for relocation, and for traveling by sea.

The Moon in Taurus is suitable for relocation and for traveling, for buying enclosures, for occupying oneself with buildings, for vomiting, for marriage, for borrowing, for selling ships, for cutting nails and planting trees, and for weaning a child from the breast; but it is unsuitable for cutting garments and wearing them, and for applying cupping to the neck.

The Moon in Gemini is suitable for hunting and for [f. 173v] playing backgammon, chess, and various other games, and for marriage

3 medium cod.7-10 et 42 medium cod.15 al add. man. alt. 17 and in cod.n7-10 et 42 in the middle of cod.15 al add. man. alt. 17 and in cod. n21 they are vying vel vying i. e. pila in equis ludere? v. Du Cange, Gloss. med net inf. Graec. s. v. 23 ἀνεπιτίδειον cod. 25 in margine signum Tauri. 26 On naddidi. 28 inter to et cut in cod. spatium duarum triumve litterarum. Denunguium resectorum in magia usu cf. Kroll, Catal., VI, p. 87, addn. 9. 29 dvemI-ntideion cod. to addidi. 31 in margine signum Geminorum. hunt] Gl.nG.N. Hatzidakis, Einleil. in die neugriech. Gramm., p. 127 sqq. ; A. Thumb, Hand-nbuch der neugriech. Volkssprache, 186 sqq.; A. N. Jannaris, An hist. Greek Gram-nmar, 852.32 tavlin and zatrizan] cf. Catal., IV, p. 127.n32 tavlin and zatrizan] cf. Catal., IV, p. 127.

καὶ εἰς τὸ ποιεῖν κουντουκερνίαν καὶ συναλλάττειν μετά τινων καὶ εἰς ἀγορὰν ψυχαρίου καὶ εἰς τὸ δανείζεσθαι καὶ εἰς τὸ πιπράσκειν πλοῖα καὶ εἰς τὸ συγκόπτειν ἱμάτια καὶ φορεῖν καινούργια καὶ εἰς τὸ διδόναι παιδίον εἰς μαθήματα λογικά· ἀνεπιτήδειος δὲ εἰς τὸ φλεβοτομεῖν καὶ
5 εἰς τὸ κόπτειν ὄνυχας.

Σελήνη ἐν Καρκίνῳ ἐπιτηδεία εἰς τὸ ὀρύσσειν φρέατα καὶ εἰς τὸ ἁλιεύειν καὶ εἰς τὸ πλέειν καὶ εἰς τὸ πιπράσκειν πλοῖα καὶ εἰς τὸ τζουκανίζειν καὶ εἰς τὸ κόπτειν ὄνυχας καὶ εἰς τὸ συγκόπτειν ἱμάτια καὶ φορεῖν αὐτὰ καὶ εἰς τὸ ἀποδημῆσαι διὰ θαλάσσης καὶ εἰς χρῆσιν
10 καθαρσίων· ἀνεπιτήδειος δέ ἐστιν εἰς τὸ ποιῆσαι γάμον καὶ εἰς σχολὴν γυναικείων ὑποθέσεων.

Σελήνη ἐν Λέοντι ἐπιτηδεία εἰς τὸ λουθῆναι καὶ εἰς τὸ κτίσαι κάστρα καὶ παλάτια καὶ εἰς τὸ δανείζεσθαι καὶ κόπτειν ὄνυχας καὶ εἰς τὸ εἰσέρχεσθαι εἰς γυναῖκας ἐνδόξους καὶ προσέρχεσθαι βασιλεῖ [f. 138]
15 καὶ εἰς τὸ μετοικῆσαι καὶ εἰς τὸ ἀποδημῆσαι καὶ εἰς τὸ ἰατρεύειν νόσον καρδιακὴν καὶ ἡπατικὴν καὶ εἰς τὸ κατάρχεσθαι ἔργων τινῶν, ἅ εἰσι στερεά· ἀνεπιτήδειος δέ ἐστιν εἰς τὸ συγκόπτειν ἱμάτια καὶ φορεῖν αὐτά· ὡσαύτως καὶ εἰς ἀγορὰν δούλων.

Σελήνη ἐν Παρθένῳ ἐπιτηδεία εἰς τὸ κατασπεῖραι καὶ εἰς τὸ κουν-
20 τουκερνεῖν καὶ εἰς τὸ εἰσέρχεσθαι εἰς χηρευούσας γυναῖκας καὶ εἰς τὸ πιπράσκειν πλοῖα καὶ εἰς τὸ δοῦναι παιδία εἰς μαθήματα λογικὰ καὶ παιδεύειν αὐτὰ καὶ εἰς τὸ ἐξωνήσασθαι δούλους καὶ χρῆσθαι καθαρσίοις· ἀνεπιτήδειος δέ ἐστιν εἰς τὸ ἀγοράζειν καὶ εἰς τὸ προσέρχεσθαι ἐνδόξοις.

25 Σελήνη ἐν Ζυγῷ ἐπιτηδεία εἰς τὸ συγκόπτειν ἱμάτια καὶ φορεῖν καινούργια καὶ εἰς τὸ ἐξωνήσασθαι δούλους, ὡσαύτως καὶ εἰς μουσικὰς τέχνας καὶ λοιπὰ ὅμοια καὶ εἰς τὸ ἀποπλεῦσαι πλοῖα καὶ κόψαι ὄνυχας καὶ εἰς τὸ χαίνεσθαι καὶ κυνηγᾶν διὰ ἱερακίων· ἀνεπιτήδειος δέ ἐστιν εἰς τὸ κατάρξασθαι κτίσματος [f. 138v] καὶ τὸ εἰσέρχεσθαι γυναῖκα εἰς ἄνδρα.

30 Σελήνη ἐν Σκορπίῳ ἐπιτηδεία εἰς τὸ χρῆσθαι καθαρσίοις καὶ εἰς τὸ διδόναι ὀσπήτια ἐν οἰκίσκῳ καὶ εἰς τὸ ἀποδημεῖν καὶ εἰς τὸ κόπτειν ὄνυχας καὶ εἰς μετοικισμὸν καὶ εἰς ἀγορὰν πλοίου καὶ λίθων καὶ πραγμάτων διαφόρων καὶ εἰς φλεβοτομίαν· ἀνεπιτήδειος δὲ εἰς τὸ περιτεμεῖν καὶ εἰς τὸ συγκόπτειν ἱμάτια καὶ φορεῖν καινούργια καὶ εἰς
35 ἀγορὰν ψυχάριου.

Σελήνη ἐν Τοξότῃ ἐπιτηδεία εἰς τὸ λούσασθαι καὶ εἰς τὸ συγκόπτειν

1 κουντουκερνία vel κουτουκ. in lexicis deest. An κοντουβερνίαν emendandum est? 3 αὐτά post φορεῖν add. cod. delevi. 5 ante κόπτειν habet cod. spatium trium quattuorve litterarum. 6 in margine signum Cancri. 12 in margine signum Leonis. κτίσειν cod. correxi. 16 ἔργα τινά cod. 19 in margine signum Virginis. 22 χρᾶσθαι cod. 23 ἀγορᾶζειν] ἐγκράζειν cod. corr. Boll. 25 in margine signum Iugi. 26 et 27 εἰς et τέχνας addidi. 30 in margine signum Scorpionis. χρᾶσθαι cod. 31 ἐν οἰκίσκῳ] ἐνοικικῷ cod. 36 in margine signum Sagittarii.

and for making partnerships and transacting with certain people, and for purchasing a small animal, and for borrowing, and for selling ships, and for cutting garments and wearing new ones, and for sending a child to studies in letters; but it is unfavorable for bloodletting and for cutting nails.

The Moon in Cancer is favorable for digging wells, and for fishing, and for sailing, and for selling ships, and for playing polo, and for cutting nails, and for cutting garments and wearing them, and for traveling by sea, and for the use of purgatives; but it is unfavorable for contracting a marriage and for attending to women's affairs.

The Moon in Leo is favorable for bathing, for building castles and palaces, for borrowing money, for cutting nails, for approaching distinguished women and approaching a king [f. 138] and for moving to a new residence, for traveling abroad, for treating heart and liver disease, and for beginning certain works that are solid; but it is unfavorable for cutting garments and wearing them; likewise also for buying slaves.

The Moon in Virgo is favorable for sowing and for counselling and for approaching widowed women and for selling ships, for giving children over to literary studies and educating them, for purchasing slaves and for using purgatives; but it is unfavorable for buying and for approaching distinguished persons.

The Moon in Libra is favorable for cutting garments and wearing new ones, for purchasing slaves, likewise also for musical arts and other similar things, for sailing ships, for cutting nails, for cupping and for hunting with falcons; but it is unfavorable for beginning a building [f. 138v] and for a woman entering into a man.

The Moon in Scorpio is favorable for using purgatives, for giving lodgings in a small house, for traveling abroad, for cutting nails, for moving to a new residence, for purchasing a ship, stones, and various goods, and for phlebotomy; but it is unfavorable for circumcision, for cutting garments and wearing new ones, and for buying a small slave.

Moon in Sagittarius is suitable for bathing and for cutting

1 κουντουκερνία vel κουτουκ. not found in lexicons. Should it be emended to κοντουβερίαν?

3 αὐτά added after φορεῖν in the codex; I deleted it. 5 before κόπτειν the codex has a space of three or four letters. 6 in the margin the sign of Cancer. 12 in the margin the sign of Leo. κτίσειν cod. I corrected. 16 έργα τινά cod. 19 in the margin the sign of Virgo. 22 χράσθαι cod. 23 αγοράζειν] ἐγκράζειν cod. corr. Boll. 25 in the margin the sign of Libra. 26 and 27 εἰς and τέχνας added by me. 30 in the margin the sign of Scorpio. χρᾶσθαι cod. 31 ἐν οἰκίσκψ] ἐνοικικῷ cod. 36 in the margin the sign of Sagittarius.

ἱμάτια καὶ φορεῖν καινούργια καὶ εἰς τὸ ἐξωνήσασθαι ἅρματα καὶ διδάσκεσθαι τοξεύειν καὶ ἀγοράζειν δούλους ἐν τῇ ἀρχῇ τοῦ Τοξότου, ὁμοίως καὶ εἰς κοινωνίαν καὶ εἰς τὸ ἰατρεύειν τοὺς ἁρμοὺς ἀπὸ πλησμονῆς χολῆς καὶ εἰς τὸ ἐξωνήσασθαι ἄλογα καὶ κυνηγᾶν· ἀνεπιτήδειος δὲ εἰς ἀγορὰν ἀκινήτων καὶ περιβόλων καὶ εἰς τὸ μανθάνειν τινὰ καβαλλικεύειν καὶ ἐλαύνειν.

Σελήνη ἐν Αἰγοκέρωτι ἐπιτηδεία εἰς τὸ ὀρύσσειν φρέατα [f. 139] καὶ εἰς τὸ κτίζειν κινστέρνας καὶ ἀγωγοὺς καὶ ξενοδοχεῖα καὶ εἰς τὸ ἐνοικιάζειν ὀσπήτια καὶ τζουκανίζειν καὶ πλέειν καὶ εἰς τὸ ἐξωνεῖσθαι τετράποδα ζῶα· ἀνεπιτήδειος δὲ εἰς τὸ συγκόπτειν ἱμάτια καὶ φορεῖν καινούργια καὶ εἰς τὸ λούεσθαι καὶ εἰς τὸ συκιάζειν.

Σελήνη ἐν Ὑδροχόῳ ἐπιτηδεία εἰς μετοικισμὸν καὶ ὁδοιπορίαν καὶ εἰς τὸ θεμελιῶσαι οἰκίαν καὶ εἰς τὸ δανείζειν καὶ εἰς περιποίησιν ἁρμάτων καὶ εἰς ἀγορὰν ὄρνεων ἀγρίων βλαπτόντων καὶ εἰς γάμον καὶ εἰς παιδείαν καὶ εἰς ἰατρείαν γονάτων· ἀνεπιτήδειος δὲ εἰς ἰατρείαν σκελῶν καὶ εἰς τὸ ἐκβάλλειν αἷμα ἀπὸ ὅλου τοῦ σώματος.

Σελήνη ἐν Ἰχθύσιν ἐπιτηδεία εἰς τὸ διδάσκεσθαί τινα πλέειν καὶ ἀποδημεῖν διὰ θαλάσσης καὶ χρᾶσθαι καθαρσίοις καὶ λούεσθαι καὶ εἰς τὸ κατασκευάζειν ὅσα ἐξ ὑγρῶν καὶ μᾶλλον ἐκ θαλασσίας παρασκευῆς καὶ φυτεύειν μεγάλα δένδρα καὶ εἰς τὸ ἡσυχάζειν καὶ εἰς τὸ συγκόπτειν ἱμάτια καὶ φορεῖν καινούργια καὶ ἀποκόπτειν παιδίον ἀπὸ τοῦ βιζύου καὶ εἰς τὸ κόπτειν τρίχας καὶ ἰατρεύειν ποδαλγίας· ἀνεπιτήδειος δὲ εἰς τὴν τῶν σκελῶν χειρουργίαν καὶ εἰς ἀγορὰν δούλων ἰσχνῶν.

[F. 143.] Περὶ τῶν ζῳδίων λέγει ὁ Σαραπίων οὕτως[1].

Περισσομελῆ ζῴδιά εἰσι τὰ τοῖς μέλεσι πλεονάζοντα Ταῦρος, Καρκίνος, Παρθένος, Σκορπίος, Τοξότης, Δίδυμοι, Ὑδροχόος, Ἰχθύες, Αἰγόκερως, Λέων· Ταῦρος μὲν διὰ τὴν Πλειάδα, Καρκίνος διὰ τὸ Νεφέλιον, Παρθένος διὰ τὸν Στάχυν, Σκορπίος διὰ τὸ Κέντρον, Τοξότης διὰ τὴν Ἀκίδα, Δίδυμοι διὰ τὴν Λύραν, Ὑδροχόος διὰ τὴν Κάλπιν, Ἰχθύες διὰ τὸ Λίνον, Αἰγόκερως διὰ τὴν Οὐρὰν τὴν περικαμπῆ, Λέων δὲ μᾶλλον διὰ τοὺς Ἰχθύας πολυκίνητον καὶ ἀντικείμενον αὐτῷ.

Πάρυγρα δὲ Λέων ὁ αὐτός, Ὑδροχόος διὰ τὸν Ἠριδανόν, Αἰγόκερως διὰ τὸ Οὐραῖον, Τοξότης διὰ τὸ Πλοῖον [τῆς Ἀργοῦς] καὶ τὸ ὑποκείμενον πέλαγος.

7 in margine signum Capricorni. 21 βιζύου] cf. Du Cange s. v. βύζα; Ang. Vlachos, *Lex. hellenogall.*, Athen, 1897, s. v. βυζί. 24 Pro singulis zodiis posuit librarius signa astronomica. 27 Λέων om. cod. 31 ἑαυτῷ cod. 33 Πλοῖον] cf. Boll, *Sphaera*, p. 173. τῆς Ἀργοῦς uncinis secl.

[1] Cf. de argumento *Catal.*, I, p. 164; IV, p. 152 et tractatum anonynum ap. Maximum ed. Ludwich, p. 105-110.

garments and wearing new ones, and for purchasing chariots and learning archery and buying slaves at the beginning of Sagittarius; likewise also for partnership and for treating the joints from an excess of bile, and for purchasing horses and hunting; but it is unsuitable for the purchase of immovable property and enclosures, and for learning to ride on horseback and to drive.

Moon in Capricorn is suitable for digging wells and for building cisterns and aqueducts and inns, and for renting out dwellings and playing polo and sailing and for purchasing four-footed animals; but it is unsuitable for cutting garments and wearing new ones, and for bathing and for resting in the shade.

Moon in Aquarius is suitable for relocation and travel, and for laying the foundation of a house, and for lending money, and for the acquisition of chariots, and for purchasing wild fowl that cause harm, and for marriage, and for education, and for the treatment of the knees; but it is unsuitable for the treatment of the legs and for drawing blood from the whole body.

Moon in Pisces is suitable for learning to sail and traveling by sea, and for using purges, and for bathing, and for producing things made from liquids and especially from maritime preparation, and for planting large trees, and for resting, and for cutting garments and wearing new ones, and for weaning a child from the breast, and for cutting hair and treating gout; but it is unsuitable for surgical operations on the legs and for purchasing thin slaves.

[F. 143.] Concerning the Zodiac Signs, Sarapion speaks as follows: [1]

The signs with extra limbs are those that are excessive in their members: Taurus, 2 Cancer, Virgo, Scorpio, Sagittarius, Gemini, Aquarius, Pisces, Capricorn, Leo. Taurus on account of the Pleiades, Cancer on account of the Nebula, Virgo on account of Spica, Scorpio on account of the Sting, Sagittarius on account of the Arrow-point, Gemini on account of the Lyre, Aquarius on account of the Water-jar, Pisces on account of the Cord, Capricorn on account of the curved Tail, and Leo rather on account of Pisces, which is highly movable and situated opposite to it.

Parga: Leo (the same), Aquarius on account of Eridanus, Capricorn on account of the Tail, Sagittarius on account of the ship of Argo and the sea lying beneath.

7 in the margin the sign of Capricorn. 21 βιζύον] cf. Du Cange s. v. βύζα; Ang. Vlam chos, Lex. hellenogall., Athen, 1897, s. v. βυζί. 24 In place of the individual zodiac signs the scribe placed astronomical symbols. 27 Leo om. cod. 31 ἑαυτῷ cod. 33 Πλοίον] cf. Boll, Sphaera, p. 173. τῆς Ἀργούς enclosed in brackets and secluded.

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1 Cf. on the argument Catal., I, p. 164; IV, p. 152 and the anonymous treatise in Maximus ed. Ludwich, p. 105–110.

Ἑλικοειδὲς Αἰγόκερως.
Μονογενὲς Ὑδροχόος.
Λεπιδωτὰ Αἰγόκερως, Ἰχθύες.
Δίμορφα Τοξότης, Αἰγόκερως, Ἰχθύες.
5 Χερσαῖον Σκορπίος καὶ ὁ Τοξότης ἀπὸ μέρους.
Κεντρωτὸν καὶ αὐτογέννητον Σκορπίος.
Ξιφῆρες Παρθένος.
Κυρτὰ Σκορπίος, Ταῦρος, Ἰχθύες, Καρκίνος, Λέων, Τοξότης, Αἰγόκερως, Κριός.
10 Νευρώδη Δίδυμοι, Παρθένος, Τοξότης, Ἰχθύες.
Ἡγεμονικὰ Κριός, Λέων, Τοξότης.
Θηριώδη Ταῦρος, Λέων, Σκορπίος, Αἰγόκερως, ἐκ μέρους δὲ καὶ ὁ Τοξότης.
Ἀνθρωποειδῆ Δίδυμοι, Παρθένος, Ζυγός, Ὑδροχόος καὶ Τοξότης
15 ἐκ μέρους.
Πολύσπορα Καρκίνος, Σκορπίος, Ἰχθύες.
Πολύγονα Καρκίνος, Ἰχθύες, Σκορπίος.
Ἄγονα Παρθένος, Αἰγόκερως, Ταῦρος.
Στειρώδη Λέων, Παρθένος.
20 Μελεοκοπούμενα Κριός, Λέων, Ταῦρος, Σκορπίος, Αἰγόκερως, Ἰχθύες, Καρκίνος.
Χερσαῖα Κριός, Ταῦρος, Δίδυμοι, Λέων, Παρθένος, Σκορπίος, Ζυγός.
Ἀμφίβια Καρκίνος, Αἰγόκερως.
25 Κάθυγρα Καρκίνος, Ὑδροχόος, Ἰχθύες, Αἰγόκερως.
Σπαστικὰ Σκορπίος, Αἰγόκερως, Καρκίνος, Ἰχθύες.
Λατρώδη Καρκίνος, Σκορπίος, Αἰγόκερως, Ἰχθύες, Κριός, Ταῦρος.

[F. 144.] Περὶ τοῦ γνῶναι πότε φανήσεται κομήτης.

Ἰδὲ ὅτε γένηται ἐγκάρδιος ὁ Ἑρμῆς καὶ πρόσθες τότε τὴν ἐποχὴν τοῦ
30 Ἡλίου ἤτοι τοῦ Ἑρμοῦ, ζῳδια ια' καὶ μοίρας ι', καὶ ἀπόλυε τὰ ἐπισυναχθέντα ἐπὶ ιβ'. καὶ ἔνθα κατ' αὐτῆς ὁ ἀριθμὸς <εὑρίσκεται>, ἐν ἐκείνῳ τῷ ζῳδίῳ ὁ κομήτης φανήσεται. καὶ εἰ μέν ἐστι τὸ μεταξὺ αὐτοῦ καὶ τοῦ Ἡλίου διάστημα μοιρῶν ιε', φανήσεται· εἰ δὲ ἔλαττον ἢ πλέον, οὐ φανήσεται. ἐν ἐκείνῳ δὲ φανήσεται τῷ τόπῳ, ἐν ᾧ ἐστιν ὁ Ἑρμῆς, εἰ
35 μὲν ἑῷος, ἐν τῇ ἀνατολῇ, εἰ δὲ ἑσπέριος, ἐν τῇ δύσει. τὸ δὲ σύμπτωμα γενήσεται τοῦ ἀποτελέσματος ἐν τῇ ᾠκειωμένῃ χώρᾳ τῷ ζῳδίῳ, ἐν ᾧ φανήσεται ὁ κομήτης.

6 αὐτογένητον cod. 25 post Αἰγόκερως librarius repetivit περισσομελῆ Καρκίνος Σκορπίος; delevi. 29-30 τοῦ (ante Ἡλίου): corr. ex αὐτοῦ cod. 31 καταυτῆς vel καταντῆς cod. εὑρίσκεται addidi.

Spiral/Coiled: Capricorn.
Single-natured: Aquarius.
Scaled: Capricorn, Pisces.
Two-formed: Sagittarius, Capricorn, Pisces.
Terrestrial: Scorpio and Sagittarius in part.
Stinging and self-generating: Scorpio.
Sword-bearing: Virgo.
Curved/Arched: Scorpio, Taurus, Pisces, Cancer, Leo, Sagittarius, Capricorn, Aries.
Nervous/Sinewy: Gemini, Virgo, Sagittarius, Pisces.
Commanding/Regal: Aries, Leo, Sagittarius.
Bestial: Taurus, Leo, Scorpio, Capricorn, and partly also Sagittarius.
Human-formed: Gemini, Virgo, Libra, Aquarius, and Sagittarius partly.
Prolific/Many-seeded: Cancer, Scorpio, Pisces.
Fertile/Many-offspring: Cancer, Pisces, Scorpio.
Barren: Virgo, Capricorn, Taurus.
Sterile: Leo, Virgo.
Cut to pieces/Mutilated: Aries, Leo, Taurus, Scorpio, Capricorn, Pisces, Cancer.
Terrestrial: Aries, Taurus, Gemini, Leo, Virgo, Scorpio, Libra.
Amphibious: Cancer, Capricorn.
Aquatic: Cancer, Aquarius, Pisces, Capricorn.
Convulsive: Scorpio, Capricorn, Cancer, Pisces.
Muddy: Cancer, Scorpio, Capricorn, Pisces, Aries, Taurus.

[F. 144.] On knowing when a comet will appear.

Observe when Hermes is in conjunction with the heart of the Sun, and then add to the position of the Sun or of Hermes 11 signs and 10 degrees, and release the sum upon 12, and wherever that number is found, in that sign the comet will appear. And if the distance between it and the Sun is 15 degrees, it will appear; but if it is less or more, it will not appear. It will appear in that place where Hermes is: if he is a morning star, in the east; if an evening star, in the west. The effect of the outcome will occur in the region associated with the sign in which the comet will appear.

6 αὐτογένητον cod. 25 after Capricorn the scribe repeated: περισσομελή Καρκίνος Σκορπίος; deleted. 29-30 του (before Ηλίου): corr. from αὐτοῦ cod. 31 καταυτῆς vel καταντής cod. εὑρίσκεται added by me.

Excerpta ex secundo libro Zahelis Iudaei.

Sahl ben Bišr ben Habîb Iudaeus qui usque ad annum 823 p. Chr. n. apud praefectum regionis Chorâsân vixit, deinde in urbem Bagdadam se contulit, ubi astrologi officio apud El-Hasan, ministrum (vizir) regis el-Mamûn († 851) functus est, libros scripsit plurimos, quos Romanos i. e. Byzantinos magni aestimasse dicunt scriptores arabici (cf. Suter, *Die Mathematiker und Astron. der Araber*, Leipzig, 1900, p. 15, n° 26). Rectissime, nam hos libros partim certe ante saeculum XII graece versos esse ex versibus Iohannis Camateri apparet et Σέχελ auctor plus semel nominatur in codicibus (cf. *Catal.*, II, p. 137; V, p. 1, p. 92 n. 2 et p. 243).

[F. 144.] Παρεξεβλήθησαν ἀπὸ τοῦ δευτέρου βιβλίου [καὶ τοῦ τρίτου] τοῦ σοφωτάτου Ἰουδαίου τοῦ Σὰχλ τοῦ υἱοῦ τοῦ Πὲσρ ταῦτα.

Καὶ τὰ μὲν τοῦ δευτέρου βιβλίου ἔχουσιν οὕτως ἃ καὶ συμβάλλονται τῷ ἐπιστήμονι πρὸς πᾶσαν ἐρώτησιν.

Ἴσθι ὅτι σημειωτικὸς ἀστὴρ ἐκεῖνος λέγεται, ἤγουν ἡ Σελήνη ὡς οὖσα πλησιεστέρα τῇ γῇ τῶν λοιπῶν ἀστέρων, ἐοικυῖα τοῖς πράγμασι τοῦ κόσμου τούτου. καὶ γὰρ οὐ θεωρεῖς τὰ πράγματα πῶς ἐκ μικροῦ ἀρχόμενα αὐξάνονται καὶ αὖθις ἀπὸ αὐξήσεως ἐλαττοῦνται; οὕτω γάρ ἐστι καὶ ἐπὶ τῆς Σελήνης καὶ διὰ τοῦτο δεῖ λαμβάνειν αὐτὴν σημειωτικὴν ἐπὶ παντὸς πράγματος, ἐπειδὴ ἐπὶ ὑποθέσει τινὶ ἀγαθυνομένης τῆς Σελήνης ἀγαθὴ ἔσται καὶ ἡ πρᾶξις, κακουμένης δὲ κακίστη. παρέχει δὲ τὴν κυβέρνησιν αὐτῆς τῷ πρώτως συναπτομένῳ παρ' αὐτῆς ἀστέρι. λέγεται δὲ ὁ τοιοῦτος ἀστὴρ ὁ ὑποδεξάμενος τὴν τοιαύτην κυβέρνησιν.

Μετακομίζει δὲ ἡ Σελήνη πρὸς τοὺς ἀστέρας καὶ μετατίθησιν ἀπὸ τοῦ ἑνὸς ἀστέρος πρὸς τὸν ἕτερον τὰς αὐγὰς αὐτῶν καὶ συμβιβάζει μεταξὺ τούτων.

Καὶ οἱ μὲν κακοποιοὶ δηλοῦσι τὸ φθαρτικὸν τῶν πραγμάτων καὶ κάκιστον διὰ τὸ ὑπερβάλλον τῆς τε θερμότητος καὶ τῆς ψυχρότητος αὐτῶν. καὶ εἰ μὲν ὑπάρχει ἀστήρ τις ἐν οἴκῳ κακοποιοῦ ἢ ὑψώματι συναπτόμενος παρ' αὐτοῦ ἀσυμφώνῳ σχήματι, ἤγουν τετραγώνῳ <ἢ> διαμέτρῳ, ὑποδέχεται τοῦτον ὁ κακοποιὸς καὶ κωλύεται ἐκ τούτου ἡ τοῦ κακοποιοῦ βλάβη διὰ τῆς τοιαύτης ὑποδοχῆς. εἰ δὲ καὶ διὰ συμφώνου σχήματος ἤγουν τριγώνου καὶ ἑξαγώνου γένηται ὁ τούτων συσχηματισμός, κωλύεται καὶ αὖθις ἡ βλάβη αὐτῶν διὰ τὸ τὰ σύμφωνα σχήματα εἶναι φιλικά.

Οἱ δὲ ἀγαθοποιοὶ ἔχουσιν εὐκρασίαν ἐπί τε τῇ ψυχρότητι καὶ τῇ

1-2 καὶ τοῦ τρίτου uncinis seclusi. 9 ἐλλαττοῦνται cod. 21 ἢ addidi. 25 καὶ add. man. altera.

Excerpts from the second book of Zabelas the Jew.

Sahl ben Bir ben Habib Iudaeus, who lived until the year 823 A.D. under the prefect of the region of Khorasan, then moved to the city of Baghdad, where he served as astrologer under El-Hasan, minister (vizier) of King al-Ma'mun († 851), wrote numerous books, which Arabic writers say the Romans, i.e. the Byzantines, held in high esteem (cf. Suter, Die Mathematiker und Astron. der Araber, Leipzig, 1900, p. 15, nº 26). Rightly so, for it is evident from the verses of Johannes Kamateros that these books were at least in part translated into Greek before the twelfth century, and the author Σέχελ is mentioned more than once in the manuscripts (cf. Catal., II, p. 137; V, p. 1, p. 92 n. 2 and p. 243).

[F. 144.] These things were excerpted from the second book [and the third] of the most learned Jew Sahl, son of Bishr.

The contents of the second book are as follows, which also contribute to the expert's knowledge for every question.

Know that the significator star is the one called — that is, the Moon — as being the closest to the earth of all the other stars, resembling the affairs of this world; for do you not see how affairs begin from small things and grow, and then diminish again from their growth? So it is also with the Moon, and for this reason one must take it as the significator in every matter, since in a given matter when the Moon is in a good condition the action will also be good, and when it is in a bad condition it will be very bad. It transfers its governance to the star to which it first applies. And such a star, which receives this governance, is called the receiver. The Moon also carries over to the stars and transfers from one star to another their own qualities and brings them into agreement with each other.

The malefics indicate the corruption and the worst outcome of matters on account of the excess of their heat and cold. And if there is a star in the house or exaltation of a malefic, applying to it by a discordant aspect — that is, a square or opposition — the malefic receives it, and as a result the harm of the malefic is hindered through such reception. But if the configuration between them occurs by a harmonious aspect, namely a trine or sextile, the harm from them is likewise hindered, because harmonious aspects are friendly.

The benefic planets have a balanced temperament with respect to both coldness and

1-2 and of the third uncinis seclusi. 9 are reduced by cod. 21 or addidi. 25 and add. man. altera.

θερμότητι. καὶ ὠφελοῦσι μετά τε ὑποδοχῆς καὶ ἐκτὸς ὑποδοχῆς, [f. 144v] κρειττόνως δὲ μετὰ ὑποδοχῆς. καὶ ἔνθα ἂν ἴδῃς τοὺς μὲν κακοποιούς, ἀπόφηναι τὸ κακόν, τοὺς δὲ ἀγαθοποιούς, τὸ καλόν.

Ἐπειδὴ ἡ σκέψις διὰ τούτων τῶν δυοῖν γίνεται, ἤγουν τοῦ τε ἀγαθοῦ καὶ τοῦ ἐναντίου, καὶ οὐ λέγεται ἄλλως πως ὁ ἀστὴρ κεκακωμένος ἢ ὅτε γένηται ἐντὸς τῆς ὡρισμένης ἀκτῖνος τοῦ κακοποιοῦ· ὅταν δὲ παρέλθῃ τὰς τοιαύτας τῆς ἀκτῖνος μοίρας, λέγεται τὸ σχῆμα ζῳδιακόν. τὸ δὲ ἐντὸς τῆς ἀκτῖνος σχῆμα λέγεται μοιρικόν. ὅτε οὖν παρέλθωσιν αἱ ἀκτῖνες τοῦ κακοποιοῦ ὡς εἴρηται καί ἐστιν ὁ συσχηματισμὸς ζῳδιακός, φόβον μόνον σημαίνει, οὐ βλάβην δέ. τὸ αὐτὸ καὶ ἐπὶ τῶν ἀγαθοποιῶν χαρὰν μόνην σημαίνει, οὐκ ὠφέλειαν δέ.

Ἡ Σελήνη ὅτε κενοδρομεῖ, σημαίνει ἀπραξίαν καὶ ὑποστροφὴν κενὴν καὶ φθορὰν τῶν δουλειῶν. ὁ συσχηματισμὸς τῆς Σελήνης δηλοῖ τὸ περατωθῆναι τὸ ζητούμενον κατὰ τὴν τοῦ συσχηματιζομένου παρ' αὐτῆς ἀστέρος <ποσότητα>. καὶ εἰ μὲν ἀγαθοποιός ἐστιν ὁ ἀστήρ, ἀγαθὴν σημαίνει καὶ τὴν περάτωσιν, εἰ δὲ κακοποιός, κακίστην.

Ἡ ἀπόρροια τῆς Σελήνης δηλοῖ τὰ παρεληλυθότα πράγματα.

Ὁ ἀστὴρ ἐν τῷ ἰδίῳ ταπεινώματι ὢν δηλοῖ τὸν φρουρισμὸν καὶ τὴν λύπην. ὁ ἀναπεποδισμένος ἀστὴρ δηλοῖ ἀνταρσίαν καὶ μεταβολὴν τοῦ ἀνθρώπου. ἀπὸ τῆς διαγωγῆς, ᾗ ἔστι καὶ ταπείνωσιν καὶ τὸ ἀλληνάλλως γίνεσθαι αὐτήν. ὁ στηρίζων ἀστὴρ πρὸς ἀναποδισμὸν δηλοῖ πλάνην τοῦ ἀνθρώπου καὶ ἄγνοιαν ἐπὶ τοῖς πράγμασι. καὶ εἰ μέν ἐστι βραδύτατος ἤγουν ὀλιγοστὸς ὑπάρχων ὁ δρόμος αὐτοῦ καὶ σημαίνει ἀγαθὸν ἢ ἐναντίον, βραδύτατον τοῦτο ἔσται· οὕτως οὖν σημαίνει βραδυτῆτα τῆς δουλείας καὶ ὁ ἀστὴρ ὅτε ὑπάρχει ἐν τοῖς οἴκοις τοῦ Κρόνου καὶ τοῦ Διός. εἰ δὲ ἐν τοῖς οἴκοις τῶν περιγείων ἀστέρων, δηλοῖ ταχυτῆτα.

Ὁ ἀστὴρ ὅτε ἀπέρχεται συσχηματίσαι ἑτέρῳ ἀστέρι, οὐ συσχηματίσει δὲ τούτῳ ἐν τῷ ζῳδίῳ ἐκείνῳ, ἀλλ' ἐν τῷ ἑτέρῳ ζῳδίῳ, οὐ συσχηματίσει δὲ πρὸ αὐτοῦ ἑτέρῳ ἀστέρι, τελειοῦται ἡ δουλεία ἐκείνη.

Ὁ κακοποιὸς ἀστὴρ ὅτε· ὑπάρχει ἀνατολικὸς ἐν τῷ ἰδίῳ οἴκῳ ἢ ὑψώματι, βελτιώτερός ἐστι τοῦ ἀγαθοποιοῦ ἀστέρος τοῦ ὄντος ἀναπεποδισμένου ἢ κεκακωμένου. οἱ κακοποιοὶ ἀστέρες ὅτε εἰσὶ κύριοι τῆς ζητουμένης δουλείας καὶ συσχηματίζεται αὐτοῖς ὁ κύριος τοῦ ὡροσκόπου ἢ ἡ Σελήνη ἀπὸ τετραγώνου ἢ διαμέτρου, ἐρήμωσιν καὶ

4 διὰ ταῦτα τὰ δύο cod. correxi. 7 τοιαῦτας cod. 9 ἀκτῖνες] ἀκτῖναι cod. Post ἀκτ. videtur erasum esse τοῦ. 11 Χαρὰν καὶ μόνην cod. οὐκ ὠφέλειαν δέ man. altera addidisse videtur. 15 ποσότητα addidi. Cf. Zahel, *de Interrogationibus*, cap. VII (f. 126 A, edit. Venet. 1493): Coniunctio lunae significat quod futurum est et quod speratur ex rebus secundum quantitatem naturae planetae qui recipit dispositionem lunae... 18 φρουρισμόν] φρουρισμός deest in lexicis. Cf. Zahel, *de Interrogationibus*, cap. IX: Planeta ... significat tristiciam et carcerem et angustiam. 20 ᾗ incertum. ἢ||||| cod. 32 βελτιώτερος] Cf. Indicem.

warmth, and they benefit both with reception and without reception, [f. 144] but more effectively with reception. And wherever you see the malefics, declare the evil; where the benefics, the good.

Since the examination is made through these two factors, namely the good and its opposite, and a star is not said to be afflicted in any other way than when it falls within the defined ray of the malefic; but when it passes beyond such degrees of the ray, the configuration is called zodiacal. The configuration within the ray is called degree-based. When therefore the rays of the malefic have passed, as stated, and the configuration is zodiacal, it signifies fear only, but not harm. The same applies to the benefics: it signifies joy only, but not benefit.

When the Moon is void of course, it signifies inaction, a futile return, and the ruin of affairs. The configuration of the Moon indicates the completion of the matter sought, according to the <quantity> of the star configured with it. And if the star is a benefic, it signifies a good completion as well; but if it is a malefic, the worst.

The separation of the Moon indicates past matters.

A planet in its own depression indicates imprisonment and sorrow. A retrograde planet indicates rebellion and a change in the person's conduct, which is also depression and its going this way and that. A planet stationing before retrogression indicates the person's wandering and ignorance in practical matters. And if its course is very slow, that is, if its motion is minimal, and it signifies something good or its opposite, this will be very slow; thus it likewise signifies the slowness of the matter, when the planet is in the houses of Saturn and Jupiter. But if it is in the houses of the perigee planets, it indicates swiftness.

When a planet departs to form an aspect with another planet, but will not form that aspect with it in that sign, but rather in another sign, and will not form an aspect with any other planet before it, that matter is completed.

A malefic planet, when it is oriental in its own house or exaltation, is better than a benefic planet that is retrograde or afflicted. When malefic planets are lords of the matter under inquiry and the lord of the Ascendant or the Moon aspects them from a square or opposition, desolation and

4 διὰ ταῦτα τὰ δωι cod. I corrected. 7 τοιαῦτας cod. 9 ἀκτῖνες] ἀκτῖναι cod. Postnἀκτ. it seems to have been erased. 11 Κραν οὐκ ὠφέλειαν δέ man.naltera seems to have added I added 15 in quantity. Cf. Zahel, on Questions, ncap. VII (f. 126 A, edit. Venet. 1493): The conjunction of the moon signifies that the future is what is expected from things according to the quantity of the nature of the planet that receives the position of the moon... 18 φρουρισμόν] φρουρισμός is missing in the lexicon. Cf. Zahel, from the Questions, ch. 9: The planet ... signifies sadness and prison and narrowness. 20 or uncertain. ή||||| code 32 βελτιώτερος] Cf. list

φθορὰν δηλοῦσι τῆς δουλείας ἐκείνης. χεῖρον δὲ ἔσται ἐπὶ τοῦτο τὸ κυριεύειν τῆς δουλείας κακοποιὸν καὶ συσχηματίζεσθαι αὐτὸν παρὰ ἀγαθοποιοῦ κυρίου ὄντος τοῦ ὡροσκόπου ἢ τὸ κυριεύειν τῆς δουλείας ἀγαθοποιὸν καὶ συσχηματίζεσθαι αὐτὸν παρὰ [f. 145] κακοποιοῦ κυρίου ὄντος τοῦ ὡροσκόπου.

Οἱ ἀγαθοποιοὶ ὅτε ὁρῶσι τοὺς κακοποιούς, ἐλαττοῦσι τὴν κακίαν αὐτῶν. οἱ δὲ κακοποιοὶ ὅτε ὁρῶσι τοὺς ἀγαθοποιοὺς ἀπὸ τετραγώνου ἢ διαμέτρου, ἐλαττοῦσι τὴν τούτων ἀγαθότητα. ὅτε τις τῶν ἀγαθαποιῶν κυριεύει τῆς δουλείας καὶ ἀποκλίνει τοῦ ὡροσκόπου καὶ ὑπάρχει ἀναπεποδισμένος, ἔοικε βλάπτων τὴν ὑπόθεσιν καὶ ἀτέλεστον ἀποκαθιστῶν αὐτήν, ὥσπερ τις τῶν κακοποιῶν ἐμποδίζων αὐτήν.

Ὁ ἀγαθοποιὸς ἀστὴρ ὅτε ὑποδεχθῇ παρ' ἑτέρου ἀστέρος, δοκεῖ δυνατώτερος ἐπὶ τῇ ἀγαθότητι, ὁ δὲ κακοποιὸς ἀσθενέστερος ἐπὶ τῇ κακότητι.

Οἱ κακοποιοὶ ὅτε εἰσὶν ἐν ἀλλοτρίοις ζῳδίοις, προστίθεται τὸ κακὸν αὐτῶν. εἰ δὲ ἐν ζῳδίῳ, ἐν ᾧ ἔχει ἀναλόγως, ἐλαττοῦται τὸ κακόν, εἰ μήπω εἰσὶν ἐν τοῖς κέντροις. οἱ ἀγαθοποιοὶ ὅτε εἰσὶν ἐν ἀλλοτρίοις ζῳδίοις, ἐλάττωσιν δηλοῦσι τῆς τούτων ἀγαθότητος· εἰ δὲ ἐν τόποις οἰκείοις, προσθήκην.

Οἱ ἀγαθοποιοὶ καὶ οἱ κακοποιοὶ ὅτε εἰσὶν ἀσθενεῖς ἢ ὕπαυγοι, δηλοῦσι περὶ ὑποθέσεών τινων σμικροτάτων· οὐ δυνήσεται γὰρ ὁ οὕτως ἔχων ἀστὴρ δηλῶσαι τι τῶν λαμπρῶν καὶ μεγάλων ὑποθέσεων, δι' ἣν ἔχει ταλαιπωρίαν.

Ὁ ἀστὴρ ὁ ἀγαθοποιὸς καὶ ὁ κακοποιὸς ὅτε ὑπάρχει ὕπαυγος καὶ ὅτε διαμετρεῖ τὸν Ἥλιον, βλάπτεται καὶ ὁ μὲν ἀγαθοποιὸς ἀσθενεῖ πρὸς τὰ ἀγαθὰ αὐτοῦ ἀποτελέσματα, ὁ δὲ κακοποιὸς πρὸς τὰ ἐναντία.

Οἱ κακοποιοὶ ὅτε εἰσὶν εἰς τὰ κέντρα καὶ τετραγωνίζουσι τὸν ὡροσκόπον ἢ διαμετροῦσιν, εἰσὶ πρὸς τὸ κακὸν δυνατοί. οὕτως οὖν καὶ ὅτε τινὰ τῶν ἀστέρων ὁρῶσι καὶ μᾶλλον ἐὰν ὦσιν δυνατώτεροι τῶν ὁρωμένων οἱ ὁρῶντες. εἰ δὲ ὁ τούτων συσχηματισμὸς γένηται ἀπὸ τριγώνου ἢ ἑξαγώνου, γίνεται τοῦ κακοῦ συστολή.

Ὁ ἀγαθοποιὸς ἀστὴρ ἀεὶ δηλοῖ ἀγαθά, ὁ δὲ κακοποιὸς ἐναντία. καὶ δεῖ ὁρᾶν τοὺς τόπους τῶν ἀστέρων τοὺς ἀπὸ τοῦ ὡροσκόπου καὶ τὰ ζῴδια ἐν οἷς παροδεύουσιν. ἐὰν οὖν ὑπάρχῃ ὁ κακοποιὸς ἀστὴρ ἐν οἰκείᾳ αἱρέσει ἢ ἐν ἰδίῳ οἴκῳ ἢ ὑψώματι ἢ τριγώνῳ ἐν τόπῳ καλλίστῳ ἀπὸ τοῦ ὡροσκόπου, δηλοῖ ἀγαθά. ὁ δὲ ἀγαθοποιὸς ἐὰν οὐχ ὑπάρχῃ ἐν οἰκείᾳ αἱρέσει, ἀλλ' εὑρέθῃ ἐν ἀποκλίματι εἴτε ἐν ἀλλοτρίῳ ζῳδίῳ εἴτε ὕπαυγος, βλάπτει καὶ οὐκ ὠφελεῖ.

Ὁ Ζεὺς ἐὰν ὁρᾷ κακοποιὸν ἀστέρα, μεταβάλλει τὴν κρᾶσιν αὐτοῦ

6 et 8 ἐλλαττοῦσι cod. 16 ἀναλόγως corr. ex λος cod. ἐλλαττοῦται cod. (semper). 18 ἐλλάττωσιν cod. 25 διαμετρεῖ] διαμετρᾷ cod. Cf. etiam supra, p. 94, 31 κυνηγᾶν. 34 et 36 ὑπάρχῃ ex ὑπάρχει corr. man. ead.

They indicate the ruin of that servitude. It will be worse in this regard for a malefic to be lord of the servitude and to be configured by a benefic that is lord of the Ascendant, than for a benefic to be lord of the servitude and to be configured by [f. 145] a malefic that is lord of the Ascendant.

When the benefics aspect the malefics, they diminish their malice. But when the malefics aspect the benefics from a square or opposition, they diminish the latter's beneficence. When one of the benefics is lord of the servitude and is declining from the Ascendant and is retrograde, it seems to harm the matter and leave it incomplete, just as one of the malefics would obstruct it.

When a benefic star is received by another star, it appears more powerful in its beneficence, while a malefic appears weaker in its malice.

When the malefics are in foreign signs, their malice is increased. But if they are in a sign in which they have proportional dignity, the malice is diminished, provided they are not yet in the angles. When the benefics are in foreign signs, they indicate a diminishment of their beneficence; but if in their own places, an increase.

When the benefics and the malefics are weak or under the rays, they signify matters of the smallest kind; for a star in such a condition will not be able to signify anything of the brilliant and great matters, on account of the affliction it suffers.

When a benefic star and a malefic star are under the rays of the Sun and when they are in opposition to the Sun, they are harmed; the benefic is weakened with respect to its good effects, while the malefic is weakened with respect to the opposite.

When the malefics are at the angles and square the Ascendant or are in opposition to it, they are powerful for evil. This is likewise the case when they aspect certain stars, and especially when the aspecting planets are more powerful than those being aspected. But if their configuration occurs from a trine or sextile, there is a reduction of the evil.

A benefic star always signifies good things, while a malefic signifies the opposite. One must observe the places of the stars from the Ascendant and the signs through which they are passing. If, therefore, the malefic star is in its own sect or in its own domicile, exaltation, or triplicity, in the most favorable place from the Ascendant, it signifies good things. But if the benefic is not in its own sect, but is found in a declining place, or in an alien sign, or under the rays of the Sun, it harms and does not benefit.

If Zeus aspects a malefic star, it alters its temperament

in

6 and 8 ἥλλαττούσι cod. 16 ἀναλόγως corr. from λος cod. ἐλλαττοῦται cod. (throughout). 18 Ελλάττωσιν cod. 25 διαμετρεῖ] διαμετρᾷ cod. Cf. also above, p. 94, 31 κυνηγών. 34 and 36 υπάρχη corr. from υπάρχει by the same hand.

ἐπὶ τὸ ἀγαθόν. ἡ δὲ Ἀφροδίτη οὐ δύναται μεταβαλεῖν τὴν κακίαν τοῦ κακοποιοῦ ὥσπερ ὁ Ζεύς, εἰ μήπω ἐφορᾷ τὸν Δία. ὁ Ζεὺς ἀναλύει τὰ ὑπὸ τοῦ Κρόνου δεσμούμενα καὶ μεταβάλλει τὴν κακίαν αὐτοῦ, ὅτε [f. 145v] συσχηματίζεται αὐτῷ. ἡ δὲ Ἀφροδίτη λύει τὴν κακίαν τοῦ
5 Ἄρεως.

Ὅτε κακοποιὸς παραλαμβάνει ἀπὸ κακοποιοῦ, εἰπὲ ὅτι ἔσται κακὸν ἐπὶ κακοῦ. ὅταν μεταδίδοι κακοποιὸς ἀγαθῷ, γίνεται μετὰ τὸ κακὸν ἀγαθόν. εἰ δὲ μεταδίδοι ἀγαθοποιὸς κακοποιῷ, γίνεται μετὰ τὸ ἀγαθὸν κακόν.

10 Ἡ Σελήνη ἢ ὁ κύριος τοῦ ὡροσκόπου ἐάν εἰσι κεκακωμένοι ἀπὸ διαμέτρου ἢ τετραγώνου ἢ συνόδου, οἱ δὲ ἀγαθοποιοὶ ὁρῶσι τὴν Σελήνην ἢ τὸν κύριον τοῦ ὡροσκόπου ἀπὸ τετραγώνου, λύουσι τὴν τοιαύτην τούτων κάκωσιν. ἐὰν δὲ ἡ κάκωσις τῆς Σελήνης καὶ τοῦ κυρίου τοῦ ὡροσκόπου ὑπάρχῃ ἀπὸ τετραγώνου καὶ μόνου καὶ ὁρῶσιν
15 οἱ ἀγαθοποιοὶ τὴν Σελήνην ἢ τὸν κύριον τοῦ ὡροσκόπου ἀπὸ τριγώνου, ἐκφεύγει μὲν ὁ ἄνθρωπος ἐκεῖνος ἀπὸ ἀνάγκης, ἐμπεσεῖται δὲ εἰς ἑτέραν ἀνάγκην.

Ὁ ἀστὴρ ὅτε οὐκ ἔνι εἰς ἴδιον οἶκον ἢ ὕψωμα ἢ τρίγωνον ἢ ὅριον ἢ δεκανὸν ἢ ἐν ᾧ τόπῳ χαίρει, ὑπάρχει δὲ καὶ ἀποκεκλικώς, δηλοῖ κακίαν
20 τινὰ ἔχουσάν τινα ἀγαθότητα. ἀλλὰ καὶ ὅτε ὑπάρχει ὕπαυγος, οὐδὲν ἀγαθὸν ἔχει. ἀλλ' οὐδὲ ὁ ἀστὴρ ὁ δυτικὸς ἀπὸ τῶν τριῶν ὑψηλῶν ἀστέρων, ὁ φαινόμενος δηλονότι ἐν τῇ δύσει κατὰ τὴν ἑσπέραν, ἔχει δύναμιν ὡς ὢν ἀσθενής. καὶ ὁ μὲν κακοποιὸς ἐὰν κακὸν δηλώσῃ, κουφότερον ἔσται. ὁ δὲ ἀγαθοποιὸς ἐὰν ἀγαθόν, μετριώτερον.

25 Ὁ ἀναπεποδισμένος ἀστὴρ δυσχέρειαν σημαίνει ἐπὶ παντὸς πράγματος.

Ὅτε ἀπέχουσιν οἱ ἀστέρες τοῦ Ἡλίου ἧττον τῶν δώδεκα μοιρῶν, εἰσὶ σφόδρα ἀδύνατοι, εἰ μήπω εἰσὶν ἐν μιᾷ μοίρᾳ μετὰ τοῦ Ἡλίου. τότε γάρ εἰσι δυνατοὶ σφόδρα. ὁ ἀστὴρ ὅτε ἀπέχει τοῦ Ἡλίου δώδεκα
30 μοίρας, ὑπάρχει δυνατὸς ἐπὶ πάσης καταρχῆς καὶ πράξεως. ὅτε δὲ ἀπέχει πεντεκαίδεκα, τότε ἔχει τὴν μεγαλωτέραν αὐτοῦ δύναμιν. ὁ ἀστὴρ ὅτε ὑπάρχει δυτικὸς καὶ ἀπέχει τοῦ Ἡλίου μοίρας πεντεκαίδεκα, τότε ἄρχεται ἡ ἀσθένεια αὐτοῦ. ὅτε δὲ ἀπέχει μοίρας ἑπτά, μέχρις ἂν γένηται ἐγκάρδιος, ὑπάρχει ἐν τῇ μεγαλωτέρᾳ αὐτοῦ ἀσθενείᾳ. ὁ ἀστὴρ
35 ὅτε ὑπάρχει ἐν ἀλλοτρίῳ ζῳδίῳ, κακοῦται ἡ φύσις αὐτοῦ, εἰ μήπω ἐστὶν ἐν τῷ ὡροσκόπῳ ἢ ἐν τῷ μεσουρανήματι ἢ ἐν τῷ ὀκτωκαιδεκάτῳ τόπῳ.

Ὁ σημειωτικὸς ἀστὴρ τῆς ὑποθέσεως ἐάν ἐστι δυτικός, ὑπάρχει ἀσθενὴς καὶ παρωπλισμένος μὴ δυνάμενος ἀναπληρῶσαι τὰ παρ'

18 ὅριον] ὅ cod. 31 μεγαλωτέραν cod. Perraro hanc comparativi formam inveni (e. g. Cf. f. 147v in marg.), magis usitata est μεγαλύτερος. Cf. Thumb, l. c., § 101 sp.; Jannaris, l. c., 505 sq. 34 ἐνκάρδιος cod.

toward the good. But Venus cannot change the malice of a malefic as Jupiter can, unless she is also in aspect with Jupiter. Jupiter dissolves the bonds imposed by Saturn and transforms his malice when he is in configuration with him. Venus dissolves the malice of Mars.

When a malefic receives from a malefic, say that there will be evil upon evil. When a malefic transmits to a benefic, after the evil there comes good. But if a benefic transmits to a malefic, after the good there comes evil.

If the Moon or the lord of the Ascendant are afflicted by opposition, square, or conjunction, and the benefics aspect the Moon or the lord of the Ascendant by square, they dissolve such affliction of these. But if the affliction of the Moon and the lord of the Ascendant comes from a square alone, and the benefics aspect the Moon or the lord of the Ascendant by trine, that person escapes one necessity but will fall into another.

When a planet is not in its own domicile, exaltation, triplicity, terms, or decan, nor in a place where it rejoices, and is also in a declined position, it indicates a certain evil that has some element of good. Moreover, when it is under the rays, it has no good at all. Nor does a western planet among the three superior planets — that is, one visibly setting in the evening — have power, being weak. And if a malefic indicates evil, it will be lighter. But if a benefic indicates good, it will be more moderate.

25 A retrograde planet signifies difficulty in every matter.

When planets are less than twelve degrees from the Sun, they are very weak, unless they are in the same degree as the Sun, for then they are very powerful. When a planet is twelve degrees from the Sun, it is powerful for every inception and action. When it is fifteen degrees away, it has its greatest power. When a planet is occidental and is fifteen degrees from the Sun, then its weakness begins. When it is seven degrees away, until it becomes combust, it is in its greatest weakness. When a planet is in a foreign sign, its nature is harmed, unless it is in the Ascendant, or in the Midheaven, or in the eighteenth place.

If the significator planet of the matter is occidental, it is weak and disarmed, unable to fulfill the things signified by

18 boundary ὁ cod. 31 μεγαλωτέραν cod. This comparative form is rarely found (e.g., cf. f. 147, in marg.); the more commonly used form is μεγαλύτερος. Cf. Thumb, l. c., § 101 sp.; Jannaris, l. c., 505 sq. 34 ἐνκάρδιος cod.

αὐτοῦ σημαινόμενα. εἰ δὲ ὑπάρχει ἀνατολικός, ἐστὶ δυνατὸς καὶ ἐνεργὴς πρὸς τὸ ἐκπληρῶσαι ταῦτα καὶ ὁμοιοῖ κτίσματι νέῳ.

Ὁ ἀστὴρ ὅτε εὑρεθῇ ἐν τῷ ὀγδόῳ τόπῳ ἀπὸ τοῦ ὡροσκόπου καὶ ὑπάρχει ἀγαθός, οὔτε καλὸν σημαίνει οὔτε κακόν. ὁ δὲ κακοποιὸς ὅτε ἐστὶν ἐν τῷ αὐτῷ τόπῳ, μεγίστην σημαίνει τὴν κακίαν αὐτοῦ. 5

Πᾶς ἀστὴρ [f. 146] ὁ ὢν ἐν τῇ ἀρχῇ τοῦ ζῳδίου ὑπάρχει πρὸς τὸ ζῴδιον ἀσθενὴς μέχρι τῶν πέντε μοιρῶν· ἐπεὶ καὶ ὁ ἀστὴρ οὐκ ἄλλοτε ἀπὸ τοῦ κέντρου ἀποκλίνει ἢ ὅτε ἀποκλίνει πέντε μοίρας· εἰ γὰρ ἀπέχει πλέον τῶν πέντε μοιρῶν τῆς μοίρας τοῦ κέντρου οὐχ ὑπάρχει ἐν τῷ κέντρῳ ἀλλὰ καὶ ἐν ταῖς ἑπομέναις μοίραις, ἐάν ἐστι ὁ ἀστὴρ ἐντὸς τῶν 10 πεντεκαίδεκα μοιρῶν, ὑπάρχει ἐν τῷ κέντρῳ. εἰ δὲ ἐκτὸς τῶν πεντεκαίδεκα, οὐκ ἔχει ἐν τῷ κέντρῳ δύναμιν.

Οἱ ἀστέρες ὅτε εἰσὶν ἐν ζῳδίοις στερεοῖς, δηλοῦσι στερέωσιν τῶν πραγμάτων καὶ βοήθειαν καλλίστην τῶν ἐρωτήσεων. ὅτε δέ εἰσιν ἐν τοῖς δισώμοις, δηλοῦσιν ὡς δὶς τὸ πρᾶγμα πραχθήσεται. ὅτε δὲ ἐν 15 τροπικοῖς, σημαίνουσι μετατροπὴν τῶν πραγμάτων ἀπὸ ὑποθέσεως εἰς ἑτέραν ὑπόθεσιν.

Πᾶς ἀστὴρ ὅστις ὑπάρχει σημειωτικὸς ὑποθέσεώς τινος ἐὰν στηρίζῃ πρὸς ὀρθοποδισμόν, δηλοῖ τὸ γενέσθαι τὴν δουλείαν ἐκείνην καλῶς μετὰ δυνάμεως καὶ εὐθύτητος. εἰ δὲ πρὸς τὸ ἀναποδίσαι, δηλοῖ τὸ 20 ἐναντίον.

Ἴσθι ὅτι καθ' ἣν ἡμέραν ἐστὶν ἡ Σελήνη κεκακωμένη, πᾶς ὁ ἐρωτῶν κατ' αὐτὴν κεκακωμένην εὑρήσει τὴν τοιαύτην ἐρώτησιν, εἰ μήπω οἱ ἀπὸ τοῦ ὡροσκόπου τόποι μεταβάλλουσι τὴν κακότητα τῆς Σελήνης κατὰ τὸ μᾶλλον καὶ ἧττον. ἐπειδὴ ἡ Σελήνη, ἐὰν ἔνι κεκακωμένη ἐπί 25 τινος τῶν κέντρων, γίνεται ἡ βλάβη ἐπὶ τῷ σώματι τοῦ ἐρωτῶντος· εἰ δὲ ἐν ἀποκλίματι, σημαίνει δειλίαν καὶ φόβον· εἰ δὲ ἐν ἐπαναφορᾷ, μεσότητα ἐπ' ἀμφοτέροις.

Οἱ ἀστέρες, οἵτινες συσχηματίζονται παρὰ τῆς Σελήνης, δηλοῦσι τὴν ἀπόβασιν τῆς ὑποθέσεως, εἴτε ἀγαθὴ μέλλει εἶναι, εἴτε ἐναντία πρὸς 30 τὸν συσχηματισμόν.

Ὁ κύριος τοῦ ὡροσκόπου καὶ ἡ Σελήνη ἐάν εἰσιν ἐν τοῖς ἐναντιώμασιν αὐτῶν, δηλοῖ τὸ ἀπαναίνεσθαι τὸν ἐρωτήσαντα τὴν ἐρώτησιν.

5 μεγίστη cod., superscripsit manus altera ν. 6 ἀστὴρ omiserat librarius, add. man. ead. 33 ἀπαναίνεσθαι cod., sup. αί scripsit man. ead. ε.

it. But if it is oriental, it is powerful and active in fulfilling these things, and it resembles a new creation.

When a planet is found in the eighth place from the Ascendant and is benefic, it signifies neither good nor evil. But when the malefic is in that same place, it signifies its greatest harm.

Every star [1. 146] that is at the beginning of a Sign is weak with respect to that Sign up to five degrees; since a star does not deviate from the angle at any other time than when it deviates five degrees; for if it is more than five degrees away from the degree of the angle, it is not in the angle but rather in the succeeding degrees; if the star is within fifteen degrees, it is in the angle, but if it is outside fifteen degrees, it has no power in the angle.

When the stars are in fixed signs, they indicate the consolidation of matters and the finest assistance for the questions. When they are in bicorporeal signs, they indicate that the matter will be carried out twice. When they are in tropical signs, they signify a change of matters from one hypothesis to another.

Every star that is significator of some matter, if it stations for direct motion, indicates that that undertaking will come about well, with power and rectitude. If it stations for retrograde motion, it indicates the opposite.

Know that on whatever day the Moon is afflicted, everyone who asks a question on that day of her affliction will find that question to be likewise afflicted, unless the places from the Ascendant alter the malignancy of the Moon to a greater or lesser degree. For if the Moon, when afflicted, is in one of the angles, the harm falls upon the body of the querent; but if she is in a declining house, it signifies cowardice and fear; and if she is in a succedent house, a middling condition affecting both.

The stars which are configured by the Moon indicate the outcome of the matter, whether it is going to be favorable or contrary to the configuration.

If the lord of the Ascendant and the Moon are in their oppositions, this indicates that the querent will refuse the question.

5 μεγίστη cod., superscripsit manus altera v. 6 ἀστὴρ omiserat librarius, add. man, ead. 33 απαναίνεσθαι cod., sup. ai scripsit man. ead. E.

Excerpta ex tertio libro eiusdem Zahelis Iudaei.

[F. 146.] Τὰ δὲ τοῦ τρίτου βιβλίου τοῦ αὐτοῦ σοφωτάτου <Ἰουδαίου τοῦ Σάχλ τοῦ υἱοῦ> τοῦ Πέσρ, ἃ καὶ αὐτὰ συμβάλλονται πρὸς πᾶσαν ἐρώτησιν, ἔχουσιν οὕτως.

Εἰ ἐρωτηθῇς περὶ ἐρωτήσεώς τινος, ποίησον τὴν ἔναρξιν καθώς σοι ἐντέλλομαι· ἐδήλωσα γάρ σοι τοὺς τόπους ἀφ' ὧν ὀφείλομεν τηρεῖν ἑκάστην ὑπόθεσιν καὶ μὴ εἰσάξῃς ὑπόθεσιν μεθ' ἑτέρας ὑποθέσεως. ὥσπερ ἐάν τις ἐρωτήσῃ σε περὶ συναλλάγματος γαμικοῦ καὶ σκέψαι περὶ τούτου. εἶτα μετὰ τὴν σκέψιν παρευθὺς ἐρωτήσῃ σε περὶ ἑτέρας ὑποθέσεως λέγων σοι ὁ ἐρωτῶν· σκέψω ἀπὸ τοῦ θεματίου τούτου καὶ περὶ τῆς δεῖνος μου ὑποθέσεως· ἐκτὸς τοῦ εἰκότος τοῦτό ἐστιν. τότε γὰρ χρηματίζει τοῦτο, ὅτε ὑποθήσει λογισμόν, ἵνα ἐρωτήσῃ περὶ διαφόρων ὑποθέσεων· [f. 146v] καὶ δεῖ σε τότε λαβεῖν ἑκάστην ὑπόθεσιν ἀπὸ τοῦ ἀναλογοῦντος αὐτῷ τόπου καὶ μὴ προσσχῇς τῷ ἐρωτῶντι σε, εἰ μήπω ποιήσει τὴν ἐρώτησιν ἐμπόνως ἢ δι' ἑαυτοῦ ἢ διά τινος ἑτέρου ἐπ' αὐτὸ τοῦτο παρ' αὐτοῦ ἀποσταλέντος. τῷ δὲ ὡς ἐμποδίζοντι ἐρωτῶντί σε, μὴ δ' ὅλως προσχῇς.

Γίνωσκε δὲ ὅτι τὰ ἀποτελέσματα τῶν ἐρωτημάτων πρὸς τὸν λογισμὸν τοῦ ἀνθρώπου ἀποτελοῦνται καὶ πρὸς τὸ ῥῆμα τῆς ἐρωτήσεως, ὃ μέλλει εἰπεῖν πρὸς τὸν ἐπιστήμονα. καὶ εἰ μὲν ἡ ἐρώτησίς ἐστι καθολική, εἰσὶ καὶ αἱ σημασίαι τῶν ἀστέρων δηλωτικαὶ μέχρι πέρατος τῆς ζωῆς τοῦ ἐρωτῶντος. εἰ δέ ἐστιν ἡ ἐρώτησις περὶ ἐνιαυτοῦ τοῦ τρέχοντος ἢ μηνὸς ἢ ἡμέρας, περὶ τοῦ καιροῦ καὶ μόνου ἐκείνου νοεῖται ἡ σημασία τοῦ ἀστέρος καὶ μὴ ἐπὶ πλείονος. καὶ εἰ μὲν καλῶς εὑρεθῇ ἔχων ὁ κύριος τοῦ ὡροσκόπου καὶ ἡ Σελήνη, καλῶς ἕξει ὁ ἐρωτῶν· εἰ δὲ κακῶς, καὶ οὗτος κακῶς. ἐπειδὴ σημειωτικοί εἰσιν ἀεὶ ὁ κύριος τοῦ ὡροσκόπου καὶ ἡ Σελήνη, καὶ ὅστις ἐρωτήσῃ ἢ γεννηθῇ ἐν ὥρᾳ τῆς κακώσεως τῶν τοιούτων δύο σημειωτικῶν, ἔσται τεταπεινωμένος καὶ κεκακωμένος· ὡσαύτως καὶ ὅτε καλῶς ἔχουσιν οἱ δύο σημειωτικοί, καλῶς ἕξει καὶ ὁ ἐρωτῶν ἢ ὁ γεννηθείς. ἀλλὰ καὶ ἐφ' ἑτέροις ψιλοῖς ἐρωτήμασιν εἰ ἐρωτηθῇς κακῶς ἐχόντων τῶν δύο σημειωτικῶν, κακὰ ἀπόφηναι περὶ τῆς τοιαύτης ὑποθέσεως, εἰ δὲ καλῶς ἐχόντων, καλά. καὶ λάβε ἑκάστην ὑπόθεσιν ἀπὸ τοῦ ἀναλογοῦντος αὐτῇ τόπου· οἷον περὶ χρημάτων ἀπὸ τοῦ δευτέρου τόπου, περὶ ἀδελφῶν ἀπὸ τοῦ τρίτου καὶ καθεξῆς ὁμοίως. καὶ ποίησον τὸν ὡροσκόπον τὸν κύριον αὐτοῦ καὶ τὴν Σελήνην εἰς πρόσωπον τοῦ ἐρωτῶντος, τὸ δὲ

2 Ἰουδαίου τοῦ Σάχλ τοῦ υἱοῦ addidi. 4 (et saepius) ἐρωτηθείς cod. 5 ἐντέλομαι cod. 7 συναλάγματος cod. 14 σε] σοι cod. 15 ἐμποδίζοντι corr. man. ead. ex ἐμπόζοντι. 16 σε] σοι cod. 23 μή incertum.

Excerpts from the third book of the same Zahel the Jew.

[F. 146.] The contents of the third book of the same most wise <Jew, Sahl the son of> Bishr, which likewise contribute to every question, are as follows.

If you are asked about some question, make the beginning as I 5 command you; for I have shown you the places from which we ought to observe each matter, and do not introduce one matter together with another matter. Just as if someone asks you about a marriage contract and you examine this; then immediately after the examination someone asks you about another matter, with the querent saying to you: consider from this chart also 10 my such-and-such matter — this is outside of what is reasonable. For it is valid when one has set in mind the intention to ask about various matters; [f. 146v] and you must then take each matter from the place corresponding to it, and pay no attention to the one questioning you, unless he has posed the question earnestly, either himself or through some 15 other person sent by him for this very purpose. But as for the one questioning you in a way that is obstructive, pay no attention to him at all.

Know that the outcomes of questions are determined according to the reasoning of the person and according to the wording of the question that he is about to put to the expert, and if the question is general, the significations of the stars are also indicative until the end of the life of the questioner. But if the question concerns the current year, or month, or day, the signification of the star is understood to apply only to that particular time and no further. And if the lord of the Ascendant and the Moon are found to be in good condition, the questioner will fare well; but if badly, he too will fare badly. Since the lord of the Ascendant and the Moon are always significators, whoever asks a question or is born in an hour when these two significators are afflicted will be humbled and harmed; likewise, when the two significators are in good condition, the questioner or the native will also fare well. But also in other simple questions, if you are consulted while the two significators are in bad condition, declare bad things concerning such a matter, but if they are in good condition, declare good things. And take each matter from the house corresponding to it; for example, concerning money from the second house, concerning brothers from the third, and so on in like manner.And make the Ascendant, its lord, and the Moon represent the person of the questioner, and the

2 of the Jew Sahl son of addidi. 4 (and frequently) ερωτηθείς cod. 5 ἐντέλομαι cod. 7 συναλάγματος cod. 14 σε] σοι cod. 15 ἐμποδίζοντι corr. man. ead. on embozodi. 16 in] to cod. 23 μή uncertain.

ζῴδιον τοῦ τόπου τῆς δουλείας καὶ τὸν κύριον τούτου <τοῦ> προσώπου τῆς ἐπιζητουμένης δουλείας καὶ ἰδὲ τὸν κύριον τοῦ ὡροσκόπου καὶ τὴν Σελήνην ποῖος ἐκ τούτων ὑπάρχει δυνατώτερος ἀπό τε τῆς ἐκκεντρότητος καὶ τοῦ πρὸς τὸν ὡροσκόπον συσχηματισμοῦ καὶ λαβὲ ἐκεῖνον πρῶτον σημάντορα προσώπου τοῦ ἐρωτῶντος καὶ ἐὰν συσχη- 5 ματίζηται οὗτος τῷ κυρίῳ τοῦ τόπου τῆς δουλείας, μοιρικῶς, γενήσεται ἡ δουλεία ἐκείνη· γενήσεται δὲ ἀπὸ ζητήσεως καὶ ἐγγυήσεως τοῦ ἐρωτῶντος· εἰ δὲ ὁ κύριος τῆς δουλείας συσχηματίζεται τῷ κυρίῳ τοῦ ὡροσκόπου γενήσεται ἡ δουλεία μετ' εὐκολίας καὶ σπουδῆς τοῦ ἐπιζητουμένου τὴν δουλείαν. ἐὰν δὲ εὕρῃς τὸν κύριον τοῦ ὡροσκόπου ἢ τὴν 10 Σελήνην εἰς τὸν τόπον τῆς δουλείας ἢ τὸν κύριον τῆς δουλείας ἐν τῷ ὡροσκόπῳ, καὶ οὕτως γενήσεται, εἰ μήπω τὸ ζῴδιον τῆς δουλείας ὑπάρχει ταπείνωμα τοῦ κυρίου τοῦ ὡροσκόπου ἢ εὑρεθῇ ἐκεῖσε ὕπαυγος· τότε γὰρ οὐ γενήσεται. ἐὰν δὲ εὕρῃς τὸν κύριον τοῦ ὡροσκόπου ἢ τὴν Σελήνην συσχηματίζοντας ἀστέρι ὄντι εἰς τὸν τόπον τῆς δου- 15 λείας, [f. 147] ἔχῃ δὲ ὁ ἀστὴρ ἐκεῖνος εἰς τὸν τόπον οἰκειότητά τινα ἢ ἐὰν εὕρῃς τὸν κύριον τοῦ τόπου τῆς δουλείας συσχηματίζοντα ἀστέρι ὄντι εἰς τὸν ὡροσκόπον καὶ ἔχοντι οἰκειότητά τινα ἐν τῷ ὡροσκόπῳ, γενήσεται ἡ δουλείας· εἰ δὲ οὐχ εὕρῃς τι τῶν εἰρημένων εἴδεων, <.....>. 20

Ἐάν τις τῶν ἀστέρων μετακομίζει τὴν ἀκτῖνα τοῦ ἑνὸς ἐπὶ τὸν ἕτερον, ἤγουν ἀπορρεῖ μὲν ἀπὸ τοῦ κυρίου τοῦ ὡροσκόπου, συνάπτει δὲ τῷ κυρίῳ τῆς δουλείας ἢ ἀπορρεῖ ἀπὸ τοῦ κυρίου τῆς δουλείας, συνάπτει δὲ τῷ κυρίῳ τοῦ ὡροσκόπου, γενήσεται ἡ δουλεία διὰ μέσου τινός. εἰ δὲ οὐδ' αὐτὸ εὑρήσεις, ἰδὲ ἐὰν παρά τινος τῶν ὑψηλῶν ἀστέ- 25 ρων γίνεται ὑποδοχὴ τῶν ἀκτίνων τῶν δύο ἀστέρων, ἤγουν τοῦ τε κυρίου τοῦ ὡροσκόπου καὶ τοῦ κυρίου τῆς δουλείας καὶ ὁρᾷ ὁ τοιοῦτος ἀστὴρ τὸν τόπον τῆς δουλείας καὶ ὑπάρχει οὗτος ἐν τῷ ὡροσκόπῳ ἢ τῷ μεσουρανήματι, γενήσεται ἡ δουλεία διὰ μέσου τινός. αὗται γὰρ γὰρ αἱ τρεῖς σημασίαι, ἤγουν ὁ συσχηματισμός, ἡ μετακομιδὴ καὶ ἡ 30 <ὑπο>δοχή εἰσίν αἱ δηλοῦσαι τὴν πρᾶξιν τῆς ἐπιζητουμένης δουλείας.

Εἶτα ἰδὲ τὸν ἐπικράτορα, ἤγουν τὸν κυβερνήτην τῆς δουλείας, ποῖός ἐστι τῶν ἀστέρων τῶν συσχηματιζομένων παρὰ τοῦ κυρίου τοῦ ὡροσκόπου ἢ τῆς Σελήνης, ὅς ἐστιν ἀστὴρ βαρύτερος. καὶ ἰδὲ τὸν 35 κυρίον τοῦ ὡροσκόπου καὶ τὸν κύριον τῆς δουλείας καὶ τὸν βαρύτατον ἀστέρα τὸν ἐπισυνάγοντα ἀκτῖνας τῶν δύο ἀστέρων, τοῦ τε κυρίου τοῦ ὡροσκόπου καὶ τοῦ κυρίου τῆς δουλείας. καὶ ἐάν τις τούτων χρημα-

1 τοῦ addidi. 4 ἐκκεντρότητος] ἐγκεντρότης cod., in lexicis non invenitur. 5 προσώπου] προσώπω cod. 17 εὕρεις cod. 21 μετακομίζει τὴν ἀκτῖνα κ. τ. λ. Cf. supra, p. 98, 15. 24 et 29 μέσου] μέσω cod. 29 ante αὗται duae litterae (αὗ?) erasae sunt. 31 ὑποδοχή] δοχή cod. 37 ἐπισυνάγοντα τὰς ἀκτῖνας... Cf. supra. τοὺς ἀκτῖνας cod.

The zodiac sign of the place of slavery and the lord thereof, the person of the slavery being sought, and observe the lord of the Ascendant and the Moon — which of these is more powerful in terms of eccentricity and of the aspect-configuration with the Ascendant — and take that one first as the significator of the person of the querent; and if this one forms an aspect with the lord of the place of slavery, degree by degree, that slavery will come to pass; and it will come to pass through the seeking and surety of the querent. But if the lord of slavery forms an aspect with the lord of the Ascendant, the slavery will come to pass with ease and eagerness on the part of the one who seeks the slavery. But if you find the lord of the Ascendant or the Moon in the place of slavery, or the lord of slavery in the Ascendant, it will likewise come to pass, unless the sign proper to the slavery is the depression of the lord of the Ascendant, or he is found there combust; for then it will not come to pass. But if you find the lord of the Ascendant or the Moon forming an aspect with a planet that is in the place of sla- 15 very, [f.147] and that planet has some affinity with that place, or if you find the lord of the place of slavery forming an aspect with a planet that is in the Ascendant and has some affinity in the Ascendant, the slavery will come to pass. But if you find none of the aforementioned conditions,

<. . . . . >. 20

If any of the stars transfers the ray from one to the other — that is, it flows away from the lord of the horoscope and applies to the lord of servitude, or it flows away from the lord of servitude and applies to the lord of the horoscope — then the servitude will come about through an intermediary. But if you do not find this either, look to see whether one of the superior stars receives the rays of both stars — that is, both the lord of the horoscope and the lord of servitude — and whether such a star beholds the place of servitude and is itself in the horoscope or the Midheaven; then the servitude will come about through an intermediary. For these three significations — namely the aspect, the transfer, and the <reception — are those which indicate the performance of the sought servitude.

Then look at the ruler, that is, the governor of the servitude, and which of the stars aspecting the lord of the horoscope or the Moon it is — namely whichever star is the weightier. And look at the lord of the horoscope, the lord of servitude, and the weightiest star that collects the rays of both stars — both the lord of the horoscope and the lord of servitude. And if any of these is active in some way —

1 τοῦ added by me. 4 ἐκκεντρότητος] ἐγκεντρότης cod., not found in lexica. 5 προσώπου] προσώπω cod. 17 εύρεις cod. 21 μετακομίζει τὴν ἀκτῖνα κ. τ. λ. Cf. supra, p. 98, 15. 24 and 29 μέσου] μέσω cod. 29 before αὗται two letters (αύ?) have been erased. 31 ὑποδοχή] δοχή cod. 37 ἐπισυνάγοντα τὰς ἀκτῖνας... Cf. supra. τοὺς ἀκτῖνας cod.

τίζῃ σοι ὥστε ἵνα χρήσεται αὐτῷ πρὸς τὸ ἐπιγνῶναί σε δι' αὐτοῦ τὴν πρᾶξιν τῆς ἐπιζητουμένης δουλείας καὶ ὑπάρχει ἀκάκωτος ἐν κέντρῳ ἢ ἐν ἐπαναφορᾷ μήτε ἀναποδίζων μήτε ὕπαυγος μήτε ἀποκεκλικώς, γενήσεται ἡ δουλεία· εἰ δὲ ὑπάρχει κεκακωμένος, οὐ γενήσεται.

5 Εἰ δὲ εὑρήσεις ὅτι μέλλει γενέσθαι ἡ δουλεία καὶ ἐρωτηθῇς, εἴτε μετ' εὐκολίας γενήσεται εἴτε μετὰ δυσχερείας, ἰδὲ καὶ ἐὰν ἔνι ὁ συσχηματισμὸς διὰ τριγώνου ἢ ἑξαγώνου, γενήσεται εὐκόλως· εἰ δὲ διὰ τετραγώνου ἢ διαμέτρου, γενήσεται δυσχερῶς. εἰ δὲ ἐρωτηθῇς, ὅτι ἡ δουλεία αὕτη δι' αἰτήσεως γενήσεται τοῦ ζητοῦντος ἢ χωρὶς αἰτήσεως αὐτοῦ, ἰδὲ τὸν 10 κύριον τοῦ ὡροσκόπου καὶ τὴν Σελήνην. καὶ ἐὰν συσχηματίζωνται τῷ κυρίῳ τῆς δουλείας ἤ εἰσιν ἐν τῷ τόπῳ τῆς δουλείας, γενήσεται αὕτη δι' αἰτήσεως αὐτοῦ καὶ σπουδῆς. εἰ δὲ ὁ κύριος τῆς δουλείας συσχηματίζεται τῷ κυρίῳ τοῦ ὡροσκόπου ἢ ὑπάρχει ἐν τῷ ὡροσκόπῳ, γενήσεται ἡ τοιαύτη δουλεία χωρὶς κόπου. καὶ ἐὰν ἔνι ἡ ἐπιζητουμένη 15 δουλεία περὶ πράξεως, δοθήσεται αὐτῷ ἡ πρᾶξις [f. 147v] ἀπόνως· αὕτη ἐστὶν ἡ κρίσις τῶν συσχηματισμῶν.

Ἡ δέ γε μετακομιδὴ τῶν ἀκτίνων, ἤγουν ἡ ἀπόρροια καὶ συναφὴ ἔχει οὕτως. ἐὰν ὁ μετακομίζων τὰς ἀκτῖνας ἀπορρεῖ μὲν τοῦ κυρίου τοῦ ὡροσκόπου, συνάπτει δὲ τῷ κυρίῳ τῆς δουλείας, ἡ καταρχὴ τῆς ἐπιζη- 20 τουμένης δουλείας γενήσεται ἀπὸ τοῦ ἐρωτῶντος. εἰ δὲ ἀπορρεῖ μὲν τοῦ κυρίου τῆς δουλείας, συνάπτει <δὲ> τῷ κυρίῳ τοῦ ὡροσκόπου, γενήσεται ἡ καταρχὴ ἀπὸ τοῦ κρατοῦντος τὴν δουλείαν ἐκείνην· ἐὰν δὲ διαιτηθῇ ἡ πρᾶξις τῆς ὑποθέσεως ἀπὸ τοῦ βαρυτάτου ἀστέρος τοῦ ὑποδεχομένου τὰς ἀκτῖνας τῶν δύο ἀστέρων, τοῦ τε κυρίου τοῦ 25 ὡροσκόπου καὶ τοῦ κυρίου τῆς δουλείας, γενήσεται ἡ δουλεία διὰ μέσου τινός. καὶ γίνωσκε ὅτι ὁ κύριος τοῦ ὡροσκόπου ἢ ἡ Σελήνη ἐὰν σχηματίζεται ἀστέρι ἀπὸ τοῦ ταπεινώματος αὐτοῦ, ὥσπερ ἐὰν συσχηματίζεται ἡ Σελήνη τῷ Ἄρει ἀπὸ τοῦ ταπεινώματος αὐτοῦ, τοῦ Καρκίνου, ἢ τῷ Διὶ ἀπὸ τοῦ Αἰγόκερω, δηλοῖ ὅτι ἡ δουλεία οὐκ εὐο- 30 δήσεται. τὸ αὐτὸ ἔσται καὶ ὅτε συσχηματίζεται ἀστέρι ὄντι ἐν τῷ ταπεινώματι τοῦ συσχηματίζοντος, ὥσπερ ὅταν συσχηματισθῇ ἡ Σελήνη τῷ Κρόνῳ ἢ ἑτέρῳ ἀστέρι ὄντι ἐν τῇ τρίτῃ μοίρᾳ τοῦ Σκορπίου.

Γίνωσκε δὲ ὅτι ἐὰν ὁ κύριος τῆς δουλείας ἐστὶ κακοποιὸς καὶ συσχη- 35 ματίζεται αὐτῷ ὁ κύριος τοῦ ὡροσκόπου ἢ ἡ Σελήνη διὰ τετραγώνου <ἢ> διαμέτρου χωρὶς ὑποδοχῆς, δηλοῖ τὸ γενέσθαι μὲν μετάμελον τὸν ἐρωτῶντα καὶ ἐπιζητοῦντα τὴν τοιαύτην δουλείαν διὰ τὸ εὑρεῖν μεγάλην δυσχέρειαν ἐν αὐτῇ, γενέσθαι δὲ ταύτην <. . .>. ἐὰν δὲ ὁ συσχηματισμὸς γίνεται διὰ τριγώνου ἢ ἑξαγώνου καὶ τοῦτο χωρὶς ὑποδοχῆς, γενήσεται

21 δέ addidi. 23 διαιτηθῇ incertum. 26 μέσου] μέσω cod. 28 τῷ Ἄρει] τὸν ♂ cod. 29 τῷ Διί] τὸν ♃ cod. 36 ἢ add. Boll. 37 post ταύτην lacunam significat Boll.

so that it may be used by you in order to recognize through it the matter of the servitude being sought, and it is unafflicted in an angle or in a succedent house, neither retrograde nor under the rays nor in a declining house, the servitude will come about; but if it is afflicted, it will not come about.

But if you find that the servitude is about to come about and you are asked whether it will occur with ease or with difficulty, look and see if the aspect is by trine or sextile — it will come about easily; but if by square or opposition, it will come about with difficulty. And if you are asked whether this servitude will come about through the request of the inquirer or without his request, look at the lord of the Ascendant and the Moon. And if they form an aspect with the lord of the servitude or are in the place of the servitude, this will come about through his request and effort. But if the lord of the servitude forms an aspect with the lord of the Ascendant or is in the Ascendant, such servitude will come about without toil, and if the servitude being sought concerns a matter of business, the business will be given to him effortlessly; this is the judgment of the aspects.

The transfer of rays, that is, the separation and application, works as follows. If the one transferring the rays separates from the lord of the Ascendant and applies to the lord of the servitude, the beginning of the servitude being sought will come from the one asking. But if it separates from the lord of the servitude and applies to the lord of the Ascendant, the beginning will come from the one controlling that servitude; and if the matter of the subject is arbitrated by the heaviest planet that receives the rays of the two planets — that is, the lord of the Ascendant and the lord of the servitude — the servitude will come about through an intermediary. And know that if the lord of the Ascendant or the Moon forms an aspect with a planet from its dejection, such as when the Moon forms an aspect with Mars from its dejection in Cancer, or with Jupiter from Capricorn, it indicates that the servitude will not prosper. The same will be the case when it forms an aspect with a planet that is in the dejection of the aspecting planet, such as when the Moon forms an aspect with Saturn or another planet that is in the third degree of Scorpio.

Know that if the lord of the servitude is a malefic and the lord of the Ascendant or the Moon forms an aspect with it by square or opposition without reception, this indicates that the one asking and seeking such servitude will come to regret it, because he will find great difficulty in it, and that this will come about <...>. But if the aspect is formed by trine or sextile and this too without reception, it will come to pass

21 δέ added by me. 23 διαιτηθῇ uncertain. 26 μέσου) μέσω cod. 28 τῷ Ἄρει] τὸν O cod. 29 τῷ Διί] τὸν W cod. 36 ἢ add. Boll. 37 after ταύτην lacuna indicated by Boll.

ἡ δουλεία χωρὶς κακώσεως. εἰ δέ ὁ κύριος τοῦ ὡροσκόπου καὶ ὁ κύριος τῆς δουλείας ὑπάρχει εἷς ἀστὴρ καί ἐστιν ἀκάκωτος ἢ συσχηματίζεται ἀστέρι ἑτέρῳ μετὰ ὑποδοχῆς, γενήσεται ἡ δουλεία. ὡσαύτως γενήσεται καὶ ὅτε συσχηματισθῇ ὁ τοιοῦτος κύριος τῶν δύο τόπων παρὰ τῆς Σελήνης ἀκακώτου αὐτῆς οὔσης. 5

Ἴσθι δὲ καὶ τοῦτο ὅτι καὶ τὰ ζῴδια ἔχουσι μαρτυρίαν πρὸς τὸ γενέσθαι τὴν δουλείαν, καὶ πρωτοτύπως, ἐὰν ἔνι ὁ ὡροσκόπος ζῴδιον στερεὸν ἢ δίσωμον καὶ τὰ κέντρα ἐάν εἰσιν ὀρθά, ἤγουν ἵνα ἔνι τὸ μεσουράνημα ζῴδιον ι', καὶ ἵνα μὴ ἔνι τὸ μεσουράνημα ζῴδιον θ' ἀπὸ τοῦ ὡροσκόπου· τοῦτο οὖν ἐστι καὶ τὸ τῶν ζῳδίων. 10

Ἀλλὰ καὶ τῶν ἀστέρων τρεῖς μαρτυρίαι εἰσὶ πρὸς τὸ γενέσθαι τὴν δουλείαν, καὶ πρῶτον μὲν ὁ κύριος τοῦ ὡροσκόπου, δεύτερον δὲ ὁ κύριος τῆς δουλείας καὶ τρίτον ἡ Σελήνη. ἐὰν οὖν συσχηματίζωνται οἱ δύο σημειωτικοί, ἤγουν ὅ τε κύριος τοῦ ὡροσκόπου καὶ ὁ κύριος τῆς δουλείας, [f. 148] καὶ ὑπάρχει εἷς ἐκ τούτων ἀκάκωτος, τεύξεται τοῦ τρίτου τῆς δουλείας. εἰ δέ εἰσι καὶ οἱ δύο ἀκάκωτοι, ἐπιτεύξεται τοῦ διμοίρου. εἰ δέ εἰσι καὶ οἱ τρεῖς ἀκάκωτοι, ἤγουν ὁ κύριος τοῦ ὡροσκόπου, ὁ κύριος τῆς δουλείας καὶ ἡ Σελήνη ἀπό τε ἀναποδισμοῦ ὑπαύγου καὶ κακώσεως παρὰ τῶν κακοποιῶν ἐπιτεύξεται τῆς ὅλης δουλείας. ἐὰν δὲ ὁ συσχηματισμὸς τούτων γενήσεται μεθ' ὑποδοχῆς, ὑπάρχει δὲ ὁ ὑποδεχόμενος αὐτοὺς παρ' ἑτέρου ἀστέρος ὑποδεδειγμένος καὶ αὐτός, γενήσεται ἡ δουλεία μετὰ προσθήκης· ὑπόδειγμα δὲ τοῦτο. 15 20

<Ὑπόδειγμα.> Περὶ ἐπιτυχίας πράξεως.

Ἐσκεψάμην τὴν τοιαύτην ἐρώτησιν καὶ ἔλαχον πρόσωπον τοῦ ἐρωτῶντος τὸν ὡροσκόπον, τὸν κύριον αὐτοῦ, καὶ τὴν Σελήνην, πρόσωπον δὲ τῆς ἐπιζητουμένης πράξεως τὸ μεσουρανοῦν ζῴδιον καὶ τὸν κύριον αὐτοῦ. εὑρέθη οὖν ὁ κύριος τοῦ ὡροσκόπου Ἑρμῆς ἐν τῷ ὡροσκόπῳ ἐν τῷ τέλει τοῦ ζῳδίου, ὁ δὲ κύριος τοῦ μεσουρανήματος Ζεὺς ἐν τῷ μεσουρανήματι ἐν μοίρᾳ κ'· ἦν δὲ ἀπορρέων ὁ κύριος τοῦ ὡροσκόπου ἀπὸ τοῦ κυρίου τῆς δουλείας· ἡ δὲ Σελήνη εὑρέθη ἐν τῷ ὑποθέσεως κέντρῳ διαμετροῦσα τὸν Δία, ὅπερ καὶ δηλοῖ ἐπιτυχίαν τῆς δουλείας μετά δυσχερείας καὶ βίας διὰ τὸ εἶναι τὸ σχῆμα διάμετρον. εἰ γὰρ ἦν τρίγωνον ἢ ἑξάγωνον, ῥᾳδίαν ἐδήλου τὴν ἐπίτευξιν τῆς πράξεως. καὶ ἐπειδὴ ἡ Σελήνη ἀπήρχετο πρὸς διάμετρον τοῦ κυρίου τῆς δουλείας, δηλοῖ τὸ γενέσθαι αὐτὴν ἀπὸ ὀχλήσεως καὶ ἐπιζητήσεως τοῦ ἐρωτῶντος· εἰ γὰρ ὁ κύριος τῆς δουλείας ἀπήρχετο πρὸς τὸν σημαντικὸν 25 30 35

8 δίσσωμον cod. 21 αὐτούς add. man. altera. 22 Sequitur exemplum. 23 Figuram in codice huic exemplo adpictam omisi. Ὑπόδειγμα add. Boll. 24 ἔλαχον] ἔλ/ cod. 25 προσώπου cod. 27 Ερμής (semper) cod. 30 ὑποθέσεως] ὑπο cod.

that the servitude will occur without harm. But if the lord of the Ascendant and the lord of the servitude are one and the same star and it is unafflicted, or it forms an aspect with another star with reception, the servitude will come about; likewise it will also come about when such a lord of the two places is aspected by the Moon, she being unafflicted.

Know also this: that the zodiac signs too bear witness toward the occurrence of the servitude, and primarily so, if the Ascendant is a fixed or bicorporeal sign and the angles are upright — that is, so that the Midheaven is the 10th sign, and so that the Midheaven is not the 9th sign from the Ascendant. This, then, is also the matter of the zodiac signs.

But also from the stars there are three testimonies toward the occurrence of the servitude: first, the lord of the Ascendant; second, the lord of the servitude; and third, the Moon. If, then, the two significators — that is, both the lord of the Ascendant and the lord of the servitude — form an aspect with each other, [f. 148] and one of them is unafflicted, he will obtain a third part of the servitude. But if both are unafflicted, he will obtain two-thirds of it. And if all three are unafflicted — that is, the lord of the Ascendant, the lord of the servitude, and the Moon — free from retrogradation, being under the rays, and affliction by the malefics, he will obtain the whole servitude. But if the aspect among these occurs with reception, and the one receiving them is himself also received by another star, the servitude will come about with an addition — and here is an example of this.

«Example.» On the Success of an Undertaking.

I examined such a question and assigned as the significator of the querent the Ascendant, its lord, and the Moon, and as the significator of the sought undertaking the Midheaven sign and its lord. The lord of the Ascendant was found to be Hermes in the Ascendant at the end of the sign, and the lord of the Midheaven, Zeus, was in the Midheaven at the 20th degree; the lord of the Ascendant was separating from the lord of the matter; the Moon was found in the angle of the subject in opposition to Zeus, which also indicates success in the matter with difficulty and force, because the aspect is an opposition. For if it had been a trine or sextile, it would have indicated easy attainment of the undertaking. And since the Moon was applying to the opposition of the lord of the matter, it indicates that this comes about through the troubling and seeking of the querent; for if the lord of the matter had been applying to the significator

8 double cod. 21 them add. man. altera. 22 Sequitur exemplum. 23 Figuram in codice huic exemplo adpictam omisi. Ὑπόδειγμα add. Boll. 24 ἔλαχον] nĕλ/ cod. person cod. 25 person cod. 27 Ἑρμῆς (semper) cod. 30 ὑποposition] under cod.

ἀστέρα τοῦ ἐρωτήσαντος, εἴχομεν εἰπεῖν τὴν ἐπίτευξιν χωρὶς κόπου καὶ ἐπιζητήσεως. ἐπεὶ δὲ ὁ Ζεὺς ἐν τῷ μεσουρανήματι ὢν δεχόμενος τὴν ἀκτῖνα τοῦ σημειωτικοῦ, ἤγουν τῆς Σελήνης, εὑρέθη στηρίζων πρὸς τὸ ἀναποδίσαι, δηλοῖ μετὰ τὴν εὐόδωσιν ἀποτυχίαν καὶ φθορὰν καὶ
5 ἀλλοίωσιν τῆς δουλείας. ἔσται δὲ τοῦτο ἐξ αἰτίας τοῦ ἀρχηγοῦ διὰ τὸ δεσπόζειν τὸν Δία τοῦ μεσουρανήματος. εἰ γὰρ ὁ δεχόμενος τὴν ἀκτῖνα τοῦ σημειωτικοῦ ἀστέρος ἦν ὁ κύριος τοῦ ὡροσκόπου, εἴχομεν εἰπεῖν γενέσθαι τὴν φθορὰν [f. 148ᵛ] τῆς δουλείας ἐξ αἰτίας τοῦ ἐπιζητοῦντος αὐτήν. ἐπεὶ δὲ ὁ κύριος τοῦ ὡροσκόπου ἐξερχόμενος ἀπὸ τοῦ οἴκου
10 αὐτοῦ εἰσέρχεται ἐν τῷ τόπῳ τῶν χρημάτων, δηλοῖ τὸ ἐπιζητεῖν τὸν ἐρωτῶντα μετὰ τὸ καταλιπεῖν τὴν τοιαύτην δουλείαν χρήματά τινα πρὸς ζωὴν αὐτοῦ. ἐπεὶ δὲ ὁ Ἑρμῆς εἰσελθὼν εἰς Καρκίνον ἐξαγωνίζει τὸν Ἄρεα χωρὶς ὑποδοχῆς, δηλοῖ τὸ οἰκονομῆσαι μὲν τὸν ἐρωτῶντά τι πρὸς ὠφέλειαν αὐτοῦ, ἔχειν δὲ τὴν τοιαύτην οἰκονομίαν κεκακωμένην
15 ἀπόκρισιν καὶ λυπηράν. ἐπεὶ δὲ ὁ Ἄρης κυριεύει τοῦ ἕκτου τόπου, ἐξελθοῦσα ἡ τοιαύτη λύπη ἐξ αἰτίας δούλων ἢ νοσημάτων. τὸ δὲ ἀπορρεῖν τὸν Ἑρμῆν ἐκ τοῦ κυρίου τῆς δουλείας, τοῦτο σημαίνει ὅτι ὁ ἐρωτῶν κατ᾽ ἀρχὰς μὲν ἤλπιζεν ἐπιτυχεῖν τῆς δουλείας. ἀπήλπισε δὲ αὐτῆς μετὰ ταῦτα.
20 Οὕτως οὖν σκέπτου ἀεὶ ἐπὶ πάσης ἐρωτήσεως καὶ τὸ ἀληθὲς εὑρήσεις.

[F. 147ᵛ in margine.]

Λέγει δὲ πρὸς τοῖς ἄλλοις καὶ τοῦτο ὅτι ἡ σωματικὴ συναλλαγὴ μεγαλωτέραν δύναμιν ἔχει τῶν διὰ τῶν ἀκτίνων σχημάτων· τὸ μὲν γὰρ
25 σῶμα φθείρει τὴν ἀκτῖνα, ἡ δὲ ἀκτὶς τὸ σῶμα οὐ φθείρει.

Οἱ παλαιοὶ σοφοί, ὅ τε Ῥάπτης[1] καὶ ὁ Μούγνης[2] καὶ ὁ Πὲσρ ὁ Ἰουδαῖος[3], ἰσοφωνοῦντες λέγουσιν ὅτε ἀπέχει ὁ ἑλαφρὸς ἀστὴρ τοῦ βαρέως μοίρας τρεῖς· τότε γὰρ καὶ συσχηματίζει αὐτῷ· λέγεται δὲ ἀπορρεῖν τούτου, ὅτε παρελθεῖν διάστημα ἑνὸς λέγουσι. ἡ δέ γε
30 ἀπόρροια τῆς διαμέτρου μιᾶς μοίρας, ἡ δέ γε σύνοδος καὶ ἡ ἐξ αὐτῆς ἀπόρροια ἐπικρατεῖ καὶ λέγεται συνοδεύειν, ὅτε ἐντὸς τῆς ὡρισμένης αὐτῶν τῶν ἀστέρων εἰσὶν ἀκτῖνος.

4 εὐόδωσις] εὐόδισις cod., in lexicis non invenitur. 23 μεγαλωτέρα] Cf. supra, p. 101, 31. 28 παρελθεῖν] παρέλ cod. λέγουσι] λ/ cod.

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[1] Raptes?
[2] Mugnes. Cf. *Catal.*, II, 136, 24 et *supra*, p. 41.
[3] Πέσρ i. e. Sahl ben Bišr, cf. *supra*.

star of the querent, we would have said that attainment comes without effort and seeking. But since Zeus, being in the Midheaven and receiving the ray of the significator — that is, the Moon — was found stationing in order to turn retrograde, it indicates that after the initial success there will be failure, corruption, and alteration of the matter. And this will come about by the cause of the chief authority, because Zeus rules the Midheaven. For if the one receiving the ray of the significator star had been the lord of the Ascendant, we would have said that the ruin of the matter comes about by the cause of the one seeking it. But since the lord of the Ascendant, departing from its own house, enters the place of finances, it indicates that the querent, after abandoning such a matter, will seek some money for his livelihood. And since Hermes, having entered Cancer, aspects Ares in sextile without reception, it indicates that the querent will indeed manage something to his own benefit, but that such management will have a damaged and grievous outcome. And since Ares rules the sixth place, such grief will arise from the cause of slaves or illnesses.The separation of Hermes from the lord of the matter signifies that the querent at first hoped to succeed in the matter, but afterward despaired of it.

20 Thus, always examine every question in this way, and you will find the truth.

[F. 147v in the margin.]

He says, in addition to other things, that bodily conjunction has greater power than the configurations formed by rays; for the body destroys the ray, but the ray does not destroy the body.

The ancient sages — Raptes, Munes, and Peter the Jew — speaking in agreement say that when the light planet is three degrees away from the heavy one, it then forms an aspect with it; and it is said to be separating from it when they say it has passed an interval of one degree. The separation of the opposition is one degree, and the conjunction and the separation from it prevail and it is said to be in conjunction when they are within the defined ray of the stars themselves.

4 εξόδωσις] εὐόδισις cod., not found in lexica. 23 older] Cf. above, p. 101, 31. 28 past] parel cod. they say) l/ cod.

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1 Raptes

* Mugnes. Cf. Catal., II, 136, 24 and above, p. 41.

3 Pēsr i.e. Sahl ben Bishr, cf. supra.

[F. 148v.] Αἱ δὲ ιδ' διαθέσεις τῶν πλανητῶν ἀστέρων ῥωμαϊστὶ καὶ ἀραβιστὶ ἔχουσιν οὕτως.

α' τὸ χρηματιστικόν	ἐλεκπέλ.
β' τὸ ἀχρημάτιστον	ἐλετπάρ.
γ' ἡ συναφή	ἐλελτεσάλ.
δ' ἡ ἀπόρροια	ἐλενσερέφ.
ε' ἡ κενοδρομία	χαλελσέηρ.
ς' ἡ θηριώδης κενοδρομία	ἐλβάχση.
ζ' ἡ μετακομιδή	ἐλνάκλ.
η' ἡ συναγωγή	ἐλτζέμ.
θ' ἡ ἀποστροφή	ῥάτἐλνούρ.
ι' ὁ ἐμποδισμός	ἐλμένεγ.
ια' ἡ παράδοσις τῆς κυβερνήσεως	τέφγ ἐλτετπήρ.
ιβ' ἡ παράδοσις τῆς δυνάμεως	τέφγ ἐλκοῦβε.
ιγ' ἡ δύναμις	ἐλκοῦβε.
ιδ' ἡ ἀσθένεια	ἐλδόγφ.

Αἱ δὲ ἑρμηνεῖαι τῶν αὐτῶν ἔχουσιν οὕτως.

α'. τὸ χρηματιστικόν ἐστιν, ὅταν ὑπάρχῃ ὁ ἀστὴρ ἐν τόπῳ χρηματίζοντι.

β'. τὸ ἀχρημάτιστόν ἐστιν, ὅταν ὑπάρχῃ ὁ ἀστὴρ ἐν τόπῳ μὴ χρηματίζοντι [f. 149].

γ'. ἡ συναφή ἐστιν, ὅτε ἀπέρχεται ὁ ἀστὴρ συνάψαι ἑτέρῳ ἀστέρι.

δ'. ἡ ἀπόρροιά ἐστιν, ὅτε μετὰ τὸν τοιοῦτον συσχηματισμὸν παρέλθῃ ὁ ἀστὴρ τοῦ ἀστέρος καὶ ἀπορρεῖ ἐκ τούτου.

ε'. ἡ κενοδρομία ἐστίν, ὅτε οὐ βλέπει τινὰ τῶν ἀστέρων ἡ Σελήνη κατὰ τὸ νυχθήμερον.

ς'. ἡ θηριώδης κενοδρομία ἐστίν, ὅταν ἡ Σελήνη ἐν ζῳδίῳ εἰσελθοῦσα διέλθῃ τὸ τοιοῦτον ζῴδιον καὶ οὐ συνάψει τινὶ τῶν ἀστέρων.

ζ'. ἡ μετακομιδή ἐστιν, ὅτε συνάπτει ἀστὴρ ἀστέρι τινὶ καὶ μετὰ τοῦτο ἀπέρχεται πρὸς συναφὴν ἑτέρου ἀστέρος.

η'. ἡ συναγωγή ἐστιν, ὅτε τις τῶν ἀστέρων ὁραθῇ παρ' ἑτέρων δύο ἀστέρων καὶ συνάξει τὰς αὐγὰς αὐτῶν.

θ'. ἡ ἀποστροφή ἐστιν, ὅτε ἀδυνατεῖ ὁ ἀστὴρ δέξασθαι ἀκτῖνα ἑτέρου ἀστέρος συσχηματίζοντος αὐτῷ ἔκ τε τοῦ ἀναποδισμοῦ ἢ ἐκ τοῦ ὑπάρχειν αὐτὸν ὕπαυγον.

ι'. ὁ ἐμποδισμός ἐστιν, ὅτε ἀστὴρ ἐπέρχεται συναφθῆναι ἀστέρι ἑτέρῳ καὶ πρὸ τῆς συναφῆς ταύτης ἀναποδίζει ἢ ἀπέρχεται μὲν ὁ ἀστὴρ συναφθῆναι ἑτέρῳ ἀστέρι, ὡς εἴρηται, καὶ πρὸ τῆς τοιαύτης συναφῆς συνάπτεται ὁ ἑπόμενος ἑτέρῳ ἀστέρι.

ια'. ἡ παράδοσις τῆς κυβερνήσεώς ἐστιν, ὅτε σημειωτικός τις

[E. 148.] The 14 dispositions of the planetary stars in Latin and Arabic are as follows.

1st the operative (chrēmatistikon)	elekpel.
2nd the inoperative (achrēmatiston)	eletpar.
3rd the application (synaphē)	eleltesal.
4th the separation (aporrhoia)	al-inṣirāf.
5. The void course	al-ḥalāl al-sayr.
6. The wild void course	al-bakhsh.
7. The translation	al-naql.
8. The collection	al-jam'.
9. The aversion	Ratelnnour.
10. The obstruction	Elmenes.
11. The handing over of governance	Tefg eltetpir.
12. The transmission of power	Tefē elkube.
13. Power	Elkube.
14. Weakness	Ellogph.

The interpretations of these same things are as follows.

1. It is operative when the star is in an operative place.

2. It is inoperative when the star is in a place that is not operative [f. 149].

3rd. Application is when a planet departs to apply to another planet.

4th. Separation is when, after such a configuration, the planet passes the other planet and separates from it.

5. The void course is when the Moon does not aspect any of the stars within the course of a day and night.

6. The bestial void course is when the Moon, having entered a sign, passes through that sign without forming a conjunction with any of the stars. 7. The translation is when a star forms a conjunction with another star and after this moves on toward a conjunction with yet another star.

8. The collection is when one of the stars is aspected by two other stars and gathers their influences together.

9. The refusal is when a star is unable to receive the ray of another star that is configuring with it, either because of retrogradation or because of being under the beams.

10. The frustration is when a star proceeds to form a conjunction with another star and before that conjunction it turns retrograde, or when a star proceeds to form a conjunction with another star, as stated, and before such a conjunction the following star forms a conjunction with yet another star.

11. The transmission of governance is when a significator star

ἀστὴρ ὑποθέσεώς τινος συναφθῇ ἑτέρῳ ἀστέρι καὶ παραδίδοι αὐτῷ τὴν κυβέρνησιν.

ιβ'. ἡ παράδοσις τῆς δυνάμεώς ἐστιν, ὅτε ὑπάρχει ὁ ἀστὴρ ἐν ἰδίῳ οἴκῳ ἢ ὑψώματι ἢ τριγώνῳ συνορίῳ ἢ ὁρίῳ σὺν δεκανῷ ἢ τριγώνῳ σὺν δεκανῷ καὶ συναφθῇ ἑτέρῳ ἀστέρι · παραδίδοι δὲ τότε αὐτῷ τὴν οἰκείαν δύναμιν.

ιγ'. ἡ δύναμίς ἐστιν, ὅτε ὑπάρχει ὁ ἀστὴρ ὠρθοποδισμένος ἐν τόποις οἰκείοις ἢ κέντρῳ.

ιδ'. ἡ ἀσθένειά ἐστιν, ὅτε ὁ ἀστὴρ ὑπάρχει ἀναπεποδισμένος καὶ ἀποκεκλικὼς καὶ ἐν ἀνοικείοις καὶ ἀλλοτρίοις τόποις.

Ἡ ἑρμηνεία τῆς δυνάμεως τῶν ἀστέρων τῶν μὴ ἐχόντων αἰτίαν καὶ ἐμποδισμὸν πρὸς τὸ γενέσθαι τὴν δουλείαν, ὅτε γένηται ὑπόσχεσις, ἀπὸ συσχηματισμοῦ τῶν δύο κυρίων ἢ ὑποδοχῆς τοῦ δεχομένου τὴν κυβέρνησιν καὶ τὴν οἰκονομίαν τῆς πράξεως τῆς δουλείας, εἰσὶ κατατροπαὶ ια'.

α'. ἵνα ὑπάρχῃ ὁ ἀστὴρ ἐν τόπῳ καλῷ ἀπὸ τοῦ ὡροσκόπου ἤγουν εἰς κέντρον ἢ εἰς ἐπαναφορὰν κέντρου ἀφ' ἧς βλέπει τὸν ὡροσκόπον.

β'. ἵνα ὑπάρχῃ ὁ ἀστὴρ ἐν ἑνὶ τῶν οἰκείων αὐτοῦ τόπων εἴτε εἰς οἶκον ἢ ὕψωμα ἢ ὅριον ἢ δεκανόν.

γ'. δ'. ἵνα [δὲ] μὴ κακοῦται ὁ ἀστὴρ παρά τινος τῶν κακοποιῶν διὰ συνόδου ἢ τετραγώνου ἢ διαμέτρου.

ε'. ἵνα μὴ συσχηματίζηται ἀστέρι ὄντι ἐν ἀποκλίματι ἢ ἀστέρι τεταπεινωμένῳ ἢ ἵνα μὴ ταπεινοῦται ἡ Σελήνη.

ς'. ἵνα ᾖ ὑποδεδεγμένος ὁ ἀστήρ.

ζ'. ἵνα εἰσὶν οἱ ὑψηλοὶ ἀστέρες ἀνατολικοί, οἱ δὲ χαμαλοὶ δυτικοί.

η'. ἵνα ὑπάρχῃ ὁ ἀστὴρ ἐν τῇ οἰκείᾳ αἱρέσει, ἤγουν εἰ μὲν ἐν ἡμέρᾳ ἐστὶν ἡ ἐρώτησις, ὑπάρχῃ ἡμερινός, εἰ δὲ ἐν νυκτί, νυκτερινός.

θ'. ἵνα ὑπάρχῃ ὁ ἀστὴρ ἐν ζῳδίῳ στερεῷ.

ι'. ἵνα ᾖ ὁ ἀστὴρ ἐγκάρδιος τῷ Ἡλίῳ ἐν μιᾷ δηλονότι μετ' αὐτοῦ μοίρᾳ, ἐπειδὴ τῶν μὲν ἀγαθοποιῶν, αὐξάνεται τὸ ἀγαθόν, τῶν δὲ κακοποιῶν, ἐλαττοῦται τὸ κακόν.

ια'. ἵνα ᾖ ὁ ἀρρενικὸς ἀστὴρ ἐν ἀρρενικῷ τεταρτημορίῳ, ὁ δὲ θηλυκὸς ἐν θηλυκῷ.

Αὗται οὖν αἱ σημασίαι εἰσὶν αἱ δηλοῦσαι τὴν τῶν ἀστέρων δύναμιν καὶ μὴ κωλύουσαι τὴν πρᾶξιν καὶ ἀπόβασιν τῆς δουλείας.

27 αἱρέσει] φαύσει cod., superscripsit manus altera αἱρέσει. 28 δέ inclusi.

of some matter forms a conjunction with another star and hands over to it the governance.

12. The transmission of power is when the star is in its own domicile, exaltation, triplicity, bound, or term together with decan, or triplicity together with decan, and forms a conjunction with another star, thereby transmitting to it its proper power.

13. The power is when the star is direct in motion and in its own places or at an angle.

14. Weakness exists when the star is retrograde, cadent, and in unsuitable and alien places.

The interpretation of the strength of the stars that have no cause or impediment to the bringing about of slavery, when a promise comes into being from the aspect of the two lords or from the reception of the one receiving the governance and the administration of the matter of slavery — there are eleven reversals.

1. That the star be in a good place from the Ascendant, that is, in an angle or in the succedent of an angle from which it regards the Ascendant.

2. That the star be in one of its own places, whether in its domicile, exaltation, bound, or decan.

3. 4. That the star not be harmed by any of the malefics through conjunction, square, or opposition.

5. That it not be in aspect with a star that is in a cadent house, or with a star in its fall, nor that the Moon be in her fall.

6. That the star be received.

7. That the superior stars be oriental, and the inferior stars occidental.

8. That the star be in its own sect, that is, if the question is by day, that it be diurnal; if by night, that it be nocturnal.

9. That the star be in a fixed sign.

10. That the star be cazimi the Sun, that is, in the same degree with it, since for the benefics the good is increased, and for the malefics the evil is diminished.

11. So that the masculine star is in a masculine quadrant, and the feminine star in a feminine one.

These, then, are the significations that reveal the power of the stars and do not hinder the action and outcome of servitude.

27 ἀρεσει] fausei cod., superscripsit manus altera ἀρεσει. 28 and inclusive.

[F. 150.] Ἡ δὲ ἑρμηνεία τῶν ἀσθενειῶν τῶν ἀστέρων ἐπὶ τε τοῖς γενεθλίοις καὶ ταῖς ἐρωτήσεσιν αἱ καὶ οὖσαι ἐναντίαι τῶν ῥηθεισῶν δυνάμεων τῶν ἀστέρων ἔχει οὕτως κατὰ τὸν Μούγνην.

α'. τὸ εἶναι τὸν ἀστέρα ἐν ἀποκλίματι, τῷ ς' δηλονότι καὶ ιβ' τόπῳ καὶ μὴ ὁρῶντι τὸν ὡροσκόπον.

β'. τὸ ἀναποδίζειν τὸν ἀστέρα.

γ'. τὸ εἶναι τὸν ἀστέρα ὕπαυγον.

δ'. τὸ συσχηματίζεσθαι τοὺς κακοποιοὺς ἀπὸ διαμέτρου ἢ τετραγώνου ἢ συνόδου.

ε'. τὸ ἐμπεριέχεσθαι τὸν ἀστέρα ὑπὸ τῶν δύο κακοποιῶν καὶ συνάπτειν ἑνὶ τούτων.

ς'. τὸ εἶναι τὸν ἀστέρα ἐν τῷ ταπεινώματι αὐτοῦ.

ζ'. τὸ συσχηματίζεσθαι ἀστέρι ἀποκεκλικότι τοῦ ὡροσκόπου ἢ τὸ ἀπορρεῖν ἀστέρος ἐξ οὗ ὑπεδέχετο· λέγει δὲ εἰς τὴν ὑποδοχὴν ταύτην ὁ Ἀπομάσαρ, ὅτι τότε ἐστὶν ἐρήμωσις τῆς ὑποδοχῆς ταύτης, ὅτε μετὰ τὴν ἀπόρροιαν ταύτην τὴν ὑποδεδειγμένην συναφθῇ ἑτέρῳ ἀστέρι ἀνυποδείκτως· εἰ δὲ μεθ' ὑποδοχῆς, ἐστὶ καλόν. εἰ δ' ἴσως μετὰ τὴν ἀπόρροιαν τῆς ὑποδοχῆς οὐ συνάπτει τινὶ τῶν ἀστέρων, οὐ πολλά ἐστι κακά.

η'. τὸ εἶναι τὸν ἀστέρα ἐν τόπῳ ἀλλοτρίῳ.

θ'. τὸ εἶναι τὸν ἀστέρα μεθ' ἑνὸς τῶν συνδέσμων πλάτος μὴ ἔχοντα.

ι'. τὸ βλάπτειν τὸν ἀστέρα ἑαυτόν, ἤγουν εἶναι αὐτὸν ἐν ᾧ ἐναντιοῦται ζῳδίῳ.

Αὗται αἱ σημασίαι εἰσὶν αἱ ἐμποδίζουσαι τὰς δουλείας πάσας καὶ πρόσεχε ἵνα μή τι ἐκ τῶν δέκα τούτων κεφαλαίων ἔχει ὁ ἀστὴρ ὁ κάπελ ὁ καὶ ἐπικρατήτωρ καὶ δοχεὺς καὶ κυβερνήτης τῆς δουλείας, ὁ δεχόμενος δηλονότι τὰς ἀκτῖνας τοῦ ἐλαφροῦ ἀστέρος.

[F. 151v.] Κρίσις Οὐάλεντος διὰ τὸν Μουχοῦμετ [1].

Ἠρωτήθη Οὐάλης ὑπὸ τοῦ βασιλέως τῶν Περσῶν καὶ εὑρέθη ὁ ὡροσκόπος Ἰχθύες καὶ ἐν τῷ μεσουρανήματι Τοξότης καὶ καθεξῆς Κρόνος ἐν τῷ τρίτῳ, Ἀναβιβάζων ἐν τῷ τετάρτῳ, Σελήνη ἐν τῷ πέμπτῳ, Ἀφροδίτη καὶ Ἄρης ἐν τῷ ἑβδόμῳ εἰς τὴν Παρθένον, Ἥλιος

20 κακά] κακόν cod. 26 κάπελ vel κάπεν cod.; est nomen arabicum.

[1] Fabellas de Vettio Valente, celeberrimo astrologo, scriptores medii quod dicitur aevi excogitasse nemo mirabitur (cf. *Catal.*, V, part. 1, p. 118, n. 2). Cum hac narratiuncula cf. thema Mohamedis Stephano Alexandrino suppositum (supra, cod. 21, f. 523). [F. C.]

[Γ. 150.] The interpretation of the weaknesses of the stars, both in nativities and in interrogations, which are also contrary to the aforementioned powers of the stars, is as follows, according to Mūnā.

1. That the star is in a declining place, namely the 6th and 12th house, and not beholding the Ascendant.
2. That the star is retrograde.
3. That the star is under the rays.
4. That the malefics aspect it by opposition, square, or conjunction.
5. That the star is enclosed by the two malefics and is applying to one of them.
6. The star being in its depression.
7. Being configured with a star cadent from the Ascendant, or the separation of a star from the one that received it — and concerning this reception Albumasar says that there is a desolation of this reception when, after this aforementioned separation, it joins another star without reception; but if with reception, it is good. And if perhaps after the separation from the reception it does not join any of the stars, the evils are not many.
8. The star being in a foreign place.
9. The star being with one of the nodes without latitude. 10. The star harming itself, that is, being in the sign opposite to its own.

These are the significations that impede all matters of servitude, and take care that the star which is the lord, ruler, receiver, and governor of the servitude — namely the one receiving the rays of the lighter star — does not have any of these ten conditions.

[F. 151.] Judgment of Valens concerning Muchu with

Valens was consulted by the king of the Persians, and the Ascendant was found to be Pisces, Sagittarius at the Midheaven, and in order: Saturn in the third, the Ascending Node in the fourth, the Moon in the fifth, Venus and Mars in the seventh in Virgo, the Sun

20 κακά] κακόν in the manuscript. 26 κάπελ or κάπεν in the manuscript; it is an Arabic name.

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[1] No one will be surprised that writers of the so-called Middle Ages invented stories about Vettius Valens, the most celebrated astrologer (cf. Catal., V, part. 1, p. 118, n. 2). Compare this short narrative with the horoscope of Muhammad attributed to Stephen of Alexandria (above, cod. 21, f. 523). [F. C.]

ἐν τῷ ἐννάτῳ εἰς τὸν Σκορπίον, Ζεὺς καὶ Ἑρμῆς καὶ Καταβιβάζων ἐν τῷ δεκάτῳ εἰς τὸν Τοξότην.

Ἐσκοπήσαμεν οὖν τὴν τοιαύτην ἐρώτησιν καὶ εὕρομεν τὸν ὡροσκόπον οἶκον Διὸς ἐν τοῖς αὐτοῦ ὁρίοις συνοδεύοντα τῷ Ἑρμῇ ἐν τῷ μεσουρανήματι· καὶ ἀμφότεροι ἀνατολικοί. ἦν δὲ καὶ τῆς ἡμέρας κύριος ὁ Ζεὺς καὶ τῆς ὥρας ὁ Ἑρμῆς καὶ ὁ Καταβιβάζων μετ' αὐτῶν καὶ εἰς τὸ μεσουράνημα ὁ Ἀναβιβάζων καὶ εἰς τὸν ἕβδομον ὁ Ἄρης σὺν τῇ Ἀφροδίτῃ, ὁ Κρόνος εἰς τὸν τρίτον τόπον τὸν περὶ ἀδελφῶν, ὁ δὲ τρίτος τόπος ἀνθρωπόμορφον ζῴδιον. καὶ εἰς τὴν ἐρώτησιν ταύτην δυνατώτερον τοῦ Διὸς οὐχ εὕρομεν ἀστέρα. καὶ εἴπομεν ὅτι ἡ ἐρώτησίς <ἐστι> διὰ ἄνθρωπον ἔνδοξον. διότι δὲ εἶδον τὸν Ἑρμῆν συνοδεύοντα τούτῳ, εἶπον ὅτι οὗτος ἄνθρωπός ἐστι λόγιος. διὰ δὲ τὸν Ἀναβιβάζοντα εἶπον ὅτι ἐνεργεῖ τὴν τοιαύτην λογιότητα μετὰ τῆς κεφαλῆς τῶν πραγμάτων· διότι δὲ <ἦν> καὶ ἐν τῷ μεσουρανήματι, εἶπον· ὁ τοιοῦτος ἢ ἔχει μεγάλην ἐξουσίαν ἢ ἕξει. διότι δὲ ἦν ἐν τῷ Διὶ ὁ Ἄρης, ἔχει πολέμους καὶ ἀκαταστασίας καὶ φόβους. διότι δὲ ἦν μετ' αὐτοῦ ἡ Ἀφροδίτη, εἶπον ὅτι ἔστι πόρνος καὶ πότης. διότι δὲ ἦσαν εἰς τὸν οἶκον τοῦ Ἑρμοῦ ἀμφότεροι, εἶπον ὅτι ὁ τοιοῦτος ψεύστης ἐστι. καὶ ἡ πίστις ἣν κρατεῖ πεπλανημένη ἐστίν.

Εἰπέ μοι ὁ βασιλεὺς τῶν Περσῶν· καὶ τί βλέπεις ἐπ' αὐτῷ; καὶ εἶπον ὅτι ὁ ἄνθρωπος οὗτος ὑψωθήσεται καὶ μέλλει κρατῆσαι χωρῶν καὶ εὐφημηθῆναι παρὰ πολλῶν ἀνθρώπων. ἐπεὶ δὲ εὗρον τὸν Ἀναβιβάζοντα ἐν τῷ τετάρτῳ τόπῳ ἐν οἴκῳ Ἑρμοῦ, τὸν δὲ κύριον αὐτοῦ ἐν τῷ κάτω συνοδεύοντα τῷ Διί, εἶπον ὅτι τέλος αὐτοῦ ἔσται τὸ δοθῆναι τὴν ἐξουσίαν αὐτοῦ ἀνθρώποις κακοῖς καὶ μιαροῖς, οἵτινες ὑψωθήσονται καὶ δείξουσιν ἰδίαν γνῶσιν καὶ πίστιν· οὐκ ἔσται δὲ ἀληθῆ. διότι δὲ εὗρον τὸν Κρόνον εἰς τόπον ἀδελφοῦ, εἶπον ὅτι οἱ ἀδελφοὶ αὐτοῦ <. . . .> ἵνα ἀνατρέπωσι τὰ λεγόμενα παρ' αὐτοῦ καὶ ἐλέγχωσιν αὐτὸν ψεύστην. διότι δὲ εὗρον τὸν Δία εἰσερχόμενον εἰς τὸν Αἰγοκέρωτα — ὁ δὲ Αἰγόκερως γεώδης —, εἶπον ὅτι ὁ τοιοῦτος ὑποτάξει ἀπὸ δυνάμεως γῆν καὶ κυριεύσει αὐτῆς. διότι δὲ ἦν ὁ Ἄρης ἐν τῷ Διὶ μέλλων εἰσέρχεσθαι εἰς τὸν Ζυγόν, εἶπον ὅτι ὁ τοιοῦτος φοβηθήσεται καὶ φύγῃ.

Καὶ εἶπον ἀπὸ τῆς ἐρωτήσεως ταῦτα, ἃ οὐκ εἶπεν ἕτερος. οὐκ ἐγίνωσκον δὲ διὰ τὸν Μουχοῦμετ εἶναι τὴν ἐρώτησιν. ἐθυμώθη οὖν ὁ βασιλεὺς τῶν Περσῶν καὶ εἶπεν· ἐγκλείσατε αὐτὸν τῇ φυλακῇ καὶ εἰ μὲν λέγει ἀληθῶς, ἵνα ἐκβληθῇ· εἰ δὲ μή, ἵνα ἀναιρεθῇ.

Καὶ ἐγίνετο οὕτως. ὁ δὲ θεὸς ἐρρύσατό με καὶ ἔφυγον εἰς τοὺς

5 μεσουρανήματι] ὑπογείῳ cod.; corr. Cumont coll. v. 19. 8 Κρόνος] Ϟ in rasura. 11 ἐστι add. 14 ἦν add. 15 μεγάλην ... ὁ Ἄρης, ἔχει omiserat cod., add. in marg. manus eadem. 22 εὗρον corr. librar. ex εὕρων. 24 ante κάτω superscr. man. ead. δε. 28 post αὐτοῦ lacunam statui.

in the ninth in Scorpio, Jupiter and Mercury and the Descending Node in the tenth in Sagittarius.

We therefore examined this question and found the Ascendant to be the house of Jupiter, in his own terms, traveling together with Mercury at the Midheaven; and both were oriental. The lord of the day was Jupiter and the lord of the hour was Mercury, and the Descending Node was with them, and the Ascending Node was at the Midheaven, and Mars was in the seventh together with Venus, Saturn in the third place concerning brothers, and the third place is a human-shaped sign. And in this question we found no star more powerful than Jupiter. And we said that the question concerns a distinguished man. Because I saw Mercury traveling with him, I said that this man is learned. Because of the Ascending Node, I said that he exercises this learning together with the head of affairs; and because it was also at the Midheaven, I said: such a one either has great power or will have it. Because Mars was with Jupiter, he has wars and instabilities and fears. Because Venus was with him, I said that he is a fornicator and a drunkard. Because both were in the house of Mercury, I said that such a one is a liar, and the faith he holds is erroneous.

20 The king of the Persians said to me: "And what do you see concerning him?" And I said that this man will be exalted and is about to gain control of lands and be praised by many people. But since I found the Ascendant in the fourth place in the house of Hermes, and its lord in the lower hemisphere in conjunction with Jupiter, I said that his end will be 25 that his authority will be handed over to wicked and vile men, who will be exalted and will display their own knowledge and faith; but it will not be true. And because I found Saturn in the place of a brother, I said that his brothers <... > in order to overturn what is said by him and to convict him as a liar. And because I found Jupiter entering 30 into Capricorn — and Capricorn is an earthy sign — I said that such a one will subjugate land by force and will rule over it. And because Mars was in Jupiter about to enter into Libra, I said that such a one will be afraid and will flee.

And I said these things from the inquiry, which no other had said. 35 But I did not know, on account of Mouchou, that the inquiry had taken place. The king of the Persians was angered and said: "Lock him in prison, and if he speaks truly, let him be released; but if not, let him be put to death."

And so it came to pass. But God delivered me and I fled to the

5 μεσουρανήματι] ὑπογείῳ cod.; corr. Cumont coll. v. 19.5 in 8 Saturn) shaving 11 ἔστι add. 14 ἦν add. 15 μεγάλην ... δ' Ἄρης, ἔχει omiserat cod., add. in marg. manus eadem. 22 εὗρον corr. librar. ex εὑρών. 24 ante κάτω superscr. man. ead. δέ. 28 post αὐτοῦ lacunam statui.

Ἄραβας καὶ εἶδον τὸν γαμβρὸν τοῦ Μουχοῦμετ πολεμοῦντα τότε τοὺς Πέρσας. καὶ εἶπον αὐτῷ τὴν τοιαύτην κρίσιν καὶ ἐθαύμασεν καὶ ἠρώτησέ με περὶ ἑαυτοῦ. Καὶ εἶπον αὐτῷ ὅπερ ἐνόουν.

Πόνημα Οὐάλεντος.

Λέγει ὁ Οὐάλης· βλέπε εἰς τὴν ἐρώτησιν τοὺς ἀστέρας τοὺς ὄντας εἰς τὸν ὡροσκόπον καὶ τὸ μεσουράνημα καὶ εἴπερ δηλοῦται ἡ ἐρώτησις ἀπ' ἐκείνων καὶ μάλιστα ὅταν ἔχωσι πλείονας λόγους εἰς αὐτοὺς οἱ ἀστέρες οἱ ὄντες ἐν αὐτοῖς καὶ οἱ κύριοι τῶν τοιούτων ζῳδίων καὶ ὅταν μὲν ἀπορρέῃ ἀπ' ἐκείνων κακοποιὸς ἀστήρ, λέγε περὶ τοῦ παρελθόντος. ὅταν δὲ ἀπέρχωνται εἰς σχηματισμόν, λέγε περὶ τοῦ μέλλοντος. καὶ ταῦτα μὲν ὅταν ἀπορρέῃ καὶ σχηματίζῃ ἐν ἐκείνῳ τῷ ζῳδίῳ, ἐν ᾧ ἐστιν. εἰ δὲ ἐξέλθῃ καὶ οὕτως σχηματίζῃ, οὐκ ἔστι δυνατόν.

<Δωροθέου.>

Εἶπεν ὁ Δωρόθεος· ἐὰν ἐρωτηθῇς ἐρώτημα καὶ βλέπῃς ὅτι περὶ ἐλπίδος ἀγαθῆς ἐστι τὸ ἐρώτημα καὶ εὕρῃς τὴν Σελήνην <συ>σχηματιζομένην ἀγαθοποιῷ, τὸν δὲ τοιοῦτον ἀστέρα ἐν κέντρῳ <ὄντα> καὶ λόγον ἔχοντα εἰς τὸ τοιοῦτον κέντρον ἢ ὄντα μετὰ τὸ κέντρον, τὸν δὲ κύριον τοῦ πρώτου τριγώνου τοῦ ὡροσκόπου εἰς τόπον δυνατόν, ἡ δὲ ὡροσκοποῦσα μοῖρα συσχηματίζηται ἀγαθοποιῷ, ὦσι δὲ καὶ οἱ κύριοι τῶν φωστήρων βλέποντες τοὺς ἰδίους τόπους, καὶ μάλιστα ὅταν ὁ ὡροσκόπος εἴη ζῴδιον στερεὸν ἢ δίσωμον καὶ οὐχὶ πλάγιον, κρῖναι ὅτι ἡ τοιαύτη ἐλπὶς πληρωθήσεται καλῶς [f. 152] καὶ συντόμως. ἐπιμαρτυροῦν δὲ γράψον καὶ τὸ δωδεκατημόριον τῆς Σελήνης. εἰ μὲν οὖν βλέπει τὸ τοιοῦτον δωδεκατημόριον ὁ κύριος αὐτοῦ, λέγε ὅτι γενήσεται. ὅθεν ἐὰν θέλῃς ἰδεῖν καὶ τὸ ποσὸν τοῦ τοιούτου πράγματος καὶ τὸ εἶδος, λάβε τοῦτο ἀπὸ τοῦ κυρίου τοῦ ζῳδίου, ἐν ᾧ ἐστιν ὁ κύριος τοῦ ὡροσκόπου καὶ οὕτως ἵνα νοήσεις.

Περσῶν.

Λέγουσιν οἱ Πέρσαι ὅτι ἐὰν ἐρωτηθῇς εἰ γίνεται τόδε τὸ ἀγαθὸν ὅπερ ἐλπίζει τις, ἐὰν εὕρῃς ὅτι κενοδρομεῖ ἡ Σελήνη ἢ συσχηματίζεται κακοποιῷ καὶ οὐκ ἔχει λόγον ὑποδοχῆς εἰς ἐκεῖνον ἢ ὅταν οἱ κύριοι τῶν φωστήρων καὶ οἱ τριγωνοκράτορες αὐτῶν μὴ ὦσιν ἐν κέντρῳ ἢ ἐπαναφοραῖς καὶ ὦσιν ἐν τῷ δωδεκάτῳ ἢ τῷ ἕκτῳ ἢ ὅταν οἱ κακοποιοὶ συσχηματίζωνται μοιρικῶς τῇ ὡροσκοποῦσῃ μοίρᾳ καὶ εἰ ἔνι ὁ κύριος

13 Δωροθέου addidi. 15–16 σχηματιζομένην cod. 16 ὄντα add. 17 ἢ ὄντα μετὰ τὸ κέντρον omis. cod., addidit man. ead. 26 καὶ ὁ κύριος τῆς Σελήνης post ὡροσκόπου addiderat cod., sed del. man. ead. 29 τόδε] τό τε cod.

Arabs, and I saw the son-in-law of Mouchus who was then fighting the Persians. And I told him such a judgment and he marveled and asked me about himself. And I told him what I thought.

A work of Valens.

Valens says: look at the question regarding the stars that are in the Ascendant and the Midheaven, and whether the question is indicated by those, and especially when the stars that are in them and the lords of such signs have more testimonies to them; and when a malefic star is separating from them, speak about the past. But when they are applying to an aspect, speak about the future. And these things apply when it separates and forms an aspect in that same sign in which it is. But if it exits and forms an aspect in that way, it is not possible.

<Of Dorotheus.>

Dorotheus said: if you are asked a question and you see that the question concerns a good hope, and you find the Moon forming an aspect with a benefic, and that such a star is in an angle and has testimony to that angle or is succedent to the angle, and the lord of the first triplicity of the Ascendant is in a powerful place, and the ascending degree forms an aspect with a benefic, and the lords of the luminaries are also regarding their own places, and especially when the Ascendant is a fixed or bicorporeal sign and not an oblique one, judge that such a hope will be fulfilled well [f. 152] and swiftly. As a supporting testimony, also note the twelfth-part of the Moon; if the lord of that twelfth-part regards it, say that it will come to pass. Therefore, if you wish to see both the quantity of such a matter and its quality, take this from the lord of the sign in which the lord of the Ascendant is, and thus understand it.

Of the Persians.

The Persians say that if you are asked whether a certain good thing which someone hopes for will come to pass, if you find that the Moon is void of course or configured with a malefic and has no reception toward it, or when the lords of the luminaries and their triplicity rulers are not in an angle or succedent house but are in the twelfth or the sixth, or when the malefics are configured degree-by-degree to the ascending degree, and if the lord

13 Dorotheus added by me. 15–16 σχηματιζομένην cod. μετὰ τὸ κέντρον omitted in cod., added by the same hand. post ὡροσκόπου added in cod., but deleted by the same hand. 16 beings add. 17 the being26 and the lord of the Moon29 then to te cod.]

τοῦ ὁρίου τοῦ ὡροσκόπου εἰς ὅρια κακοποιοῦ ἢ ὕπαυγος ἢ ὑποποδίζων ἢ στηρίζων ἢ εἰς σκοτεινὴν μοίραν καὶ εἴ ἐστιν ὁ κύριος τοῦ ὁρίου τοῦ ὡροσκόπου κακοποιὸς ἀστὴρ καὶ κακούμενος, γίνωσκε ὅτι τοῦτο ἀναμφιβόλως δηλοῖ μὴ πληροῦσθαι τὸ τοιοῦτον πρᾶγμα. βλέπε δὲ καὶ τοὺς κυρίους τῶν φωστήρων καὶ τὸν κύριον τοῦ ὡροσκόπου καὶ εἰ βλέπουσι τοὺς τόπους αὐτῶν καὶ κακοῦνται ἢ ὦσιν εἰς ζῴδιον τροπικὸν ἢ πλάγιον, γίνωσκε ὅτι οὐ γίνεται.

Λέγει δὲ ὁ Οὐάλης ὅτι ἐγὼ ἀποδέχομαι τὴν κρίσιν τῶν Περσῶν καὶ οὕτως κρίνω ἐν τῇ τοιαύτῃ ἐρωτήσει.

Ἰνδῶν.

Λέγουσιν οἱ Ἰνδοὶ ὅτι δηλοῖ τὸ πρᾶγμα, περὶ οὗ ἡ ἐρώτησις, καὶ τὸ τέλος αὐτοῦ ὁ κύριος τοῦ ὡροσκόπου καὶ ὁ κύριος τῆς Σελήνης, ὅταν ὦσιν ἐν κέντρῳ ἢ ἐπαναφοραῖς καὶ ὦσιν ἀγαθοποιοὶ καὶ ἀπὸ τῶν ἀστέρων τῶν βλεπόντων εἰς αὐτόν. εἰ μὲν οὖν ἡ ἐρώτησις διὰ κακόν τί ποτε πρᾶγμά <ἐστι> καὶ εὕρῃς ἀγαθοποιὸν εἰς τὸ κέντρον σὺν τῷ κυρίῳ τοῦ ὡροσκόπου καὶ τὴν Σελήνην συσχηματιζομένην αὐτοῖς καὶ τοὺς κυρίους τῶν φωστήρων εἰς τόπον καλόν, λέγε ὅτι οὐ τελειοῦται. εἰ δὲ διὰ καλὸν ἡ ἐρώτησις, γίνωσκε ὅτι τελειοῦται.

Ἑλλήνων.

Λέγουσιν οἱ Ἕλληνες· ἐὰν ἐρωτηθῇς περὶ ἐλπίδος κακῆς ἢ φόβου καὶ εὕρῃς τὴν Σελήνην <συ>σχηματιζομένην κακοποιῷ καὶ τοῦτον εἰς κέντρον ἐν στερεῷ ζῳδίῳ <ὄντα> καὶ τὸ δωδεκατημόριον τῆς Σελήνης μετὰ τοῦ κυρίου αὐτοῦ ἢ βλέπει αὐτόν, γίνωσκε ὅτι τὸ τοιοῦτον κακὸν γίνεται. εἰ δὲ περὶ ἀγαθῆς ἐλπίδος ἡ ἐρώτησις, οὐ πληροῦται. μάλιστα δὲ φοβούμεθα μὴ γένηται εἰς βλάβην καὶ ἀπώλειαν τὸ ἐλπιζόμενον ἀγαθόν.

Αἰγυπτίων.

Λέγουσιν οἱ Αἰγύπτιοι· πίστευσον τοῖς λόγοις ἡμῶν. ἐὰν εἰς ἐρωτήσεις ἐλπίδος ἀγαθῆς ἢ κακῆς εὕρῃς τοὺς ἀγαθοποιοὺς μετὰ τῶν κακοποιῶν ἐν τοῖς κέντροις, ὁμοίως καὶ τὴν Σελήνην συσχηματιζομένην τοῖς τόποις αὐτοῦ, ἰδὲ τοὺς ἔχοντας πλείονας δυνάμεις καὶ γίνωσκε ὅτι, ἐὰν ὁ κακοποιὸς ἔχῃ λόγον εἰς τὸν ὡροσκόπον καὶ μαρτυρίαν καὶ δύναμιν σὺν τῇ Σελήνῃ, ὁ τοιοῦτος οὐ καταλύει τὸ πρᾶγμα ἐκεῖνο, περὶ οὗ ἡ ἐρώτησις. εἰ δὲ ὁ ἀγαθοποιὸς ἔχει ὁμοίως, γίνωσκε ὅτι δυνατόν ἐστι τὸ τοιοῦτον πρᾶγμα καὶ εἰς μεγάλην ὠφέλειαν ἀποτελεῖται. ἐὰν

15 ἐστι add. 21 σχηματιζομένην cod. 22 ὄντα add. 31 τοῖς corr. ex τῆς. 33 γίνωσκε ὅτι post Σελήνῃ add. cod., delevi.

of the bound of the Ascendant is in the bounds of a malefic, or is under the rays, or retrograde, or stationary, or in a dark degree, and if the lord of the bound of the Ascendant is a malefic star and afflicted, know that this unambiguously indicates that such a matter will not be fulfilled. Observe also the lords of the luminaries and the lord of the Ascendant, and if they behold their own places and are afflicted, or are in a tropical or oblique sign, know that it does not come to pass.

Vettius Valens says that I accept the judgment of the Persians and that I judge in this manner in such a question.

10 Of the Indians.

The Indians say that the lord of the Ascendant and the lord of the Moon indicate the matter about which the question is asked and its outcome, when they are in an angle or succedent house and are benefics, as do the stars that behold them. If, then, the question concerns some harmful matter and you find a benefic in the angle together with the lord of the Ascendant, and the Moon configured with them, and the lords of the luminaries in a favorable place, say that it will not be accomplished. But if the question concerns a good matter, know that it will be accomplished.

of the Greeks.

20 The Greeks say: if you are asked about an evil hope or fear, and you find the Moon configured with a malefic, and this planet is in an angle in a fixed sign, and the dodecatemory of the Moon is with its lord or aspects it, know that such an evil comes to pass. But if the question concerns a good hope, it is not fulfilled; and we fear most especially that the hoped-for good may turn into harm and ruin.

of the Egyptians.

The Egyptians say: trust our words. If in questions of good or bad hope you find the benefics together with the malefics in the angles, and likewise the Moon configured with their places, look at those which have the greater powers and know that, if the malefic has relationship to the Ascendant and testimony and power together with the Moon, such a one does not dissolve that matter about which the question is asked. But if the benefic similarly has this, know that such a matter is possible and will be accomplished to great advantage. If

15 ἐστι add. 21 σχηματιζομένην cod. 22 beings add. 31 to corr. her ex.
33 γίνωσκε ὅτι post Σελήνη add. coll., delevi.

δὲ ὁ κακοποιὸς μὴ ἔχῃ λόγον ἐν τῷ ζῳδίῳ ἐν ᾧ ἐστιν ἢ ἐν τῷ ὡροσκόπῳ καὶ βλέπωσιν αὐτὸν οἱ ἀγαθοποιοί, παύεται τῆς ἰδίας κακίας καὶ στρέφεται πολλάκις εἰς τὸ ἀγαθόν. καὶ βλέπε, ὅταν πίπτωσιν οἱ ἀγαθοποιοὶ ἀστέρες εἰς κέντρον καὶ οἱ κακοποιοὶ εἰς κέντρον, ποῖά εἰσι τὰ κέντρα ἐν οἷς οἱ κακοποιοί, καὶ ποῖα τὰ ἕτερα ἐν οἷς οἱ ἀγαθοποιοί. καὶ εἰ μὲν οἱ κακοποιοὶ ἐν τῷ ὡροσκόπῳ καὶ τῷ μεσουρανήματί <εἰσιν>, οἱ δὲ ἀγαθοποιοὶ ἐν τῷ ἑβδόμῳ καὶ τῷ τρίτῳ, λέγε ὅτι ἡ ἀρχὴ κακὴ καὶ τὸ τέλος καλόν. εἰ δὲ τὸ ἐναντίον, λέγε πάλιν καὶ σὺ τὸ ἐναντίον.

Περὶ τοῦ τί δηλοῖ ἡ ἐρώτησις λέγει ὁ Πυθαγόρας.

Εἰ μὲν εὑρίσκεις τοὺς ἀστέρας τοὺς ἔχοντας πλείονας δυνάμεις εἰς τὴν ἐρώτησιν καὶ τὴν Σελήνην καὶ τὸν κύριον αὐτοῦ πίπτοντα ἀπὸ τῶν κέντρων, γίνωσκε ὅτι τὸ ζήτημα ἐκεῖνο διὰ φυγήν ἐστιν ἢ ἐξέλευσιν τῶν ἀπὸ κάστρων.

Τῶν Ἰνδῶν.

Εἴπερ βλέπεις τοὺς ἔχοντας λόγον ἀστέρας εἰς τὴν ἐρώτησιν καὶ τὴν Σελήνην καὶ τὸν κύριον αὐτοῦ εἰς κέντρον <ὄντα> καί ἐστιν ἡ ἐρώτησις περὶ ἐξελεύσεως, γίνωσκε ὅτι ἡ τοιαύτη ἐξέλευσις γίνεται μέν, ἀλλ' οὐχὶ ταχέως.

[F. 152v.] Βαβυλωνίων.

Λέγουσιν οἱ Βαβυλώνιοι· βλέπε εἰς πᾶσαν ἐρώτησιν τόν τε ὡροσκόπον καὶ τὸ μεσουράνημα καὶ τὸν ἑνδέκατον καὶ πῶς κεῖνται οἱ κύριοι αὐτῶν. εἰ μὲν οὖν κεῖνται καλῶς καὶ εἰς κέντρον καὶ οὐ κακοῦνται σὺν τῷ κυρίῳ τοῦ τετάρτου ὅ ἐστι τὸ τέλος τῆς ἀποβάσεως, γίνωσκε ὅτι ἐκείνη περὶ οὗ ἡ ἐρώτησις τελειοῦται καλῶς. εἰ μὲν οὖν δύο ἀπ' αὐτῶν εἰσι κακούμενοι, οἱ δὲ δύο ἀγαθοποιούμενοι, γίνωσκε ὅτι τὸ τοιοῦτον πρᾶγμα τελειοῦται. εἰ δέ ἐστιν εἷς ἐξ αὐτῶν ἀγαθοποιούμενος, οἱ δὲ λοιποὶ μὴ οὕτως ἔχουσι, λέγε κατὰ τὴν δύναμιν αὐτοῦ καὶ τοῦ τόπου αὐτοῦ τὸν σχηματισμὸν τῶν βλεπόντων αὐτοῖς ἀστέρων.

Περσῶν.

Λέγουσιν οἱ Πέρσαι· ὁ καιρὸς τῆς τελειώσεως τοῦ ἐρωτήματος ἢ τῆς καταλύσεως αὐτοῦ λαμβάνεται οὕτως. ποίησον περίπατον τοῦ ὡροσκόπου καὶ τοῦ ἑβδόμου τόπου καὶ ὅταν συσχηματίζωνται ἀγαθοὶ ἀστέρες, λέγε ὅτι γίνεται τὸ καλόν. ὅτε δὲ κακοποιοί, λέγε τὸ ἐναντίον.

6 εἰσιν add. 7 λέγει cod. 15 ἀστέρος cod. 16 ὄντα add.

the malefic has no relationship in the sign in which it is, nor in the Ascendant, and the benefics aspect it, it is restrained from its own malice and is often turned toward the good. And observe, when the benefic stars fall in an angle and the malefics in an angle, which are the angles in which the malefics are, and which the others in which the benefics are; and if the malefics are in the Ascendant and the Midheaven, while the benefics are in the seventh and the third, say that the beginning is bad and the end good. But if the contrary, then you too say the contrary.

Pythagoras speaks about what the question signifies.

If you find the stars that have the most power in the question, and the Moon and its lord falling away from the angles, know that that inquiry concerns flight or the departure of people from fortresses.

Of the Indians.

If you see the stars that have relevance to the question, and the Moon and its lord being in an angle, and the question concerns a departure, know that such a departure does indeed occur, but not quickly.

[F. 152.] Of the Babylonians.

The Babylonians say: look in every question at the Ascendant, the Midheaven, and the eleventh place, and at how their lords are situated. If they are well placed and in an angle and are not afflicted, together with the lord of the fourth — which is the end of the outcome — know that the matter about which the question is asked concludes well. If two of them are afflicted and two are benefited, know that such a matter reaches completion. But if one of them is benefited and the rest are not in such a condition, speak according to its power and the configuration of the stars that aspect it, relative to its place.

Of the Persians. 30

The Persians say: the time of the completion of the question or its dissolution is taken as follows. Make a circuit of the Ascendant and the seventh place, and whenever benefic stars form aspects, say that the good outcome occurs; but when malefics do so, say the opposite.

G? are add. 7 says cod. 15 star cod. 16 beings add.

εἰ δὲ θέλεις ἰδεῖν, πόθεν ἔρχεται τὸ καλὸν ἢ τὸ ἐναντίον, ἰδὲ τὸν κακοποιὸν ἢ τὸν ἀγαθοποιὸν ἀστέρα καὶ ἀπὸ τοῦ τόπου τοῦ θέματος, ἐν ᾧ ἐστι, κρῖναι.

Ἑλλήνων.

Λέγουσιν οἱ Ἕλληνες· εἰς πᾶσαν ἐρώτησιν ψηλάφησον τὰ τρία ταῦτα, τὸ παρεληλυθός, τὸ ἐνεστὼς καὶ τὸ μέλλον, καὶ εἰ μὲν ἐρωτηθῇς διὰ πρᾶξιν ἢ πρόσωπον, ἐὰν ἀπὸ τοῦ δεῖνα τόπου μετέπεσεν ἢ περὶ ἀποποιήσεως πραγμάτων, καὶ εὕρῃς τοὺς ἔχοντας ἀστέρας πλείονας λόγους εἰς τὸν ὡροσκόπον ἐν ἐκείνῃ τῇ ἐρωτήσει πεσόντας ἀπὸ τῶν κέντρων, γίνωσκε ὅτι μετέπεσε τὸ τοιοῦτον πρᾶγμα ἢ πρόσωπον ἀπωλέσθη.

Αἰγυπτίων.

Λέγουσιν οἱ Αἰγύπτιοι· ἐὰν ἐρωτηθῇς διὰ πρᾶγμα, ὅπερ ἐλπίζει ἀπολαβεῖν τις ἀπό τινος καὶ εὕρῃς τοὺς ἔχοντας πλείονας λόγους εἰς ἐρώτησιν ἐπὶ κέντρῳ, γίνωσκε ὅτι τὸ τοιοῦτον ἐτελειώθη ἢ τελειοῦται.

Ἰνδῶν.

Λέγουσιν οἱ Ἰνδοί· ἐὰν ἐρωτηθῇς, εἰ γίνεται τὸ ζητούμενον πρᾶγμα καὶ εὕρῃς τοὺς ἔχοντας πλείονας λόγους ἀστέρας εἰς τὴν ἐρώτησιν ἢ εἰς κέντρον ἢ εἰς τὰς ἐπαναφοράς, λέγε ὅτι τὸ τοιοῦτον πρᾶγμα τελειοῦται.

Δωρόθεος.

Λέγει ὁ Ἕλλην Δωρόθεος ἐν τοῖς μυστηρίοις αὐτοῦ· ἐὰν θέλῃς νοῆσαι περὶ τίνος ἡ ἐρώτησις, ἰδὲ τὸν κύριον τοῦ πρώτου τριγώνου τοῦ ὡροσκόπου, ἐν ποίῳ ζῳδίῳ ἐστὶ καὶ ποίῳ τόπῳ. καὶ ἀπὸ τούτων λέγε τὴν ἐρώτησιν.

Περσῶν.

Λέγουσιν οἱ Πέρσαι μετὰ τῶν Βαβυλωνίων ὅτι ἐὰν θέλῃς ἰδεῖν τίς ἐστιν ἡ θεωρία ἐκείνου περὶ οὗ ἡ ἐρώτησις, ὀφείλεις ἰδεῖν ἀπὸ τῶν ἀστέρων τὸν ἔχοντα πλείονας λόγους εἰς τὴν ἐρώτησιν ἐν ποίῳ ζῳδίῳ ἐστὶ καὶ κρατῆσαι τὸν κύριον τοῦ τοιούτου ζῳδίου καὶ τὸν κύριον τοῦ ὁρίου καὶ τριγώνου καὶ τὸν κύριον τοῦ ὑψώματος καὶ κατ' ἐκεῖνο εἰπεῖν.

17 ἐρωτηθῇ cod. 22 post Ἕλλην quattuor litterae (ικός ut videtur) erasae sunt. 30 post ἐστὶ addiderat librarius καὶ ποίῳ τόπῳ καὶ ἀπὸ τούτων, sed expunxit manus eadem. 31 τοῦ ὁρίου post τριγώνου superscripsit librarius.

But if you wish to see whence the good or the contrary comes, look at the malefic or the benefic star and judge from the place of the chart in which it is situated.

Of the Greeks.

5 The Greeks say: in every question, examine these three things — the past, the present, and the future; and if you are asked about an action or a person, whether it has changed from such-and-such a place or concerning the abandonment of affairs, and you find the stars that have the most testimonies toward the Ascendant in that question fallen away from the angles, know that such a matter has changed or that the person has perished.

of the Egyptians.

The Egyptians say: if you are asked about a matter that someone hopes to receive from another, and you find those that have the most testimonies toward the question upon an angle, know that such a thing has been accomplished or is being accomplished.

Of the Indians.

The Indians say: if you are asked whether the sought matter will come about, and you find the stars that have the most testimonies toward the question either on an angle or in the succedent houses, say that such a matter will be accomplished.

Dorotheus.

The Greek Dorotheus says in his mysteries: if you wish to understand what the question concerns, look at the lord of the first triplicity of the Ascendant, in what zodiac sign it is and in what place; and from these, declare the question.

Of the Persians.

The Persians together with the Babylonians say that if you wish to see what the significator is of the matter about which the question is asked, you must look among the stars at the one that has the most dignities in relation to the question, in which sign
30 it is, and take the lord of that sign and the lord of the term and triplicity and the lord of the exaltation, and according to that speak.

17 ερωτηθῆ cod. 22 post Ἑλλ̅ην four letters (ικός as it appears) have been erased. 30 after ἐστί the scribe had added καὶ ποίῳ τόπῳ καὶ ἀπὸ τούτων, but it was deleted by the same hand. 31 τοῦ ὁρίου after τριγώνου was written above the line by the scribe.

Ὁ Ἀπομάσαρ.

Λέγει ὁ Ἀπομάσαρ· εἰ θέλεις ἰδεῖν τὸν καιρὸν τῆς ἀποβάσεως τοῦ μέλλοντος πληρωθῆναι ἐρωτήματος, ἰδὲ τὸν ὡροσκόπον καὶ τὴν Σελήνην καὶ τὸν Ἥλιον καὶ σκόπησον ποῖος ἀπὸ τούτων τῶν δύο φωστήρων ἔχει πλείονας λόγους εἰς τὴν ἐρώτησιν καὶ εἰς τὸν ὡροσκόπον καὶ εἴπερ βλέπει αὐτὸν ὁ κύριος τοῦ ζῳδίου ἐν ᾧ ἐστιν ἢ ὁ κύριος τῆς ἐρωτήσεως. καὶ ποίησον περίπατον τοῦ τοιούτου ἀστέρος. καὶ ὅταν συσχηματίζηται ἀγαθοποιῷ ἀστέρι ἢ συνάπτῃ, λέγε ὅτι γίνεται. εἰ δὲ θέλεις νοῆσαι ἐξ αἰτίας ποίου προσώπου ἢ πράγματος, βλέπε, εἴ ἐστιν ὁ τοιοῦτος ἀγαθοποιὸς κύριος τοῦ ἑνδεκάτου τόπου, λέγε ὅτι ἐξ αἰτίας φίλων καὶ ὁμοίως ἐπὶ τοῖς λοιποῖς τόποις. εἰ δὲ καί ἐστι κακοποιὸς ὁ συσχηματιζόμενος, λέγε ὁμοίως ἐξ αἰτίας ποίου προσώπου ἢ πράγματος καταλύεται.

Λέγει δὲ καὶ τοῦτο ὁ Ἀπομάσαρ· εἰς πᾶσαν ἐρώτησιν ποίησον ταῦτα καὶ γίνωσκε ὅτι τὰ μυστήρια τῆς ἀποτελεσματικῆς τέχνης ταῦτά εἰσι καὶ μὴ ἐπιλανθάνου τούτων.

Ἑλλήνων.

Λέγουσιν οἱ Ἕλληνες· γίνωσκε ὅτι οἱ ἀστέρες εἰς δύο μερίζονται, εἰς ἀγαθοποιοὺς καὶ κακοποιούς. καὶ ὅπου μὲν βλέπεις τοὺς ἀγαθοποιούς, εἰπὲ ἐκεῖ τὸ ἀγαθόν. ὅπου δὲ βλέπεις τοὺς κακοποιούς, εἰπὲ ἐκεῖ τὸ κακόν.

<Δωροθέου.>

Δωρόθεος λέγει· εἰ μέν ἐστιν ὡροσκόπος εἰς τὴν ἐρώτησιν δίσωμον ζῴδιον καὶ ἡ Σελήνη εἰς ζῴδιον τροπικόν, γίνωσκε ὅτι ἡ ἐρώτησις ἐκείνη οὐ τελειοῦται εἰ μὴ μετὰ δυνάμεως πολλῆς καὶ μαρτυρίας τῶν ἀγαθοποιῶν. καὶ εἴ ἐστιν ὁ ὡροσκόπος τροπικὸς καὶ ἡ Σελήνη ἐν ζῳδίῳ δισώμῳ, γίνωσκε ὅτι τὸ τοιοῦτον πληρωθήσεται μετὰ κακοπαθείας καὶ ἀνάγκης πολλῆς. εἰ δὲ ἔσται ὁ ὡροσκόπος καὶ ἡ Σελήνη ἐν ζῳδίοις στερεοῖς, [f. 153] γίνωσκε ὅτι τὸ τοιοῦτον πρᾶγμα πληροῦται. πλὴν μὴ ἐάσῃς τὰς μαρτυρίας τῶν ἀγαθοποιῶν. εἰ δέ ἐστιν ὡροσκόπος καὶ ἡ Σελήνη ἐν ζῳδίῳ τροπικῷ καὶ ἴδῃς τὰς μαρτυρίας τῶν ἀγαθοποιῶν δηλούσας ὅτι τελειοῦται τὸ πρᾶγμα, γίνωσκε ὅτι τὸ τοιοῦτον μετὰ ἀνάγκης πολλῆς πληροῦται, πολλάκις δὲ οὐδὲ τελειοῦται. εἰ δέ ἐστιν ὁ ὡροσκόπος καὶ ἡ Σελήνη ἐν ζῳδίῳ δισώμῳ καὶ δηλοῦσιν αἱ μαρτυρίαι τῶν ἀγαθοποιῶν, ὅτι τελειοῦται τὸ πρᾶγμα ἐκεῖνο, περὶ οὗ ἡ ἐρώτησις, γίνωσκε ὅτι πρὸ τοῦ πληρωθῆναι τοῦτο ὁ τοιοῦτος ὁ ἔχων τὸ ζήτημα καὶ ἕτερον ἐπισυνάψει τούτου.

15 ἐκεῖ] ἐκεῖνο cod. 21 Δωροθέου add.

Abū Maʿshar.

Abū Maʿshar says: if you wish to see the time of the outcome of the question that is about to be fulfilled, look at the Ascendant and the Moon and the Sun, and consider which of these two luminaries has the most dignities in relation to the question and to the Ascendant, and whether the lord of the sign in which it is, or the lord of the question, aspects it. And make the progression of that star, and when it forms an aspect with a benefic star or applies to one, say that it comes to pass. But if you wish to understand by reason of which person or matter, look to see whether that benefic is lord of the eleventh house; say that it is by reason of friends, and likewise for the remaining houses. But if it is a malefic that forms the aspect, say likewise by reason of which person or matter it is being dissolved.

Apomasar also says this: for every question, do these things, and know that these are the mysteries of the art of prediction, and do not forget them.

of the Greeks.

The Greeks say: know that the stars are divided into two parts, into benefics and malefics. And wherever you see the benefics, speak good there. And wherever you see the malefics, speak evil there.

«Of Dorotheus.»

Dorotheus says: if the Ascendant in the question is a bicorporeal sign and the Moon is in a cardinal sign, know that that question will not be completed except with great effort and the testimony of the benefics. And if the Ascendant is cardinal and the Moon is in a bicorporeal sign, know that such a matter will be fulfilled with much hardship and great necessity. But if the Ascendant and the Moon are in fixed signs, [f. 153] know that such a matter is fulfilled. Yet do not disregard the testimonies of the benefics. And if the Ascendant and the Moon are in a cardinal sign and you see the testimonies of the benefics indicating that the matter will be completed, know that such a matter is fulfilled with great necessity, and often it is not even completed. And if the Ascendant and the Moon are in a bicorporeal sign and the testimonies of the benefics indicate that that matter, concerning which the question is asked, will be completed, know that before this is fulfilled, the one who has this concern will also attach another matter to it.

15 ἐκεῖ] ἐκεῖνο cod. 21 Dorotheus add.

Ἰνδῶν.

Λέγουσιν οἱ Ἰνδοί· ἐὰν εὕρῃς εἰς τὸν δεύτερον τόπον ἀπὸ τοῦ ὡροσκόπου τὴν Σελήνην εἰς ζῴδιον δίσωμον, γίνωσκε ὅτι οὐκ ἐπεχείρησε ἐκείνῳ τῷ πράγματι πρὸ τῆς ἐρωτήσεως, εἰ μὴ τότε μέλλει ἐπιχειρῆσαι. εἰ δὲ βλέπεις τὴν Σελήνην ἐν τῷ δωδεκάτῳ ζῳδίῳ δισώμω ὄντι, γίνωσκε ὅτι ἐπεχείρησε τῷ πράγματι πρὸ τοῦ ἐρωτῆσαι.

Οὐάλης.

Λέγει ὁ Οὐάλης καὶ οἱ Βαβυλώνιοι· εἰ βούλει γνῶναι, πότε ἔσται τὸ τέλος τῆς ἐρωτήσεως, ἰδὲ τὸν Ἥλιον καὶ τὴν Σελήνην καὶ τὸν ὡροσκόπον καὶ ἰδὲ ποῖος ἀπὸ τούτων ἔχει πλείονας λόγους εἰς τὴν ἐρώτησιν καὶ ποῖος πλησιάζει τῇ ἐρωτήσει, καὶ οὗτος δηλώσει τὸν καιρὸν τῆς ἀποβάσεως. καὶ γίνωσκε ὅτι ἀληθέστερός ἐστιν ἀπὸ τούτων ὁ συσχηματιζόμενος τῷ ὡροσκόπῳ, ὅταν ἔχῃ πλείονας λόγους εἰς τὴν ἐρώτησιν.

Αἰγυπτίων.

Λέγουσιν οἱ Αἰγύπτιοι· εἰ μέν ἐστιν ἡ ὡροσκοποῦσα μοῖρα παρὰ μηδενὸς συσχηματιζομένη ἀστέρος, ἰδὲ τὸν ἔχοντα πλείονα λόγον εἰς τὴν ἐρώτησιν, εἴπερ βλέπει τὸν Ἥλιον ἢ τὴν Σελήνην ἢ εἰς ἐκεῖνο τὸ ζῴδιον, ἐν ᾧ ἡ ἐρώτησις. καὶ ποίησον περίπατον τοῦ τοιούτου ἀστέρος εἴς τε τοὺς ἀγαθοποιοὺς καὶ τοὺς κακοποιούς, ὥσπερ ποιεῖς ἐν τῷ γενεθλίῳ. καὶ ὅταν φθάνῃ εἰς ἀγαθοποιόν, λέγε ὅτι τῇ ἡμέρᾳ ἐκείνῃ πληροῦται τὸ πρᾶγμα.

Οὐάλης.

Λέγει ὁ Οὐάλης· ἦσαν πολλοὶ ἄνθρωποι ἀπὸ τῶν μαθηματικῶν τῆς Βαβυλωνίας καὶ ἔβλεπον τὸν ἀστέρα τὸν ἔχοντα πλείονας λόγους εἰς τὴν ἐρώτησιν. καὶ ἐσκόπουν ἀπὸ τῶν δύο φωστήρων, ποῖος ἔχει πλείονας λόγους εἰς τὸν τοιοῦτον καὶ τὸν συσχηματιζόμενον αὐτῷ ἀγαθῷ σχήματι, καὶ ἐλάμβανον ἀπὸ τούτου τὸ τέλος τῆς ἀποβάσεως. καὶ ἔλεγον, ὅτι, ὅταν συνάπτῃ ὁ τοιοῦτος ἀστὴρ τῷ ὁρίῳ, ἐν ᾧ ἦν ὁ ἔχων πλείονας λόγους, τότε γίνεται τὸ ἀποτέλεσμα. ἔκρινον δὲ τοῦτο οὕτως, ὅταν ἐγίνωσκον, ὅτι ἀποτελεῖται τὸ πρᾶγμα, συνεργοῦσι δὲ μάλιστα καὶ αἱ τῶν ἀστέρων μαρτυρίαι. καὶ εἴδομεν γεγραμμένον ἐν τῷ βιβλίῳ τῶν μυστηρίων τῶν Ἰνδῶν ὅτι· ἰδὲ ἐν ταῖς ἐρωτήσεσι τὸν ὡροσκόπον καὶ τὸν κύριον αὐτοῦ· οὗτοι γάρ εἰσι δυνατώτεροι πάντων

3 οὐκ ex corr. 4 ἐκείνῳ corr. ex ἐκεῖνο librarius. inter ἐκείνῳ et πρό rasura; superscripsit librarius τῷ πράγματι. πρό] πρός cod. 6 ὄντι add. man. altera. 21 φθάνῃ = ᾖ. Cf. Indicem.

Of the Indians.

The Indians say: if you find the Moon in the second place from the Ascendant in a bicorporeal sign, know that he did not undertake that matter before the question, but that he is about to undertake it then. But if you see the Moon in the twelfth sign, it being bicorporeal, know that he undertook the matter before asking.

Valen.

Valens and the Babylonians say: if you wish to know when the outcome of the question will come, look at the Sun and the Moon and the Ascendant, and see which of these has the most relevance to the question and which is closest to the question, and this one will indicate the time of the outcome. And know that the most reliable of these is the one that is configured with the Ascendant, when it has the most relevance to the question.

15 of the Egyptians.

The Egyptians say: if the ascending degree is not configured with any star, look at the one that has the most relevance to the question, whether it aspects the Sun or the Moon or that sign in which the question falls. And trace the course of such a star through both the benefics and the malefics, as you do in the nativity. And when it reaches a benefic, say that on that day the matter will be fulfilled.

Valen.

Valens says: there were many men among the mathematicians of Babylonia who looked at the star having the most relevance to the question. And they examined, from the two luminaries, which has the most relevance to such a one and to the one configured with it by a good aspect, and from this they took the time of the outcome. And they said that when such a star joins the term in which the one having the most relevance was, then the result occurs. They judged this in this way when they knew that the matter would be completed, and the testimonies of the stars also cooperate especially. And we have seen written in the book of the mysteries of the Indians that: look in questions at the Ascendant and its lord; for these are the most powerful of all

3 not ex corr. 4 to that corr. ex ἐκεῖνο librarius, inter ἐκεινῳ et prô rasura ; nsuperscripsit librarius τῷ indeed. pró] prós cod.n21 6 for add. man. altera. phthani = or. Cf. Indicem.

τῶν ἀστέρων, ὥσπερ καὶ τὸ ζῴδιον, ἐν ᾧ ἐστιν ὁ Ἥλιος. ἔχει γὰρ δύναμιν ὑπὲρ πάντας ἀστέρας. καὶ γίνωσκε ὅτι τὰ γενέθλια καὶ τὰ ἐρωτήματα καὶ τὰ ἀγαθὰ καὶ τὰ ἐναντία ἐν τῷ ὡροσκόπῳ κεῖνται καὶ τῷ καταυγάσματι. καὶ ὥσπερ ὅταν ἀνέρχηται ὁ Ἥλιος ἀπὸ τοῦ ὁρίζοντος φέρει τὸ φῶς καὶ ἀφανίζει τὸ σκότος, οὕτως ὁ ὡροσκόπος τῆς ὥρας. τῆς ὥρας ἐκείνης δὲ λάβε ἀπὸ τούτων καὶ τὴν ἀπόβασιν. καὶ ποίησον τοὺς περιπάτους εἰς τὸν ἀγαθοποιὸν καὶ εἰς τὸν κακοποιὸν καί, εἰ μέν ἐστιν ὁ τοιοῦτος ἀστὴρ μετὰ τοῦ κυρίου τοῦ ὡροσκόπου ἢ μετὰ τοῦ κυρίου τῆς Σελήνης ἢ τοῦ τριγώνου τῆς Σελήνης ἢ τοῦ ὁρίου αὐτῆς ἢ μετὰ τοῦ κυρίου τῆς ὥρας, ποίησον περίπατον τοῦ τοιούτου ἀστέρος ἄνευ τοῦ ὡροσκόπου. καὶ ὅταν μὲν ἑνωθῇ ἀγαθοποιῷ, πληροῦται τὸ πρᾶγμα· ὅταν δὲ κακοποιῷ, καταλύεται.

<Περσῶν.>

Λέγουσιν οἱ Πέρσαι· εἰ ἐρωτηθῇς δι' ἐξέλευσίν τινος, ἰδὲ τὴν Σελήνην καὶ τὸ ζῴδιον, ἐν ᾧ ἐστι, καὶ τοὺς συσχηματιζομένους ἀστέρας αὐτῷ. εἰ μὲν οὖν οἱ τοιοῦτοι ἀπὸ τριγώνου ἢ ἑξαγώνου σχήματος βλέπουσιν αὐτό, λέγε ὅτι ὁ τοιοῦτος ἐξελεύσεται. εἰ δὲ ἀπὸ τετραγώνου, γίνωσκε ὅτι οὐκ ἐξελεύσεται. εἰ δὲ ἀπὸ διαμέτρου καὶ συνόδου, γίνωσκε ὅτι αἱ τοιαῦται μαρτυρίαι ψευδεῖς εἰσι καὶ οὐκ ἐξελεύσεται ὁ τοιοῦτος ἄνθρωπος ἀπὸ τοῦ τόπου ἐν ᾧ ἐστιν. εἰ δὲ ἐν κέντροις εἰσί, γίνωσκε ὅτι οὐκ ἀποδημεῖ ὁ τοιοῦτος, εἰ μήπου ὁ τοιοῦτος ἀστὴρ διέλθῃ ἀπὸ τοῦ ζῳδίου ἐν ᾧ ἐστι. εἰ δὲ ἀπέκλιναν ἀπὸ τῶν κέντρων, γίνωσκε ὅτι ὁ τοιοῦτος ἀποδημεῖ.

Τῶν Βαβυλωνίων.

Λέγουσιν οἱ Βαβυλώνιοι· συσχηματιζομένης τῆς Σελήνης τῷ Ἄρει κατὰ πᾶν σχῆμα δηλοῦται περὶ ἐξελεύσεως. εἰ μὲν οὖν ἐστι τρίγωνον καὶ ἑξάγωνον, [f. 153v] δηλοῦται ὅτι συντόμως ἐξελεύσεται, εἰ δὲ ἀπὸ τετραγώνου καὶ διαμέτρου, βραδέως ἀργήσει.

Τῶν Ἑλλήνων.

Λέγουσιν οἱ Ἕλληνες· ὅταν ἀστὴρ ἀπὸ τοῦ ἑνάτου ἢ τοῦ τρίτου συσχηματίζηται τῷ ὡροσκόπῳ καὶ μάλιστα ὅτε ἐστὶν Ἄρης ἢ Ἀφροδίτη καὶ μὴ ὦσιν ὑποποδίζοντες ἢ στηρίζοντες, γίνωσκε ὅτι συντόμως δηλοῦται ἡ ἐξέλευσις.

4 De καταυγάσματι (= καταυγασμῷ) cf. Indicem. 10 αὐτῆς corr. ex αὐτοῦ librarius. 13 Περσῶν add. 22 ἀπέκλιναν ex corr. κέντρων] κένδρων (corr. ex δένδρων) cod. 32 συντόμως corr. ex σύντομος.

of the stars, just as also the zodiac sign in which the Sun is located. For it has power above all the stars. And know that nativities and interrogations and good and adverse matters rest in the Ascendant and in the illumination, and just as when the Sun rises from the horizon it brings light and dispels darkness, so too the Ascendant of the hour — and from that hour take from these also the outcome. And make the transits to the benefic and to the malefic, and if such a star is with the lord of the Ascendant or with the lord of the Moon or the triplicity lord of the Moon or its term lord or with the lord of the hour, make the transit of that star without the Ascendant. And whenever it joins a benefic, the matter is fulfilled; but whenever it joins a malefic, it is dissolved.

〈Of the Persians.〉

The Persians say: if you are asked about someone's departure, look at the Moon and the zodiac sign in which it is, and the stars configured with it. If then such stars aspect it from a trine or sextile configuration, say that the person in question will depart. But if from a square, know that he will not depart. But if from an opposition or conjunction, know that such testimonies are false and that person will not depart from the place in which he is. But if they are in angles, know that he does not travel abroad, unless that star passes through the zodiac sign in which it is. But if they have declined from the angles, know that he does travel abroad.

Of the Babylonians.

The Babylonians say that when the Moon forms an aspect with Mars in any configuration, departure is indicated. If it is a trine or sextile, [G. 153v] it is indicated that departure will occur quickly; but if it is from a square or opposition, it will be slow and delayed.

Of the Greeks.

The Greeks say: when a planet from the ninth or the third forms an aspect with the Ascendant, and especially when it is Mars or Venus and they are not retrograde or stationary, know that departure is quickly indicated.

4 On καταυγάσματι (= καταυγασμῷ) cf. Index. 10 αὐτῆς corrected from αὐτοῦ by the scribe. 13 Περσών added. 2 ἀπέκλιναν from correction. κέντρων] κένδρων (corrected from δένδρων) cod. 32 συντόμως corrected from σύντομος.

Αἰγυπτίων.

Λέγουσιν οἱ Αἰγύπτιοι· εἰ βλέπεις τὴν Σελήνην ἀπορρέουσαν ἀπὸ ἀγαθοποιοῦ καὶ συσχηματίζουσαν ἀγαθοποιῷ καὶ ὅτε ἡ Σελήνη μετὰ τῶν ἀγαθοποιῶν ἐν κέντρῳ, γίνωσκε ὅτι ὁ τοιοῦτος οὐκ ἔχει βουλὴν ἐξελθεῖν.

Περσῶν.

Λέγουσιν οἱ Πέρσαι· ἰδὲ τὸν ὡροσκόπον καὶ τὴν Σελήνην καὶ τὸν κλῆρον τῆς Τύχης. εἰ μὲν οὖν εὕρῃς ἀγαθοποιὸν συνοδεύοντα ἢ συσχηματίζοντα αὐτοῖς, γίνωσκε ὅτι ὁ τοιοῦτος ἄνθρωπος μέλλει ἐξελθεῖν καὶ μάλιστα ὅταν οἱ ἀγαθοποιοὶ κυριεύωσι τοῦ πρώτου τόπου καὶ τοῦ ἑνάτου καὶ τοῦ ἑνδεκάτου. εἰ δὲ ὦσι μετ' αὐτῶν κακοποιοί, γίνωσκε τὸ ἐναντίον.

Ἰνδῶν.

Λέγουσιν οἱ Ἰνδοί· ἐὰν ἐρωτηθῇς περὶ ἀνθρώπου, <εἰ μέλλει> ἐγκλεισθῆναι ἐν φυλακῇ ἢ ἕτερόν τι παθεῖν κακόν. εἰ μὲν εὕρῃς τοὺς ἀγαθοποιοὺς ἐν κέντρῳ καὶ τῷ ὡροσκόπῳ καὶ τὴν Σελήνην συνοδεύουσαν αὐτοῖς, τοὺς δὲ κακοποιοὺς ἀποκεκλικότας, γίνωσκε ὅτι ὁ τοιοῦτος ἄνθρωπος οὐ πάθῃ δεινόν τι πολλάκις καὶ εἰς ἀγαθὸν ἡ κακὴ ἐλπὶς αὐτοῦ μεταστρέφεται.

<Βαβυλωνίων.>

Περὶ ἐξελεύσεως λέγουσιν οἱ Βαβυλώνιοι· γίνωσκε ὅτι, εἰ συσχηματίζεται ἡ ὡροσκοποῦσα μοῖρα ἢ ἡ Σελήνη ὑπὸ κακοποιοῦ ἀστέρος ἢ συνοδεύηται, δηλοῦται ὅτι ἡ τοιαύτη ἐξέλευσις οὐ γίνεται. εἰ δὲ καὶ ἡ ὡροσκοποῦσα μοῖρα ἢ καὶ ἡ Σελήνη διῆλθε τὸν σχηματισμὸν τῶν κακοποιῶν, δηλοῦται ὅτι μέλλει ἐξελθεῖν.

Τῶν Περσῶν.

Λέγουσιν οἱ Πέρσαι· εἰ μέλλεις νοῆσαι, εἴ ἐστιν ὁ δεῖνα ἐν τῷ οἴκῳ αὐτοῦ ἢ οὔ, ἢ τὸ πρᾶγμα τὸ δεῖνα ὅπου ἐτέθη ἢ οὔ, βλέπε τὸν κύριον τοῦ ἑβδόμου. εἰ μὲν ἔπεισιν ἀπὸ τῶν κέντρων εἰς τὸν δωδέκατον ἢ ἕκτον, γίνωσκε, ὅτι ὁ ἄνθρωπος ἐκεῖνος ἢ τὸ πρᾶγμα ἐκεῖνο οὐκ ἔστιν ἐν ἐκείνῳ τῷ τόπῳ. εἰ δὲ ἴδῃς τὸν τοιοῦτον ἀστέρα ἐν κέντρῳ, γίνωσκε, ὅτι ἐν τῷ τόπῳ αὐτοῦ ἐστιν, ἐν ᾧ ἐγίνωσκες εἶναι αὐτόν. καὶ εἴ ἐστιν ἐπαναφορά, γίνωσκε, ὅτι πλησίον τοῦ τόπου ἐκείνου ἐστὶ καὶ στρέφεται εἰς τὸν τόπον ἐκεῖνον. ὁμοίως καὶ περὶ τοῦ πράγματος.

10 συσχηματίζοντα corr. ex -τίζοντας. 11 τοῦ πρώτου τοῦ τόπου cod. 12 supra ἑνδεκάτου et εἰ rasura. 15 εἰ μέλλει addidi. 17 τὴν (ante Σελήνην) ex corr. 21 Βαβυλωνίων add. 22-23 συσχηματίζεται corr. ex σχηματίζεται.

of the Egyptians.

The Egyptians say: if you see the Moon separating from a benefic and applying to a benefic, and when the Moon is with the benefics at an angle, know that such a person has no intention of departing.

Of the Persians.

The Persians say: observe the Ascendant, the Moon, and the Lot of Fortune. If you find a benefic conjoining or forming an aspect with them, know that such a person is about to depart, and especially when the benefics rule the first house, the ninth, and the eleventh; but if malefics are with them, know the opposite.

Of the Indians.

15 The Indians say: if you are asked about a person, <whether he is likely to> be imprisoned or to suffer some other misfortune. If you find the benefic planets in an angle and in the Ascendant, and the Moon traveling with them, while the malefic planets are in declining positions, know that such a person will not suffer anything terrible, and often his bad hope is turned toward good. 20

<Of the Babylonians.>

Concerning release, the Babylonians say: know that if the ascending degree or the Moon is configured with a malefic star or travels with one, it is indicated that such a release does not occur. But if the 25 ascending degree or the Moon has already passed the configuration of the malefics, it is indicated that he is about to be released.

Of the Persians.

The Persians say: if you wish to know whether a certain person is in his house or not, or whether a certain matter was placed somewhere or not, look at the lord 30 of the seventh. If it is moving away from the angles into the twelfth or the sixth, know that that person or that matter is not in that place. But if you see such a star in an angle, know that it is in its own place, the one where you understood it to be. And if it is in a succedent house, know that it is near that place and is returning 35 to that place. Likewise also regarding the matter.

10 co-formants corr. ex -ting. 11 of the first place cod.n12 supra eleventh et el rasura. 15 if addidi is coming. 17 (ante Selini) ekncorr. 21 Babylonian add. 22-23 is formed corr. ex is formed.

Αἰγυπτίων.

Λέγουσιν οἱ Αἰγύπτιοι· ὅταν γένηται ἐρώτησις περὶ ἐξελεύσεως τοῦ δεῖνα, γίνωσκε ὅτι ὁ ὡροσκόπος καὶ ὁ κύριος αὐτοῦ καὶ ἡ Σελήνη [καὶ ὁ κύριος αὐτοῦ] δηλοῦσι περὶ τοῦ σώματος τοῦ ἀνθρώπου καὶ τῆς ψυχῆς καὶ περὶ τῆς ὁδοῦ, ὁ δὲ ἕβδομος τόπος καὶ ὁ κύριος αὐτοῦ τὴν γῆν, εἰς ἣν μέλλει ἀπελθεῖν, ὁ δὲ κλῆρος τῆς Τύχης καὶ ὁ κύριος αὐτοῦ δηλοῦσι τοὺς ἀνθρώπους τῆς χώρας ἐκείνης, εἰς ἣν ἀπέρχεται καὶ (εἰ θέλεις μαθεῖν) εἰ ἀποδέχονται τοῦτον καλῶς ἢ οὔ. τὸ δὲ μεσουράνημα καὶ ὁ κύριος αὐτοῦ δηλοῖ τί βούλεται ἐκεῖνος καὶ διὰ τί ἀπερχεται εἰς τὴν χώραν ἐκείνην καὶ ἀπὸ τοῦ τετάρτου κέντρου καὶ τοῦ κυρίου αὐτοῦ λάβε τὸ τέλος τῆς ἀποβάσεως. εἰ μὲν οὖν ὁ ὡροσκόπος καὶ ὁ κύριος αὐτοῦ καὶ ἡ Σελήνη μετὰ τοῦ κυρίου αὐτοῦ ἀγαθύνονται, ὁ τοιοῦτος ἔσται καὶ ὑγιεινὸς τὸ σῶμα, μέχρις ἂν ἀπέλθῃ εἰς τὴν χώραν ἐκείνην. καὶ εἰ εὕρῃς τὸν ἕβδομον τόπον καὶ τὸν κύριον αὐτοῦ καὶ τὸν κλῆρον τῆς Τύχης μετὰ τοῦ κυρίου αὐτοῦ ἀγαθυνομένους καὶ ἐν καλοῖς τόποις, λέγε ὅτι ὁ τοιοῦτος ἐν τῇ χώρᾳ ἐκείνῃ, εἰς ἣν ἀπέρχεται, ἀγαπηθήσεται καὶ τιμηθήσεται παρὰ πάντων καὶ ἔσται ἔχων καλῶς, μέχρις ἂν διέλθῃ ἀπ' αὐτοῦ. καὶ εἰ εὕρῃς τὸ μεσουράνημα καὶ τὸν κύριον αὐτοῦ ἀγαθυνομένους, λέγε ὅτι τὸ τοιοῦτον πρᾶγμα, περὶ οὗ ἐρωτᾷ, πληρωθήσεται καὶ τί ποτε ἐναντίον οὐ πάθῃ ἀπὸ τοῦ κυρίου τῆς χώρας ἐκείνης οὐδὲ νοσήσει καὶ πληρωθήσεται τὸ θέλημα τῆς καρδίας αὐτοῦ ἐν τῇ γῇ ἐκείνῃ. καὶ ἐὰν ὁ τέταρτος τόπος καὶ ὁ κύριος αὐτοῦ ἀγαθύνονται, ἔσται καὶ ἡ ἀπόβασις καλή. εἰ δὲ <ἐν> τῷ τοιούτῳ τόπῳ εὕρῃς κακοποιόν, λέγε τὰ ἐναντία.

<Ἑλλήνων.>

Περὶ ὑποστροφῆς καὶ τοῦ καιροῦ ταύτης λέγουσιν οἱ Ἕλληνες· τὴν ὑποστροφὴν δηλοῦσιν οἱ δύο φωστῆρες ὁ ὡροσκόπος καὶ ὁ κύριος αὐτοῦ καὶ ὁ κύριος τοῦ τετάρτου. καὶ ἰδὲ ποῖος ἀπὸ τούτων ἔχει δυνατώτερον λόγον εἰς τὴν τοιαύτην ἐρώτησιν. καὶ ποίησον περίπατον τοῦ τοιούτου ἀστέρος εἰς ἀγαθοποιὸν καὶ εἰς κακοποιὸν καὶ ὅτε μὲν φέρηται εἰς ἀγαθοποιόν, λέγε ὅτι ὁ τοιοῦτος ἄνθρωπος στρέφεται. εἰ δὲ εἰς κακοποιόν, λέγε ὅτι ὁ τοιοῦτος ἄνθρωπος βούλεται στραφῆναι, οὐ δύναται δέ.

Τῶν Ἰνδῶν.

Λέγουσιν οἱ Ἰνδοί· βλέπε τοὺς ἔχοντας πλείονας λόγους ἐν τῇ ἐρωτήσει. καὶ μᾶλλον βλέπε τὸν Ἥλιον καὶ εἰς τὸ δεξιὸν καὶ ἀριστερὸν

1 περὶ Αἰγυπτίων cod. 2 γένηται ex corr. 4 καὶ ὁ κύριος αὐτοῦ inclus. (dittogr.) Boll. post δηλοῦσι περὶ videtur deletum esse ἀνος'. 11 λάβε τό ex corr. 19 ἀγαθυνομένους corr. ex -υνομένας. 21 νοσήσει corr. man. altera ex νοήσει. 23 ἐν addidi.

of the Egyptians.

The Egyptians say: when a question arises concerning the departure of a certain person, know that the Ascendant and its lord and the Moon [and its lord] signify the body of the person and the soul and the journey, while the seventh place and its lord signify the land to which he intends to go, and the Lot of Fortune and its lord signify the people of that country to which he is travelling, and if you wish to learn whether they will receive him well or not; the Midheaven and its lord signify what he desires and why he is going to that country, and from the fourth angle and its lord take the outcome of the venture. If, then, the Ascendant and its lord and the Moon together with its lord are in good condition, such a person will also be healthy in body for as long as he travels to that country. And if you find the seventh place and its lord and the Lot of Fortune together with its lord in good condition and in favorable places, say that such a person in that country to which he is going will be loved and honored by all and will fare well for as long as he remains there.And if you find the Midheaven and its lord in good condition, say that the matter about which he inquires will be fulfilled and that he will suffer no opposition whatsoever from the ruler of that country, nor will he fall ill, and the desire of his heart will be fulfilled in that land; and if the fourth place and its lord are in good condition, the outcome too will be favorable. But if in such a place you find a malefic, declare the opposite.

<Greek.>

Concerning the return and the time thereof, the Greeks say: The return is indicated by the two luminaries, the Ascendant, its ruler, and the ruler of the fourth. See which of these has the stronger significance for such a question. And trace the course of that star toward a benefic and toward a malefic; and when it moves toward a benefic, say that the person in question returns; but if toward a malefic, say that the person in question wishes to return, but is unable.

Of the Indians.

The Indians say: look to those having the greater significance in the question. And look especially at the Sun and at its right and left

1 about Egypt cod. 2 is made ex corr. 4 and his master inclus. (dittogr.)nBoll. post declaration about videtur deletum esse ἀνος'. 11 receive the ex corr.n19 ἐγαθυνομένους corr. ex -inumenes. 21 get sick corr. man. altera ex noesis.n23 ἐν addidi.

τετράγωνον αὐτοῦ. εἰ μὲν οὖν εὕρῃς κακοποιὸν εἰς τὸ τετράγωνον αὐτοῦ καὶ ἐρωτηθῇς περὶ ἐπανελεύσεως ἀποδημοῦντος, [f. 154] ὁ τοιοῦτος οὐ δύναται ἐξελθεῖν ἀπὸ τοῦ τόπου ἐκείνου, εἰ μὴ καὶ ἀγαθοποιοὶ βλέπουσιν ἐν τῷ τόπῳ ἐκείνῳ, ᾗ στρέφεται, ὅτε ἐξέλθῃ ὁ Ἥλιος
5 ἀπὸ τοῦ Ζῳδίου, ἐν ᾧ ἐστιν ἡ τοῦ τετραγώνου τοῦ κακοποιοῦ ἢ ὅτε φθάσει ὁ Ἥλιος ἐν ἐκείνῳ τῷ τόπῳ, ἐν ᾧ ἦν ὁ κακοποιός.

Τῶν Περσῶν.

Λέγουσιν οἱ Πέρσαι· ἐὰν ἐρωτηθῇς δι' ἄνθρωπον διελθόντα, εἰς ποῖον μέρος ἀπῆλθε τῆς οἰκουμένης, ἰδὲ τὸν ἔχοντα πλείονα λόγον εἰς
10 τὴν ἐρώτησιν ἀπὸ τοῦ κυρίου τοῦ ὡροσκόπου καὶ τοῦ κυρίου τῆς Σελήνης. καὶ μετὰ τὸ εὑρεῖν τοῦτον, ἐν ποίῳ Ζῳδίῳ κεῖται, [καὶ] εἰ μέν ἐστιν ἀνατολικὸν ἐκεῖνο τὸ Ζῴδιον, λέγε ὅτι εἰς ἀνατολὴν ἀπῆλθεν· εἰ δὲ δυτικόν, εἰς δύσιν· εἰ δὲ ἀρκτῷον, εἰς ἄρκτον· εἰ δὲ μεσημβρινόν, εἰς μεσημβρίαν. εἰ δὲ καὶ τὸν δηλωτικὸν ἀστέρα τοῦ τοιούτου τόπου
15 εὑρήσεις ἐν τῷ δεξιῷ τετραγώνῳ τοῦ Ἡλίου, λέγε, ὅτι εἰς τὸ τοιοῦτον μέρος μάλιστα ἀπῆλθεν.

Αἰγυπτίων.

Λέγουσιν οἱ Αἰγύπτιοι· εἰ μὲν εὕρῃς τὸν κύριον τῆς Σελήνης καὶ τὸν κύριον τοῦ ὡροσκόπου εἰς ἓν Ζῴδιον, γίνωσκε ὅτι ἐντεῦθεν
20 δηλοῦται ὅ τε τόπος καὶ τὸ μέρος, εἰς ὃ ἀπῆλθεν ὁ ἐξελθών.

Λέγει ὁ Οὐάλης· ἔλεγεν εἷς ἀπὸ τῶν ἐπισήμων Αἰγυπτίων μαθηματικῶν· ἰδὲ τὸν ἔχοντα πλείονα λόγον ἐν τῇ ἐρωτήσει ἀστέρα, εἰς ποῖον Ζῴδιον κεῖται, καὶ κρῖναι ἀπὸ τοῦ τοιούτου Ζῳδίου τὸ μέρος, εἰς ὃ ἀπῆλθε.

25

Περσῶν.

Λέγουσιν οἱ Πέρσαι· βλέπε τοὺς ἀστέρας τοὺς ἔχοντας εἰς τὴν ἐρώτησιν δύναμιν καὶ μαρτυρίας. καὶ εἰ μὲν ὦσιν εἰς τὰς ἐπαναφορὰς τῶν δύο κέντρων τοῦ ὡροσκόπου καὶ τοῦ μεσουρανήματος, γίνωσκε, ὅτι οὐκ ἐπεχείρησε τῇ ὑποθέσει ταύτῃ περὶ ἧς ἡ ἐρώτησις γέγονε πρὸ
30 τῆς ἡμέρας τῆς ἐρωτήσεως. εἰ δὲ ἐν τοῖς ἀποκλίμασι τῶν δύο τούτων κέντρων, γίνωσκε, ὅτι ἐπεχείρησε πρὸ τῆς ἡμέρας τῆς ἐρωτήσεως.

2 ἠρωτήθης cod. 3 τοιοῦτος corr. ex τοίοῦτον. 11 καί uncinis seclusi. 13 et 14 δυτικός et ἀρκτῶος cod. μεσημβρηνός cod. 20 ὅ τε] ὅτι cod. 22 ἀστέρα] ἀστέρων cod. 27 ἐπαναφοράς ex corr.

square. If then you find a malefic in its square and you are asked about the return of one who is abroad, [f. 154] such a person cannot depart from that place, unless benefics also aspect that place to which he returns — when the Sun exits the sign in which the square of the malefic is located, or when the Sun reaches that place where the malefic was.

Of the Persians.

The Persians say: if you are asked about a person who has departed, to what part of the inhabited world they have gone, look at the one having greater influence in the question from the lord of the Ascendant and the lord of the Moon. And after finding this one, in what sign it is placed, [and] if that sign is eastern, say that they have gone to the east; if western, to the west; if northern, to the north; if southern, to the south. And if you also find the star indicating such a place in the right square of the Sun, say that they have gone most especially to that part.

of the Egyptians.

The Egyptians say: if you find the lord of the Moon and the lord of the Ascendant in one sign, know that from this is indicated both the place and the direction to which the departed one has gone.

Valens says: one of the distinguished Egyptian astrologers used to say: look at the star having the greatest influence in the question, in what sign it is placed, and judge from that sign the direction to which the person has gone.

25 Of the Persians.

The Persians say: look at the stars having power and testimony in the question. And if they are in the succedent houses of the two angles of the Ascendant and the Midheaven, know that the person did not undertake this matter about which the question was asked before the day of the question. But if they are in the cadent houses of these two angles, know that the person undertook it before the day of the question.

2 you were asked cod. 3 of that corr. ex that. 11 and uncinis seclusi.n13 et 14 διτικός et ἀρκτῶος cod. meridian cod. 20 6 te] that cod. 22 stars cod. 27 reinstatement ex corr.

[F. 154.] Παρεξεβλήθησαν λόγοι τοῦ Δωροθέου ἀπὸ βίβλου Σαρακηνικῆς ἔχοντες οὕτως[1].

Ἐνδέχεται εἰς πᾶσαν καταρχὴν βασιλέως ἢ ἀρχηγοῦ τινος ἢ ἑτέρου οἱουδήτινος ἀνθρώπου ἢ ἐπιχειρήσεως κτίσματος, ἵνα αὐξιφωτεῖ ἡ Σελήνη καὶ προστίθεται τοῖς ἀριθμοῖς βορεία τε οὖσα καὶ συνάπτουσα τῷ Διὶ ἢ τῇ Ἀφροδίτῃ. παρατηρεῖν δὲ δεῖ τὸ μὴ συνάπτεσθαι παρ' αὐτῆς τὸν Κρόνον· δηλοῖ γὰρ δυσχέρειαν ἐπὶ τῇ καταρχομένῃ πράξει καὶ ἐπὶ τῇ περί τινος ὑποθέσεως γενομένῃ ἐρωτήσει. εἰ δὲ ἡ Σελήνη συνοδεύει τῷ Ἄρει ἢ συσχηματίζει ἐπὶ καταρχῆς κτίσματός τινος, ἐπισυμβήσεται ἐμπρησμὸς ἢ χαλασμὸς ἢ πόλεμος, ἐὰν ἡ καταρχή ἐστι βασιλέως ἐπιχείρησις.

Δεῖ δέ σε παρατηρεῖν εἰς πᾶσαν καταρχὴν τὴν ἔκλειψιν τῆς Σελήνης καὶ τὰς λοιπὰς τῆς Σελήνης κακώσεις καὶ μᾶλλον, ἐὰν ἡ τοιαύτη γένηται ἔκλειψις, ἐν ᾧ ζῳδίῳ ἐστὶ κατὰ τὸν τῆς γεννήσεως καιρὸν ἢ ἐν τῷ τοιούτῳ τριγώνῳ ἢ τετραγώνῳ ἢ ὅτε ἐστὶν ὕπαυγος [f. 154v] ἢ ὅτε διαμετροῦσα τὸν Ἥλιον ἢ ὅτε συνοδεύει τῷ Καταβιβάζοντι ἢ τῷ Ἀναβιβάζοντι καὶ ὅτε ἐστὶν ἐν τῇ μοίρᾳ τοῦ δωδεκατημορίου τοῦ Κρόνου ἢ τοῦ Ἄρεως καὶ ὅτε συνοδεύει τινὶ τῶν κακοποιῶν ἢ ὁρᾷ τοῦτον δι' ἑνὸς τῶν λοιπῶν τεσσάρων σχημάτων καὶ ὅτε ἀπὸ τοῦ βορείου μέρους ἀπέρχεται πρὸς τὸ νότιον καὶ ὅτε ὁ δρόμος αὐτῆς ἐστιν ἥττων τῶν δώδεκα μοιρῶν. πολλοὶ γὰρ τούτου τοῦ δρόμου αὐτῆς καταφρονοῦσι· καὶ γίνεται βλάβη μεγάλη διὰ τὸ τοὺς παλαιοὺς εἰπεῖν παρόμοιον εἶναι αὐτὸ τῆς βραδυτῆτος τοῦ Κρόνου κινήσεως· καὶ ὅστις ἐν τοιούτῳ καιρῷ κατάρξηταί τινος, εὑρήσει ἐμποδισμὸν καὶ δυσχέρειαν καὶ βραδυτῆτα ἐπὶ τῇ τοιαύτῃ δουλείᾳ.

Δεῖ οὖν μηδὲ ἐν ταῖς τελευταίαις μοίραις τῶν ζῳδίων τὴν Σελήνην εἶναι. εἰ δὲ εὑρεθῇ ἀπὸ τοῦ μεσουρανήματος κατερχομένη ἐπὶ τὸν θ', φθαρήσεται ἡ δουλεία ἐκείνη καὶ οὐ τελεσθήσεται. παριστῶ σοι δὲ ἐπὶ τοῦτο καὶ ὑπόδειγμα· οἷον ὅτι ἔτυχε τὸ μεσουράνημα Αἰγόκερω μοῖρα ι' καὶ ὁ θ' τόπος Τοξότου μοῖρα ιε' καὶ εὑρέθη ἡ Σελήνη μέσον τῆς ιε' μοίρας τοῦ Τοξότου καὶ τῆς ι' τοῦ Αἰγόκερω καὶ ἔδοξεν εἶναι αὐτὴν ἠσθενημένην καὶ τεταπεινωμένην ὥσπερ ἂν ὑπῆρχεν ἐπὶ τῷ τέλει τοῦ Ζυγοῦ καὶ ἐπὶ τὴν ἀρχὴν τοῦ Σκορπίου.

Εἰ δὲ καὶ ἐπέλθοι σοι κατεπείγουσά τις καταρχὴ καὶ οὐκ ἔχεις πλατυσμὸν καιροῦ, φρόντισον ἵνα θήσεις τὸν ἕνα ἀγαθοποιὸν εἰς τὸν ὡροσκόπον καὶ τὸν ἕτερον εἰς τὸ μεσουράνημα διὰ τὸ τοὺς ἀγαθο-

15 τοιούτῳ τοῦ cod. 26 τελευταίοις cod.

[1] De libris Dorothei in arabicam linguam versis, cf. Roeper, *Lectiones Abulpharagianae*, Danzig. 1844, p. 43 ss., Engelbrecht, *Hephaestion von Theben*, 1887, p. 31 ss.

[F. 154.] Passages of Dorotheus were excerpted from a Saracen book, containing the following.

It is fitting, for every inception of a king or some ruler or any other person, or of the undertaking of a construction, that the Moon be waxing in light and increasing in numbers, being northern and applying to Jupiter or to Venus. One must also take care that Saturn not be applied to by her; for this indicates difficulty in the matter being commenced and in the question made concerning some subject. But if the Moon is in conjunction with Mars or configured with him at the inception of some construction, there will follow a fire or a collapse or war, if the inception is an undertaking of a king.

You must observe, for every inception, the eclipse of the Moon and the other afflictions of the Moon, and especially if such an eclipse occurs in the sign in which it was at the time of the nativity, or in the sign trine or square to it, or when she is under the Sun's beams [f. 154v], or when she is in opposition to the Sun, or when she is in conjunction with the Descending Node or the Ascending Node, and when she is in the degree of the twelfth-part of Saturn or of Mars, and when she is in conjunction with one of the malefics or beholds it by one of the remaining four aspects, and when she departs from the northern region toward the southern, and when her course is less than twelve degrees. For many disregard this matter of her course; yet great harm results therefrom, because the ancients said it is comparable to the slowness of Saturn's motion; and whoever begins something at such a time will find obstruction and difficulty and slowness in that undertaking.

Therefore, the Moon must not be in the last degrees of the zodiac signs. But if she is found descending from the Midheaven toward the ninth place, that undertaking will be ruined and will not be completed. I will set before you an example of this: suppose the Midheaven happened to be at the 10th degree of Capricorn and the ninth place at the 15th degree of Sagittarius, and the Moon was found midway between the 15th degree of Sagittarius and the 10th degree of Capricorn — she would appear to be weakened and debased, just as she would be at the end of Libra and the beginning of Scorpio.

But if an urgent inception presses upon you and you have no latitude of time, take care to place one of the benefics in the Ascendant and the other in the Midheaven, so that the bene-

15 of cod. 26 last cod.

1 On the books of Dorotheus translated into Arabic, cf. Roeper, Lectiones Abulpharagianae, Danzig. 1844, p. 43 ff., Engelbrecht, Hephaestion von Theben, 1887, p. 31 ff.

ποιοὺς ἀποδιώκειν τὴν βλάβην τῶν κακοποιῶν ἢ ὕφεσιν τοῦ κακοῦ σημαίνειν.

Δεῖ οὖν ἀναδιδάξαι σε καὶ τὰς τῶν ἀστέρων κακώσεις· πρωτοτύπως γὰρ κακόν ἐστι τὸ εἶναι τὸν ἀστέρα ὕπαυγον. καὶ πρόσεχε ἵνα μὴ ὁ ὕπαυγος ἀστὴρ ἢ ὁ ὑποποδίζων κυριεύει τοῦ ὡροσκόπου, ἵνα μηδὲ ᾖ ἐπὶ τῷ τέλει τοῦ Ζυγοῦ καὶ τῇ ἀρχῇ τοῦ Σκορπίου ἢ ἐν ἀποκλίματι ἢ συνοδεύει τινὶ τῶν κακοποιῶν ἢ ἑξαγωνίζει ἢ τετραγωνίζει ἢ τριγωνίζει ἢ διαμετρεῖ. ἐν τοιούτῳ γὰρ καιρῷ εἰ καταρχθῇ δουλείας, οὐ τελεσθήσεται. ἀλλ' οὐδὲ ἐν τῷ Αἰγοκέρωτι συμφέρει εἶναι τὴν Σελήνην τῷ ἐναντιώματι αὐτῆς· χεῖρον δὲ κακόν ἐστι τὸ τὴν Σελήνην ἀπορρεῖν κακοποιοῦ καὶ συνάπτειν κακοποιῷ.

Κακὸν δέ ἐστι καὶ τὸ ἐν ἑνὶ ζῳδίῳ ἐμπεριέχεσθαι τὸν ἀστέρα ὑπὸ τῶν δύο κακοποιῶν, ὡσαύτως καὶ ὅτε ὁ ἀστὴρ ζῳδιακῶς ἐμπεριέχεται, ἤγουν αὐτὸς μέν, ἵνα ᾖ ἐν τῷ ὡροσκόπῳ, ὁ δὲ εἷς κακοποιὸς ἐν τῷ δευτέρῳ τόπῳ καὶ ὁ ἕτερος ἐν τῷ δωδεκάτῳ τόπῳ. τὸ αὐτὸ γοῦν ἐστι καὶ ὅτε τὸ ὡροσκοποῦν ζῴδιον ἢ ἕτερόν τι ζῴδιον ἔχει ἕνα κακοποιὸν ἐν τῷ δευτέρῳ αὐτῷ ζῳδίῳ καὶ ἕτερον ἐν τῷ δωδεκάτῳ. ἰσχυροτέρα δὲ κάκωσίς ἐστιν, ὅτε ἐν τῇ τοιαύτῃ ἐμπεριοχῇ οὐ φθάνει ἀκτῖνα τοῦ Ἡλίου ἢ ἑνὸς τῶν δύο ἀγαθοποιῶν ἐντὸς ἑπτὰ μοιρῶν· τοῦτο γὰρ τὸ κακὸν παγκάκιστόν ἐστιν.

Εἰ δὲ καὶ ἐμπερισχεθῇ ἀστὴρ ἢ ζῴδιον τοιουτότροπον ὑπὸ τῶν δύο κακοποιῶν, ἐστὶ πάνυ κάλλιστον καὶ εὐτυχίας δηλωτικόν. ὁ δὲ Καταβιβάζων καὶ ὁ Ἀναβιβάζων βλάπτουσι τὸν Ἥλιον καὶ τὴν Σελήνην.

Οἱ δὲ Βαβυλώνιοι καὶ οἱ ἐν τοῖς ἀνατολικοῖς μέρεσιν οἰκοῦντες εἶπον ὅτι ὁ Καταβιβάζων μετὰ τῶν ἀγαθοποιῶν ἀγαθοποιός ἐστι καὶ μετὰ τῶν κακοποιῶν κακοποιός, ὁ δὲ Ἀναβιβάζων μετὰ τῶν ἀγαθοποιῶν κακὸς καὶ μετὰ τῶν κακοποιῶν καλός.

Ὁ Δωρόθεος πρὸς τούτοις λέγει καὶ τοῦτο ὅτι ἡ ἐν τοῖς γενεθλίοις φθορὰ τῶν ἀστέρων τοιουτοτρόπως γίνεται· ὅτε ὁ ἀστὴρ ὑπάρχει ὕπαυγος ἢ μεθ' ἑνὸς τῶν συνδέσμων ἢ μέσον τῶν δύο κακοποιῶν ἢ ὅτε κενοδρομεῖ καὶ οὐ συνάπτει τινὶ τῶν ἀστέρων καὶ ὅτε ὑπάρχει ἐν ἑνὶ τῶν δύο φαύλων ἀποκλιμάτων, τῷ ἕκτῳ δηλονότι καὶ τῷ δωδεκάτῳ καὶ ὅτε ᾖ ὑποποδισμένος.

Ὁ αὐτὸς Δωρόθεος εἶπε καὶ ἕτερά τινα κεφάλαια διάφορα περὶ τῆς τῶν ἀστέρων ἀσθενείας καὶ δυνάμεως τῶν μαρτυριῶν τούτων· ὅσα δὴ καὶ ὁ σοφὸς Μούγνης εἶπε καὶ διὰ [f. 155] τοῦτο περιττὸν ἔδοξεν ἡμῖν ἀπογράψασθαι καὶ ταῦτα ἐνταῦθα.

Ὁ αὐτὸς Δωρόθεος πρὸς τούτοις εἶπεν ὡς, ἐὰν ὁ κύριος τοῦ ὡροσκόπου εὑρεθῇ ἀκάκωτος καὶ μὴ ὕπαυγος, δηλοῖ ἐπιτυχίαν τῆς δουλείας. εἰ δὲ ἐν τῇ δυνάμει αὐτοῦ ὢν ὁ ἀστὴρ συναντήσει κακοποιῷ,

3 σε] σοι cod. 6 τὴν ἀρχήν cod. 21 ante εἰ δὲ nonnulla excidisse videntur. 22 κάλιστον cod.

fics drive away the harm of the malefics or signify an abatement of the evil.

It is therefore necessary to instruct you also in the afflictions of the stars; for it is primarily an evil for a star to be under the rays. And take care that a star under the rays or one that is retrograde does not rule the Ascendant, and that it is not at the end of Libra and the beginning of Scorpio, nor in a declining house, nor conjoining one of the malefics, nor in sextile, square, trine, or opposition to them — for if an undertaking is begun at such a time, it will not be completed. Nor is it advantageous for the Moon to be in Capricorn, because of her depression there; but a worse evil is when the Moon separates from a malefic and applies to another malefic.

It is also bad when a planet is enclosed within a single sign by the two malefics, and likewise when the planet is enclosed zodiacally — that is, when it is in the Ascendant, one malefic is in the second house, and the other is in the twelfth house. The same applies when the ascending sign or any other sign has one malefic in its second sign and another in its twelfth. The affliction is stronger when, in such an enclosure, no ray of the Sun or of either of the two benefics reaches within seven degrees; for this evil is the most utterly malign.

But if a planet or sign is enclosed in such a manner by the two benefics, it is altogether excellent and indicative of good fortune. The Descending Node and the Ascending Node harm the Sun and the Moon.

The Babylonians and those dwelling in the eastern regions said that the Descending Node is benefic with the benefics and malefic with the malefics, while the Ascending Node is harmful with the benefics and favorable with the malefics.

Dorotheus further states that the corruption of planets in nativities comes about in the following ways: when a planet is under the rays of the Sun, or is with one of the nodes, or is between the two malefics, or when it is void of course and does not apply to any of the planets, and when it is in one of the two inferior declining houses — namely the sixth and the twelfth — and when it is in retrogradation.

The same Dorotheus also stated certain other various chapters concerning the weakness and strength of the testimonies of the stars; which indeed the wise Mougnes also stated, and for this reason it seemed superfluous to us to record these things here as well.

The same Dorotheus further stated that, if the lord of the Ascendant is found unafflicted and not under the rays of the Sun, it indicates success in the matter. But if the star, while in its own power, encounters a malefic,

3 to] his. 6 in principle cod. 21 ante el dè nonnulla excidisse videntur.n22 well cod.

γενήσεται ἀποτυχία μετὰ τὴν ἐπιτυχίαν. εἰ δὲ καὶ ἡ Σελήνη ἐν τοῖς φαύλοις εὑρεθῇ ἀποκλίμασιν, ἀναμφίβολον ἔχε τὴν ἀποτυχίαν.

Λέγει ὁ αὐτὸς Δωρόθεος καὶ τοῦτο· τὰ πράγματα τοῦ γηίνου κόσμου τούτου γίνονται μὲν καὶ ἀπογίνονται. αἰτία δὲ <ἐκ> τῆς φύσεως τῶν ἐν τῷ οὐρανῷ ζῳδίων καὶ ἀστέρων ἀπό τε τοῦ συσχηματισμοῦ αὐτῶν πρὸς ἀλλήλους καὶ τῆς τούτων ἀπορροίας καὶ τοῦ χρηματιστικοῦ τούτων καὶ ἀχρηματίστου καὶ τῆς τούτων δυνάμεως προνοίᾳ καὶ οἰκονομίᾳ τοῦ δημιουργοῦ. καὶ ἐὰν εὑρεθῇ ὁ ἀστὴρ ἐν κέντρῳ ἢ ἐπαναφορᾷ κέντρου, σημεῖόν ἐστιν ἐπιτυχίας τῆς δουλείας. εἰ δὲ ἐν τοῖς δυσὶ φαύλοις ἀποκλίμασιν εὑρεθῇ, σημεῖόν ἐστιν ἀποτυχίας. καὶ πρόσεχε εἰς πᾶσαν καταρχήν, ἵνα μήτε ὁ κύριος τοῦ ὡροσκόπου μήτε ὁ κύριος τῆς δουλείας συνάπτει ἀστέρι ὑποποδισμένῳ ἢ ὑπαύγῳ· ἀσθενὴς γὰρ ὢν ὁ τοιοῦτος ἀστὴρ ἀποστρέφει τὰς ἀκτῖνας τοῦ συνάπτοντος αὐτῷ ἀστέρος καὶ οὐ προσδέχεται αὐτὰς διὰ τὴν τούτου ἀσθένειαν. χεῖρον δέ ἐστι τὸ τὸν ἀστέρα εἶναι ἐν ἀποκλίματι καὶ συνάπτειν ἀστέρι ὄντι αὐτῷ ἐν ἀποκλίματι· δηλοῖ γὰρ τοῦτο τὸ τὴν δουλείαν μήτε ἀρχὴν ἔχειν μήτε τέλος.

Καλόν ἐστι τὸ χρήσασθαί σε τοῖς ἡμερινοῖς ἀστράσιν ἐπὶ δουλείαις μελλούσαις ἐν ἡμέρᾳ καταρχθῆναι, τοῖς δὲ νυκτερινοῖς ἐπὶ δουλείαις μελλούσαις ἐν νυκτὶ καταρχθῆναι. Καλὸν δέ ἐστι καὶ τὸ τὸν ἀστέρα εἶναι ἐν οἰκείᾳ αἱρέσει, ἤγουν τὸ εἶναι τὸν ἡμερινὸν ἀστέρα ἐν ἡμέρᾳ ὑπὲρ γῆν ἐν ζῳδίῳ ἀρρενικῷ, τὸν δὲ νυκτερινὸν ἀστέρα ἐν νυκτὶ ὑπὸ γῆν ἐν ζῳδίῳ θηλυκῷ.

Ἡ δύναμις δὲ τοῦ Διός, τοῦ Κρόνου καὶ τοῦ Ἄρεως τότε ἐστίν, ὅτε ὑπάρχουσιν ἀνατολικοί, τῆς δὲ Ἀφροδίτης καὶ τοῦ Ἑρμοῦ ὅτε εἰσὶ δυτικοί. ἕκαστος δὲ τῶν ἀστέρων πάλιν ἰδίαν ἔχει δύναμιν αὖθις, ὅτε τέ ἐστιν ἐν τῷ ἰδίῳ οἴκῳ ἢ τῷ ὑψώματι ἢ τῷ τριγώνῳ ἢ τῷ ὁρίῳ καὶ τῇ οἰκείᾳ αἱρέσει καὶ ὅτε ταχυδρομεῖ καὶ ὅτε ἐστὶν ἐν κέντρῳ ἢ ἐπαναφορᾷ κέντρου καὶ ὅτε ἀνέρχεται κατὰ πλάτος πρὸς βορρὰν καὶ ὅτε ἐστὶν ἀκάκωτος ὡς προεδηλώσαμεν. εἰ δὲ εὑρεθῇ ὁ ἀστὴρ δυτικὸς ἢ ὑποποδισμένος ἢ ὕπαυγος, ἐστὶν ἀσθενής.

[F. 156.] Τοῦ Ῥητορίου[1].

Πρὸς τὸν Ἄρεα τρίγωνος ὢν ὁ Κρόνος εὐπορίας καὶ εὐπραγίας καὶ ἀρχῆς ποιητικός ἐστι. τὰ γὰρ τρίγωνα καὶ αἱ συμπαρουσίαι τῶν σχημάτων τῶν μὲν ἀγαθοποιῶν τὴν δύναμιν ἐπιτείνουσι, τῶν δὲ φθορο-

3 γηίνου] γίνου cod. 3-8 haec potius Christiani cuiusdam esse quam Dorothei adnotat Boll. 4 ἐκ add. Cumont. 18 ἀστῆρσιν cod. 19 τοὺς δὲ νυκτερινούς cod. 22 ὑπό ex ὑπέρ corr. cod.

[1] De Rhetorio cf. Boll, *Catal.*, I, p. 141 seq. et *Sphaeram*, p. 11 sqq.

failure will occur after the success. And if the Moon is also found in the unfavorable declining houses, consider the failure to be beyond doubt.

The same Dorotheus also says this: the affairs of this earthly world come into being and pass away. The cause derives from the nature of the zodiac signs and stars in the heavens, and from their configurations with one another, and from their separation, and from their being active or inactive, and from their power, by the providence and governance of the creator. And if the star is found in an angle or in the succedent of an angle, it is a sign of success in the matter. But if it is found in the two unfavorable declining houses, it is a sign of failure. And pay attention in every inception, so that neither the lord of the Ascendant nor the lord of the matter applies to a star that is retrograde or under the rays of the Sun; for such a star, being weak, turns away the rays of the star applying to it and does not receive them on account of its weakness. But it is worse for the star to be in a declining house and to apply to a star that is itself also in a declining house; for this indicates that the matter has neither beginning nor end.

It is good to use the diurnal stars for undertakings intended to be begun during the day, and the nocturnal stars for undertakings intended to be begun during the night. It is also good for the star to be in its proper sect, that is, for the diurnal star to be during the day above the earth in a masculine sign, and for the nocturnal star to be during the night below the earth in a feminine sign.

The power of Jupiter, Saturn, and Mars is at its peak when they are oriental, and that of Venus and Mercury when they are occidental. Each of the stars again has its own particular power when it is in its own house, or in its exaltation, or in its triplicity, or in its term, and in its proper sect, and when it is moving swiftly, and when it is in an angle or in the succedent of an angle, and when it is advancing northward in latitude, and when it is unafflicted as we have previously indicated. But if the star is found to be occidental, or retrograde, or under the rays, it is weak.

[F. 156.] From Rhetorius.

Saturn in trine to Mars is productive of prosperity, success, and authority. For trines and conjunctions of configurations intensify the power of the benefic planets, while of the malefic

3 γηίνου] γίνου cod. 3–8 Boll notes that these passages seem to belong to some Christian author rather than to Dorotheus. 4 ex added by Cumont. 18 ἀστήρσιν cod. 19 τοὺς δὲ νυκτερινούς cod. 22 ὑπό corrected from ὑπέρ in the manuscript.

On Rhetorius see Boll, Catal., I, p. 141 seq. and Sphaeram, p. 11 sqq.

ποιῶν τὴν κακίαν ἀμβλύνουσιν. ὅθεν κἂν ὁ Ζεὺς μὴ ὁρᾷ, εὐπραγοῦσι, πλὴν πρεσβυτέρων ἀδελφῶν ὁρῶσι τελευτήν.

Ἐκ τοῦ γ' βιβλίου τοῦ Δωροθέου[1] κεφάλαιον ο'.

Ἦν δ' ἄρ Ἐνυαλίῳ συνέῃ Κρόνος, ἤθεα τεῦξε
πρήεα· δὴ γὰρ Θοῦρος ἀεὶ σφοδρός τε καὶ ὠκὺς
εἰς ὁρμὰς ἄσκεπτον ἀεὶ τάχος ἠδ' ἀλόγιστον
θερμὸς ἐὼν ἤνεγκεν, ὁ δὲ βραδύς· ἀμφοτέρων δὲ
κιρναμένων μέσσος κείνων βροτὸς ἔσσετ' ἄριστος·

εἶτα προστίθησιν ὅτι κωλύσεις ἔργων καὶ χολῆς μελαίνης κίνησιν ποιεῖ

εἰ μὴ ἄρ Αἰγίοχος δαμάσει σθένος οὐλοὸν αὐτῶν.

Ὁ αὐτὸς βιβλίῳ δ' ἐν τῷ περὶ ἐπεμβάσεων[2].

Ζῆνος δ' αὖ γενετῆρα μετὰ Κρόνον ἔμπυρος Ἄρης
ἦν ἀφίκοιτ' ὤτρυνε νόον καὶ ἀπήλασε θυμοῦ
ὄκνον ἀεργείης καὶ ἑτοιμότατον θέτο φῶτα
ἔντασιν ἐνθέμενον, ἵνα πήματα τοῖσι γένεται.

[F. 156v.] Τοῦ Σαραπίωνος.

Χαίρουσιν οἱ ἀστέρες ἐν τόποις ἀγαθοποιῶν καὶ συναιρεσιωτῶν ὥσπερ καὶ ἰδιοτοποῦντες· τότε γὰρ καὶ οἱ φθοροποιοὶ ἀγαθύνονται.

[F. 163.] <Πάλχου> ἐκ τῆς τῶν περὶ τὰ λεγόμενα ἀποτελέσματα ἐπτοημένων τερατολογίας.

Οὐκ ἔδει μὲν ἐμὲ μετὰ τὰς καταρχὰς Δωροθέου καὶ Μαξίμου κα τῶν λοιπῶν ἀρχαίων τὸν περὶ καταρχῶν λόγον ὑποτάξαι. ἀλλ' ἐπειδὴ παρὰ τῶν αὐτῶν ἀρχαίων ὠφεληθεὶς ἠδυνήθην κἀγὼ δι' ἐμαυτοῦ τινα ἐκ πείρας καταλαβεῖν, ταῦτα αὐτὰ ἐσπούδασα <συν>τάξαι τοῖς εἰς τοῦτο τὸ μέρος ἐσπουδακόσιν· εἴ τι γὰρ ἐπιτυχὼν καὶ αὐτὸς πλέον τι εἰσφέρειν δόξω ἢ οὐδὲν βλάψω παρὰ τοὺς ἀρχαιότερον ἐπιδειξάμενος περὶ τούτων τὴν ἐμὴν προαίρεσιν.

3 κεφάλαιον ο'] conf. Kroll, *Philol. N. F.*, XI, p. 129, et *Catal.*, VI, p. 81. 8 κιρναμένων] cf. Manethon, ed. Koechly, 1858, E 58-61, p. 101. μέσος cod. κείνων] κενέων cod., corr. Boll. ἔσετ' cod. 11 Αἰγιόχοιο cod. 15 ἀεργείην cod., corr. Boll. 16 τισί cod. 25 ἐσπούδαζα cod. τάξαι cod., corr. Cumont.

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[1] Ex carmine Dorothei, ex quo hi sex versus excerpti sunt, non ex Anubione fluxerunt vestigia dactylica Anonymi de planetis (*Catal.*, II, p. 160 sqq.). Conf. quae de his propediem pluribus in Herma, XLV (1910) disputabo.

[2] Cf. paraphrasin prosa oratione confectam, *Catal.*, II, p. 197, 1-2 : ὁ Ἄρης ἐπὶ Κρόνον ἐλθὼν ἀόκνους καὶ ἑτοίμους καὶ πρακτικοὺς ποιεῖ καὶ κατ' ἐχθρῶν διεγείρει.

they blunt the malice of those who cause it. Hence even if Zeus does not look on, they fare well, except that they witness the death of elder brothers.

From the 3rd book of Dorotheus, chapter 70. Now if Cronus were
joined with Enyalius, he would produce temperate
characters; for the Impetuous One, ever fierce and swift
ever brought heedless and unreasoning swiftness to impulses
being hot, while the other is slow; but when both
are blended, the mortal born between them will be

best; then he adds that it produces obstructions of activities and a stirring of black bile

unless the Aegis-bearer subdues their destructive strength.

The same author, in book 4, on transits: And fiery Ares, coming
after Cronus to the nativity of Zeus, roused the mind and drove
away the sluggishness of idle hesitation from the spirit,
and made the man most ready, having instilled
tension in him, so that troubles befall those around him.

[G. 156.] Of Sarapion.

The stars rejoice in the places of benefics and sect-members, just as they do when in their own domiciles; for then even the malefics become beneficial.

[F. 163.] <From Palchus,> from the marvel-mongering of those obsessed with the so-called astrological outcomes.

I ought not, after the inceptions of Dorotheus and Maximus and the other ancients, to have appended a treatise on inceptions. But since, having profited from those same ancients, I was also able to grasp certain things through my own experience, I took pains to compile these very things for those who are devoted to this branch of study; for if by chance I too should seem to contribute something more, or if I should appear to add nothing, I shall do no harm by having set forth my own intention in these matters alongside those who demonstrated them in more ancient times.

3 chapter 70 conf. Kroll, Philol. N. F., XI, p. 129, and Catal., VI, p. 81. 8 κιρναμένων] cf. Manetho, ed. Koechly, 1858, E58-61, p. 101. μέσος cod. κείνων] κενέων cod., corr. Boll. ἔσετ' cod. 11 Αιγιόχοιο cod. 15 ἀεργείην cod., corr. Boll. 16 τισί cod. 25 ἐσπούδαζα cod. τάξαι cod., corr. Cumont.

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1 The dactylic traces of the Anonymous on the planets (Catal., II, p. 160 sqq.) flowed not from Anubian but from the poem of Dorotheus, from which these six verses were excerpted. Cf. what I shall discuss more fully on these matters shortly in Hermes, XLV (1910).

3 Cf. the paraphrase composed in prose, Catal., II, p. 197, 1-2: Mars coming to Saturn makes men tireless, ready, and active, and stirs them up against their enemies.

Περὶ καταρχῶν.

Ἐπὶ ἑκάστης καταρχῆς λάμβανε τὸν πολεύοντα καὶ διέποντα καὶ ζήτει, εἰ ἀφαιρεῖ ἢ προστίθει, εἶτα τὸν ὡροσκόπον, ἐν ποίῳ ζῳδίῳ ἐστί, στερεῷ ἢ δισώμῳ ἢ τροπικῷ, καὶ τὸ ζῴδιον, πότερον τῶν ὀρθῶν ἐστιν ἢ τῶν πλαγίων καὶ πότερον τῶν ὑγρῶν ἢ τῶν χερσαίων καὶ τῶν τετρα- 5 πόδων ἢ τῶν φωλευόντων. ζήτει δὲ καὶ τὸν κύριον τοῦ ὡροσκόπου, ποίαν ἔχει φάσιν, ἑῷος ἢ ἑσπέριος ἢ δύνων ἢ ἀρκτῷος, προσθέτης ἢ ἀφαιρέτης, ὑψοῦται ἢ ταπεινοῦται, ἐναντιοῦται ἢ ἐν ἰδίῳ οἴκῳ ἐστὶν, εἶτα ἐν ποίῳ ἕστηκεν τόπῳ, ἐπίκεντρος ἢ ἐπαναφερόμενος ἢ ἀποκλίνας, ταχυαναφόρος ἢ βραδυαναφόρος, ὑπὸ τίνων δὲ θεωρεῖται, ὑπὸ 10 ἀγαθοποιῶν ἢ κακοποιῶν. ἐπὶ τούτοις τὸν Ἥλιον καὶ τὴν Σελήνην ἐν ποίοις τόποις τετυχήκασι καὶ ὑπὸ τίνων θεωροῦνται καὶ τίνων ὅριά εἰσι καὶ εἰ ἐν λαμπρομοιρίαις, καὶ τοὺς τριγωνικοὺς δεσπότας τοῦ ὡροσκόπου καὶ τοῦ Ἡλίου καὶ τῆς Σελήνης καὶ τοὺς οἰκοδεσπότας τοῦ Ἡλίου καὶ τῆς Σελήνης, ἐν ποίοις τόποις εἰσὶ καὶ ποίας φάσεις ἔχου- 15 σιν, ἀφαιρετικὰς ἢ προσθετικάς, καὶ εἰ ἐπιβλέπωσι τὰ φῶτα, μάλιστα εἰ ὁ οἰκοδεσπότης τῆς Σελήνης μὴ ἐναντιοῦται τῇ Σελήνῃ καὶ εἰ ἐν καλῷ τόπῳ κεῖται καὶ εἰ ἐπιθεωρεῖ αὐτὴν καθ' οἷον δήποτε τρόπον, πλὴν καὶ εἰ ἐκδέχεται αὐτῆς τὴν παρουσίαν. ζήτει δὲ καὶ τὴν Σελήνην ἐν ποίῳ ζῳδίῳ ἕστηκεν ἐν τροπικῷ ἢ δισώμῳ ἢ ἐν ἄλλῳ ζῳδίῳ καὶ εἰ 20 αὔξει ἢ λήγει ἢ προστίθει ἢ ἀφαιρεῖ, εἰ ταχυδρομεῖ ἢ ὀλιγοδρομεῖ. ζήτει δὲ καὶ τὸν κλῆρον τῆς Τύχης ἐν ποίῳ τόπῳ ἕστηκεν καὶ εἰ θεωρεῖ ὁ Ἥλιος τὸν κλῆρον τῆς Τύχης (ποιεῖ γὰρ ἐπιτυχίας) καὶ τὸν κύριον τοῦ κλήρου τῆς Τύχης. σκέπτου δὲ καὶ τὰς ἀπορροίας καὶ τὰς συναφείας τῆς Σελήνης καὶ τὰ δωδεκατημόρια αὐτῆς καὶ τοῦ ὡροσκόπου. ζήτει δὲ 25 καὶ τοὺς παρανατέλλοντας τῷ ὡροσκόπῳ καὶ τῇ Σελήνῃ καὶ τοῖς λοιποῖς καὶ τὰ πρόσωπα τῶν δεκανῶν καὶ τῶν ὁρίων τὰ ἀποτελέσματα καὶ τὴν Σελήνην ζήτει, μὴ ἐν ταῖς ἐκλειπτικαῖς ἢ ταῖς ἀφωτίστοις μοίραις τυγχάνει μάλιστα ἐν τῷ Ἀναβιβάζοντι καὶ εἰ μὴ κενοδρομεῖ ἢ ἐπὶ σύνδεσμον φέρεται τοῦ Ἡλίου [f. 163v] ἢ διχοτομεῖται πρὸς Κρόνου 30 ἢ ἀπόστροφός ἐστι τοῦ ἰδίου οἰκοδεσπότου ἢ ἐμπεριέχεται ὑπὸ Ἄρεως καὶ Κρόνου. ἐὰν γὰρ καὶ δίσωμος τύχῃ ἡ Σελήνη πρὸ τοῦ ὡροσκόπου ἐν τῷ ἄνω ἡμισφαιρίῳ, δηλοῖ ὅτι τὸ πρᾶγμα καὶ πρὸ τούτου ἐκινήθη ὡς εἶναι δευτέραν ἐρώτησιν. εἰ δὲ μετὰ τὸν ὡροσκόπον τύχῃ ἡ Σελήνη ἐν τῷ κάτω ἡμισφαιρίῳ, δηλοῖ ὅτι τὸ πρᾶγμα πρῶτον ἤρξατο καὶ πάλιν 35 ἄρχεται. ζήτει δὲ καὶ τὸ πρόσωπον τοῦ δεκανοῦ ἐν ᾧ ἐστιν ὁ ὡροσκόπος· φυλάττου δὲ καὶ τὰς γ' ἐννεάδας τῆς Σελήνης καὶ τὰς δ' ἑβδομά-

7 προσθέτης ex προστέθης corr. librar. 8 ἀφαιρέτης ex ἀφαιρεῖ corr. librar. 12 ὅριά] ὁρίοις? Cumont. 17 οἰκοδεσπ. ex δικοδεσπ. corr. 28 δὲ post Σελήνην delevi. 32 δίσωμος] δισώμω cod. 36-p. 127, 9 primus ed. F. Cumont, *Revue des ét. anciennes*, IV, 1902, p. 290 s. et *Catal.*, V, 1, p. 179 ex codd. Angel. 29 et Ambros. B. 38 sup.

On Inceptions.

For each inception, take the gatekeeper and administrator and examine whether it subtracts or adds; then the Ascendant, in what kind of sign it is — fixed, bicorporeal, or tropical — and the sign, whether it is one of the upright or the oblique, and whether it is one of the wet or the dry, or of the four-footed or the burrowing. Examine also what phase the ruler of the Ascendant has — rising in the east or in the west, or setting or northern, additive or subtractive, exalted or in depression, in opposition or in its own house; then in what place it stands — angular, succedent, or cadent; swift in rising or slow in rising; by which planets it is aspected, by benefics or malefics. In addition to these, in what places the Sun and Moon happen to be, by which planets they are aspected, and in whose terms they are, and whether they are in bright degrees; and the triplicity rulers of the Ascendant and of the Sun and Moon, and the domicile rulers of the Sun and Moon — in what places they are and what phases they have, subtractive or additive, and whether they aspect the lights; especially whether the domicile ruler of the Moon is not in opposition to the Moon, and whether it lies in a favorable place, and whether it aspects her in whatever manner, and also whether it receives her approach. Also examine the Moon — in what sign it stands, whether in a tropical or bicorporeal or another sign, and whether it is increasing or decreasing, additive or subtractive, whether it moves swiftly or slowly; also examine the Lot of Fortune — in what place it stands, and whether the Sun aspects the Lot of Fortune (for it produces good fortune), and the ruler of the Lot of Fortune. Examine also the separations and applications of the Moon, and her dodecatemoria and those of the Ascendant. Examine also the stars rising alongside the Ascendant and the Moon and the rest, and the faces of the decans and the outcomes of the terms; and examine the Moon, lest she happen to be in the ecliptic or lightless degrees, especially in the Ascending Node, and whether she is not void of course, or being carried toward conjunction with the Sun, or is being dichotomized by Saturn, or is turned away from her own domicile ruler, or is enclosed by Mars and Saturn. For if the Moon happens to be in a bicorporeal sign before the Ascendant in the upper hemisphere, it indicates that the matter was already set in motion before this, so that it is a second inquiry. But if the Moon happens to be after the Ascendant in the lower hemisphere, it indicates that the matter has begun for the first time and is beginning again.Also examine the face of the decan in which the Ascendant is; and guard against the three enneads of the Moon and the four hebdomas

7 additive ex additive corr. librar. 8 remover ex remover corr. librar,n12 Aries] driois Cumont. 17 house manager ex House manager corr. 28th post Selininndelevi. 32 bisomos] bisomos cod. 36-p. 127, 9 primus ed. F. Cumont, Revue desnél. anciennes, IV, 1902, p. 290 s. et Catal., V, 1, p. 179 ex codd. Angel. 29 etnAmbros. B. 38 sup.

δας καὶ παντὸς μηνὸς κατὰ Ῥωμαίους τὴν η' ἡμέραν καὶ τὴν ιη' καὶ τὴν κη'· πρὸς δὲ πολλὴν ἀσφαλείαν καὶ τὰς ληδούνας καὶ τὰς μαλίνας τῆς Σελήνης καθὼς οἱ Γαλλοὶ φυλάττουσιν· ἀπὸ οὖν κς' τῆς Σελήνης ἕως τρεῖς ἥμισυ γίνονται ἡμέραι ζ' ἥμισυ. αὗται καλοῦνται μαλῖναι· ἐν
5 ταύταις ταῖς ἡμέραις οὐδὲν δεῖ πράττειν· ἀπὸ δὲ γ' ἥμισυ τῆς Σελήνης ἕως ια' καλοῦνται ληδοῦναι· ἐν ταύταις πάντα δεῖ πράττειν. ἀπὸ δὲ ιβ' ἕως ιη' ἥμισυ πάλιν μαλῖναι· ἀπὸ δὲ ιθ' ἕως κς' ληδοῦναι· αἱ δὲ λοιπαὶ μαλῖναι ἕως τρεῖς ἥμισυ τῆς Σελήνης· δεῖ δὲ ἐν ταῖς ληδούναις πάντα ποιεῖν Σελήνης οὔσης ὑπὸ γῆν καὶ μὴ ὑπὲρ γῆν.

10 [F. 171 in margine.]

Λέγει ο Θέων ὅτι ὅσας τις ταξειδεύσει διὰ θαλάσσης τῆς Σελήνης οὔσης ἐν τῇ ζ' τῶν Ἰχθύων μοίρᾳ ἐν τῷ ὑψώματι δηλονότι τῆς Ἀφροδίτης, ἔσται ἀφιερωμένος ὅτι εὐοδωθῆναι μέλλει. εἰ δὲ καὶ ἐν τῇ τρίτῃ μοίρᾳ τοῦ Καρκίνου, τῷ ταπεινώματι τῆς Σελήνης, φονευθήσεται
15 ἢ ἀπολέσει τὸν βίον αὐτοῦ. εἰ δὲ καὶ κινήσεις πρὸς πόλεμον τῆς Σελήνης οὔσης μετὰ τοῦ Ἄρεως, ἢ φονευθήσεται ἢ χεὶρ αὐτοῦ κοπήσεται.

Περὶ δὲ ἀποδημίας ὁ Ἀπομάσαρ λέγει ὡς εἰ βούλει ἀποδημῆσαι διὰ πλοῦ, ποίησον τὸν ὡροσκόπον καὶ τὴν Σελήνην ἐν ὑδατώδεσι ζῳδίοις· εἰ δὲ διὰ ξηρᾶς, ἐν ζῳδίοις γεώδεσιν.

20 Περὶ ἀποδημίας λέγει ὁ σοφὸς [ὁ] Ῥάπτης ὅτι πλέον κακόν ἐστι τὸ κακοπαθῆσαι τὴν Σελήνην ἐν τῷ τῆς ἀποδημίας καιρῷ ἢ τὸ κακοῦσθαι τὸν ὡροσκόπον, ἐπεὶ ἡ Σελήνη δύο λόγους ἔχει ἐν τῇ ἀποδημίᾳ, ἕνα μὲν ὅτι ἐστὶ σημειωτικὴ τῆς ἀποδημίας φύσει καὶ ἄλλο ὅτι ἐστὶ σημειωτικὴ καταρχῆς· ὁ δὲ ὡροσκοπήσας ἐστὶ σημειωτικὸς ὑπο-
25 θέσεως τῆς μελλούσης δηλο<νότι> καταρχθῆναι.

[F. 177.] ιη'. Περὶ ἱπποδρομίου.

Ὁ Κρόνος καὶ ὁ Ἑρμῆς καὶ ἡ Ἀφροδίτη ἀνήκουσιν τῷ κυανῷ μέρει ἤγουν τῷ βενέτῳ· ὁ Ἥλιος, ὁ Ἄρης καὶ ἡ Σελήνη τῷ χλοάζοντι, τῷ πρασίνῳ, ὁ δὲ Ζεὺς ἐπίκοινος ἀμφοτέροις. τούτων τῶν ἀστέρων ὁ
30 ἐπίκεντρος, ὁ ἐπαναφερόμενος, ὁ ὁρώμενος ὑπὸ ἀγαθοποιῶν ἐν ἰδίῳ

2 ληδούνους = ledonas; μαλίνας = malinas. Cf. Mondry Beaudouin, *Rev. crit.* 60, 1905, p. 253-255. [Malina est aestus maritimus maximus, ledona aestus minimus (*marée de syzygie et marée de quadrature*). Quos cum in Oceano tantum, non in Mari Interno observari potuerint, verba haec, quibus Galli teste Palchio utuntur, sine dubio revera celtica sunt, non latina]. 10 Brevia haec tria capitula cum humiditate ita laesa tum a bibliopega nimium resecante adeo deleta sunt, ut desperem omnia verba extricari posse. 11 ταξειδεύσει (iter facere. V. Indicem) incertum. 13 ὅτι .... μέλλουσι non intelligo. εὐοδοθῆναι vel δύο δοθῆναι incertum. 18 πλοῦ] πλο cod. 20 ὁ uncinis seclusi. 21 κακοπαθῆσαι an κακοπαθεῖν, incertum. 25 δηλ|ο ... cod., suppl.. Boll. 27 Ἑρμῆς cod.

days, and according to the Romans, the 8th day of every month, and the 18th, and the 28th; and for greater security, also the lēdounai and the malinai of the Moon, as the Gauls observe: from the 26th of the Moon until three and a half days, there are 7½ days. These are called malinai; during these days one must do nothing. From the 3½ of the Moon until the 11th, these are called lēdounai; during these one must do everything. From the 12th until the 18½, again malinai; from the 19th until the 26th, lēdounai; and the remaining malinai last until the 3½ of the Moon. One must perform all things during the lēdounai when the Moon is below the earth and not above the earth.

10 [F. 171 in margin.]

Theon says that whoever sets sail by sea while the Moon is in the 7th degree of Pisces — that is, in the exaltation of Aphrodite — will be consecrated, since he is destined to have a prosperous voyage. But if the Moon is in the 3rd degree of Cancer, the depression of the Moon, he will be killed or will lose his life. And if one sets out for war while the Moon is in conjunction with Ares, either he will be killed or his hand will be cut off.

Regarding travel abroad, Apomasar says that if you wish to travel by sea, place the Ascendant and the Moon in watery signs; but if by land, in earthy signs.

20 Regarding travel abroad, the wise [d] Raptes says that it is a greater evil for the Moon to be afflicted at the time of the journey than for the Ascendant to be harmed, since the Moon has two roles in travel: one, that she is by nature the significator of the journey, and another, that she is the significator of the inception; while the Ascendant is the significator of the matter that is about to be, evidently, commenced.

[F. 177.] 18. On the Hippodrome.

Saturn, Mercury, and Venus belong to the blue faction, that is, the Venetoi; the Sun, Mars, and the Moon to the green, the Prasinoi; and Zeus is common to both. Of these stars, the one that is angular, the one that is succedent, the one that is acted upon by benefics in its own

2 ληδούνους = ledonas; μαλίνας malinas. Cf. Mondry Beaudouin, Rev. crit. 60, 1905, p. 253-255. [Malina is the greatest maritime tide, ledona the smallest tide (spring tide and neap tide). Since these could only be observed in the Ocean, not in the Inner Sea, these words, which the Gauls use according to the testimony of Palctius, are without doubt truly Celtic, not Latin]. 10 These three brief chapters, damaged as they are by moisture and excessively trimmed by the bookbinder, are so obliterated that I despair of being able to extract all the words. 11 ταξειδεύσει (to make a journey; see Index) is uncertain. 13 ὅτι . . . μέλλουσι I do not understand. εὐοδοθῆναι or δύο δοθῆναι uncertain

goal. 18 plou] plo cod. 20 & uncinis seclusi. 21 κακοπαθῆσαι an κακοπαθεῖν, nincertum. 25 i.e. the . . . coll., suppl.. Boll. 27 Mercury cod.

οἴκῳ ἢ ὑψώματι ἢ ὁρίῳ, ἢ διάμετρος ἢ τρίγωνος ὧν τοῦ Διὸς τῇ ὥρᾳ τοῦ ἀγῶνος νίκην παρέχει, ᾧ ἀναλογεῖ μέρει ὁ ὡροσκόπος. καὶ ὁ ἀστήρ, οὗ ἡ Σελήνη ἀπορρεῖ, δηλοῖ τὸν ἐρωτῶντα περὶ ἀγῶνος. τὸ δὲ δῦνον καὶ ὁ ἀστήρ, ᾧ ἂν ἡ Σελήνη συνάπτει, τὸν ἀντίδικον. ἡ προγεγονυῖα σύνοδος ἀνήκει τοῖς βενέτοις, ἡ δὲ πανσέληνος τοῖς πρασίνοις. 5

ιθ'. Περὶ τοῦ πότε δεῖ λαμβάνειν γυναῖκα.

Δεῖ σε πρωτοτύπως φροντίσαι τὸ ὡροσκοποῦν ζῴδιον εἶναι στερεὸν ἢ δίσωμον· ὁ δὲ κύριος αὐτοῦ ἀγαθοποιούμενος ἔξωθεν πάσης κακώσεως· ἵνα δὲ τετραγωνίζῃ καὶ ἡ Ἀφροδίτη τὸν Δία καὶ ἵνα ὁρῶσι τὸν ὡροσκόπον· ἵνα δὲ αὐξιφωτῇ καὶ ἡ Σελήνη οὔσης αὐτῆς ἀγαθοπε- 10 ποιημένης ἐν τόπῳ καλῷ. εἰ δ' ἴσως ταῦτα πάντα οὐχ εὑρήσεις ὡς εἴρηται, ἰδὲ τὴν Σελήνην καὶ ποίησον, ἵνα ἀγαθοποιῆται καί ἐστιν ἐν τόπῳ καλῷ.

[F. 177 in margine.] Λέγει σοφώτατος Θέων. 15

Ἐάν τις κατ' ἀρχὴν βουληθῇ συνουσιάσαι τῇ γυναικὶ αὐτοῦ τῆς Σελήνης οὔσης ἐν ιε' μοίρᾳ τοῦ Αἰγοκέρωτος ἐν τῷ ταπεινώματι δηλονότι τοῦ Διός, οὐ μὴ δυνηθῇ συγγενέσθαι αὐτῇ.

[F. 189.] Αἱ φωτιστικαὶ τῆς Σελήνης ἡμέραι· α' β' γ' ζ' θ' ι' ια' ιγ' ιδ' ις' ιζ' ιθ' κ' κβ' κγ' κς' κη'. αἱ ἀφώτιστοι τῆς Σελήνης ἡμέραι· δ' ε' 20 ς' η' ιβ' ιε' ιη' κα' κδ' κε' κζ' κθ' λ'.]

[F. 206.] Περὶ τῶν ζῳδίων τῶν ἀνακειμένων ἑνὶ ἑκάστῳ τῶν μορίων [1].

Ὁ Κριὸς κυριεύει τῆς κεφαλῆς καὶ τοῦ προσώπου καὶ τῆς κόρης τοῦ ὀφθαλμοῦ καὶ τῶν ἐν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶ παθῶν καὶ τῶν 25 ἑντέρων.

Τῷ δὲ Ταύρῳ ἀνάκειται ὁ τράχηλος καὶ οἱ ἐν αὐτῷ σπόνδυλοι καὶ τὰ ἐν αὐτῷ πάθη καὶ αἱ χοιράδες καὶ τὰ ἀποστήματα καὶ αἱ ἐν ταῖς ῥισὶ δυσωδίαι καὶ ἡ κυρτότης.

4 ᾧν ἂν] ὧν cod., corr. Cumont. 19 Cf. capitulum simillimum, quod edidit F. Boll, *Catal.*, VII, p. 101, 3. 20 ἀφώτισται cod. Editur ex Vaticano et Angel. 29 (C. 4. 8), f. 78. cap. κε' (contulit Iohannes Mewaldt). 22 τῶν post περὶ om. A 23 τῶν om. A. 25 ἐν τῷ ὀφθαλμῷ A. 27-29 Ὁ Ταῦρος κυριεύει τοῦ τραχήλου καὶ τοῦ ἐν αὐτῷ σπονδήλου καὶ τὰς χοιράδας καὶ τὰ ἀποστήματα καὶ τὰς ἐν ταῖς ῥισὶ δυσωδίας καὶ τὴν κυρτότητα V.

[1] Cf. Bouché-Leclercq, *Astrol. grecque*, p. 319 s.

in domicile or exaltation or term, or being in opposition or trine to Jupiter at the hour of the contest, grants victory to the party to which the Ascendant corresponds. And the star from which the Moon is separating indicates the one who is inquiring about the contest, while the setting sign and the star to which the Moon is applying indicate the opponent. The preceding conjunction belongs to the Blues, and the full moon belongs to the Greens.

19. On when one should take a wife.

You must first and foremost take care that the ascending sign is fixed or bicorporeal; and that its ruler is benefited, free from all affliction; and that Venus also squares Jupiter and that they behold the Ascendant; and that the Moon also is waxing and is itself benefited in a favorable place. But if perhaps you will not find all these conditions as stated, look to the Moon and arrange that it be benefited and is in a favorable place.

[F. 177 in the margin.] The most wise Theon says.

If someone wishes at the outset to have intercourse with his wife when the Moon is at the 15th degree of Capricorn, which is of course the depression of Jupiter, he will not be able to lie with her.

(G. 189.) The illuminated days of the Moon: 1st, 2nd, 3rd, 4th, 5th, 6th, 11th, 13th, 14th, 16th, 17th, 19th, 20th, 22nd, 23rd, 26th, 28th. The unilluminated days of the Moon: 4th, 5th, 6th, 7th, 8th, 9th, 10th, 18th, 21st, 24th, 25th, 27th, 29th, 30th.

[F. 206. On the Zodiac Signs Assigned to Each of the Members 1.

Aries rules the head and the face and the pupil of the eye and the affections of the eyes and ears and the intestines.

To Taurus are assigned the neck and the vertebrae in it and the affections in it and the scrofulous swellings and the abscesses and the foul smells in the nostrils and the curvature.

4 ὧν ἂν] ὧν cod., corr. Cumont. 19 Cf. capitulum simillimum, quod ediditnF. Boll, Catal., VII, p. 101, 3. 20 afotistai cod. Editur ex Vaticano et Angel. 29n(C. 4. 8), f. 78. cap. Mr. (contulit Iohannes Mewaldi). 22 of the posts about om. An23 of the om. A. 25 in the eye A. 27-29 Taurus dominates the neck and the vertebra in it and the pigs and the abscesses and the stench and the curvature V.

* Cf. Bouché-Leclercq, Astrol. grecque, p. 319 s.

Τοῖς δὲ Διδύμοις ἀνάκεινται αἱ χεῖρες καὶ οἱ βραχιόνες καὶ οἱ ὦμοι.

Τῷ δὲ Καρκίνῳ τὸ στῆθος καὶ οἱ μαστοὶ καὶ ἡ καρδία καὶ ὁ στόμαχος καὶ τὰ πλευρὰ καὶ οἱ νεῦροι.

5 < . . . . . >.

Τῇ δὲ Παρθένῳ ἀνάκειται ἡ κοιλία καὶ τὰ ἔντερα καὶ ὁ ὑπεζωκὼς ὑμὴν καὶ τὸ διάφραγμα.

Τῷ δὲ Ζυγῷ ἀνάκειται τὰ κάτωθεν μέρη τῆς κοιλίας καὶ τοῦ ὀμφαλοῦ καὶ τὰ ἰσχία.

10 Τῷ δὲ Σκορπίῳ ἀνάκεινται τὰ σπερματικὰ μόρια καὶ οἱ ὄρχεις καὶ ἡ κύστις καὶ τὰ γυναικεῖα αἰδοῖα καὶ τὰ ἀνδρεῖα.

Τῷ δὲ Τοξότῃ οἱ μηροὶ καὶ τὰ σκέλη.

Τῷ δὲ Αἰγοκέρωτι τὰ γόνατα καὶ τὰ ἐν τούτοις νεῦρα.

Τῷ δὲ Ὑδροχόῳ τὰ κάτωθεν μέρη τῶν ποδῶν καὶ τὰ νεῦρα
15 αὐτῶν.

Τοῖς δὲ Ἰχθύσιν οἱ πόδες καὶ τὰ νεῦρα αὐτῶν καὶ τὰ πάθη αὐτῶν, οἷον τὰ ποδαγρικά.

[F. 206v.] Περὶ νεφελοειδῶν [1].

Εἰσὶν αἱ νεφελοειδεῖς συστροφαὶ ἐν μὲν τῷ Ταύρῳ ἀπὸ τῆς ιγ' μοί-
20 ρας μέχρι τῆς ιε', ἐν δὲ τῷ Καρκίνῳ ἡ κα' αὐτοῦ, ἐν δὲ τῷ Σκορπίῳ ἥ τε κ' μοῖρα αὐτοῦ καὶ ἡ κα', ἐν δὲ τῷ Τοξότῃ ἡ κ' μοῖρα αὐτοῦ, ἐν δὲ τῷ Αἰγοκέρωτι ἡ κβ' μοῖρα, ἐν δὲ τῷ Ὑδροχόῳ ἡ κ' μοῖρα ἄχρι τῶν κδ'.

[F. 210v.] Περὶ τοῦ γνῶναι τοὺς ἀστέρας τοὺς ἀπλανεῖς ποῖοι ἐξ αὐτῶν εἰσι φθοροποιοὶ καὶ ποιοῦντες κλιμα-
25 κτῆρας [2].

Εἰσὶν οὗτοι· ἡ καρδία τοῦ Λέοντος, ἡ καρδία τοῦ Σκορπίου, ὃς ὀνομάζεται Ἀντάρης, ἡ καρδία τοῦ Ταύρου, ὃς ὀνομάζεται λαμπρὸς τῶν

1-2 Οἱ Δ. κυριεύουσι χειρῶν, βραχιόνων καὶ ὤμων V. 3-4 Ὁ Καρκίνος στήθους καὶ μαστῶν καὶ καρδίας καὶ στομάχου καὶ πλευρῶν καὶ νέφρων V. 5 Quae Leoni adiaceant partes om. codices. 6-7 Ἡ Π. κοιλίας καὶ ἐντέρων V. 8-9 Ὁ Ζυγὸς τῶν κάτωθεν μερῶν τῆς κοιλίας καὶ τοῦ ὀφαλοῦ (!) καὶ τῶν ἰσχίων V. 10-11 Ὁ Σκ. τῶν σπ. μορίων, τῆς κύστεως καὶ τῶν αἰδοίων V. 12 Ὁ Τ. μηρῶν καὶ σκελῶν V. 13 Ὁ Αἰ. γονάτων καὶ τῶν ἐν αὐτοῖς νεύρων V. 14-15 Ὁ Ὑ. τῶν κ. μερῶν τ. π. καὶ τῶν νεύρων αὐτῶν V. 16-17 Οἱ Ἰ. τῶν ποδῶν καὶ τῶν νεύρων αὐτῶν καὶ τῶν παθῶν αὐτῶν οἷον τῶν ποδαγρικῶν V. 27 Ἀντάρης. Cf. supra. De nominibus stellarum cf. Boll, *Sphaera*.

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[1] Cf. *Catal.* V, part. 1, p. 208, 17 ss.

[2] Cf. Antiochum, *Catal.* VII, p. 111; Apomasarem, *Catal.*, V, part. 1, p. 169.

To Gemini are assigned the hands and the arms and the shoulders.

To Cancer the chest and the breasts and the heart and the stomach and the sides and the sinews.

5 ^ . . . . . >.

To Virgo are assigned the belly and the intestines and the pleural membrane and the diaphragm.

To Libra are assigned the lower parts of the belly and of the navel and the hips.

10 To Scorpio are assigned the generative organs and the testicles and the bladder and the female genitalia and the male genitalia.

To Sagittarius belong the thighs and the legs.

To Capricorn belong the knees and the sinews in them.

To Aquarius belong the lower parts of the feet and their sinews.

To Pisces belong the feet and their sinews and their afflictions, such as gouty conditions.

[F. 2064.] On nebulous clusters[1]

The nebulous clusters are: in Taurus from the 13th degree to the 15th, in Cancer its 21st degree, in Scorpio its 20th and 21st degrees, in Sagittarius its 20th degree, in Capricorn the 22nd degree, in Aquarius the 20th degree up to the 24th.

[F. 210.] On recognizing which of the fixed stars are destructive and produce critical periods.

25

These are: the heart of Leo, the heart of Scorpio, which is called Antares, the heart of Taurus, which is called the bright one of the

1-2 The Gemini rule over hands, arms and shoulders V. 3-4 Cancer over the chest, breasts, heart, stomach, sides and kidneys V. 5 The parts associated with Leo, all codices. 6-7 Virgo over the belly and intestines V. 8-9 Libra over the lower parts of the belly and the navel (!) and the hips V. 10-11 Scorpio over the generative parts, the bladder and the genitals V. and legs V. 12 The T. of thighs 13 Capricorn over the knees and the sinews in them V. and 14-15 The Y. of the parts of the feet and their sinews V. 16-17 Pisces over the feet and their sinews and their afflictions such as gouty conditions V. 27 Antares. Cf. above. On the names of the stars cf. Boll, Sphaera.

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[1] Cf. *Catal.* V, part. 1, p. 208, 17 ss.

3 Cf. Antioch, Catal. VII, p. 111; Apomnasarem, Catal., N', part. 1, p. 169.

Ὑάδων, ἡ καρδία τοῦ Τοξότου, ὃς ὀνομάζεται ὦμος αὐτοῦ καὶ τὰ νεφελώδη συστήματα, καὶ ἡ χαίτη τοῦ Λέοντος καὶ ὁ ἐπὶ οὐρᾶς τοῦ Ὄρνιθος ἀστὴρ καὶ ὁ ἐπὶ τοῦ δεξιοῦ αὐτοῦ γόνατος, ὅς ἐστιν ἐν τῷ Ὑδροχόῳ, μοίρας ιβ' λεπτῷ ι', καὶ ὁ ἀστὴρ ὁ ἐπὶ τοῦ στήθους τοῦ Καρκίνου καὶ ἡ Φάτνη, ἥτίς ἐστιν ἐν τῷ Καρκίνῳ μοίρας ι' λεπτῷ κ', καὶ ὁ ἑπόμενος ἀστὴρ τῷ Σκορπίῳ, ὃς σχεδὸν ἀφανής ἐστιν, ὑπάρχει δὲ ἐν τῷ Τοξότῃ μοίρᾳ α' λεπτῷ ι'.

Οὗτοι οἱ ἀστέρες εἰσὶ κάκιστοι καὶ βλαπτικοὶ καί, ὅτε κωλύσει ὁ περίπατος τοῦ ἀφέτου αὐτοῖς τοῖς ἄστροις ἢ ἡ Σελήνη, ποιοῦσι κλιμακτῆρας μεγάλους.

[F. 211.] Περὶ μεγέθων τῶν ἀστέρων.

Τὸ μέγεθος τοῦ Ἡλίου ἔχει μοίρας ιε' ἔμπροσθέν τε καὶ ὄπισθεν, τὸ δὲ τῆς Σελήνης ὁμοίως, ιβ' ὁ Κρόνος καὶ ὁ Ζεὺς ἀνὰ μοίρας θ', ὁ Ἄρης μοίρας η', ἡ Ἀφροδίτη καὶ ὁ Ἑρμῆς ἀνὰ μοίρας ζ', ὁ δὲ Καταβιβάζων καὶ ὁ Ἀναβιβάζων ἀνὰ μοίρας γ'. βλάπτουσι δὲ οὗτοι τὴν Σελήνην ἀπὸ διαστάσεως μοιρῶν ιβ' ἔμπροσθέν τε καὶ ὄπισθεν.

Περὶ τῆς τῶν δύο φωστήρων ἐν τῇ ἐκλείψει κακώσεως.

Γίνωσκε ταῦτα, ὅτι ὁ Ἥλιος πρὸ ἑπτὰ ἡμερῶν τῆς ἐκλείψεως αὐτοῦ κεκακωμένος ἐστίν, ὡσαύτως καὶ μετὰ ἑπτὰ ἡμέρας τῆς ἐκλείψεως. ἡ δὲ Σελήνη πρὸ τριῶν ἡμερῶν τῆς ἐκλείψεως αὐτῆς καὶ μετὰ τρεῖς ἡμέρας κεκακωμένη ἐστίν.

Περὶ τῆς κακώσεως τῆς Σελήνης.

Ἡ Σελήνη κακοῦται, ὅτε ἐστὶν ἐν τῷ ἰδίῳ δωδεκατημορίῳ καὶ ὅτε ἐστὶν ὕπαυγος. μεγάλως κακοῦται, καὶ ὅτε τύχῃ ἐν τῷ δωδεκατημορίῳ τοῦ Κρόνου ἢ τοῦ Ἄρεως καὶ ὅτε συνοδεύει κακοποιῷ ἢ ἐφορᾷ αὐτὸν διὰ τετραγώνου καὶ διαμέτρου σχήματος καὶ ὅτε ἀπὸ βορρᾶ κάτεισιν ἐπὶ νότον καὶ ὅτε συνοδεύει τῷ Καταβιβάζοντι καὶ Ἀναβιβάζοντι καὶ ὅτε ὀλιγοδρομεῖ καὶ ὅτε ἐστὶν ἐν ὁρίοις κακοποιοῦ καὶ ὅτε τύχῃ ἐν τῷ ἑνάτῳ τόπῳ. ὅτε δὲ ἐκλείπει, μεγάλως βλάπτεται.

15 τὴν corr. ex αὐτήν. 17 Cf. quae Plut. Nic. c. 23 ex Philochoro ut videtur de Autoclidis exegetae praeceptis tradit: τῶν περὶ ἥλιον καὶ σελήνην ἐπὶ τρεῖς ἡμέρας (μετὰ τὴν ἔκλειψιν) ἐποιοῦντο φυλακὴν ὡς Αὐτοκλείδης διέγραψεν ἐν τοῖς ἐξηγητικοῖς [F. Boll]. 20 ἑπτά ante τριῶν delevit librarius. 26 βορρᾶν cod. κάτισιν cod.

of the Hyades, the heart of Sagittarius, which is called his shoulder, and the nebulous clusters, and the mane of Leo, and the star upon the tail of the Bird, and the one upon its right knee, which is in Aquarius at 12 degrees 10 minutes, and the star upon the chest of Cancer and the Manger, which is in Cancer at 16 degrees 20 minutes, and the star following Scorpius, which is nearly invisible, being located in Sagittarius at 1 degree 10 minutes.

These stars are most malefic and harmful, and whenever the course of the apheta is impeded by these same stars, or by the Moon, they produce great climacteric periods. 10

[F. 211.] On the magnitudes of the stars.

The magnitude of the Sun extends 15 degrees both before and behind, and that of the Moon likewise; Saturn and Jupiter 9 degrees each, Mars 8 degrees, Venus and Mercury 7 degrees each, and the Descending Node and the Ascending Node 3 degrees each. These afflict the Moon from a distance of 12 degrees both before and behind.

On the affliction of the two luminaries at eclipse.

Know these things: that the Sun is afflicted for seven days before its eclipse, and likewise for seven days after the eclipse. The Moon is afflicted for three days before its eclipse and for three days after.

On the Affliction of the Moon.

The Moon is afflicted when it is in its own dodecatemory and when it is under the rays, it is greatly afflicted, and when it happens to be in the dodecatemory of Saturn or Mars, and when it conjoins a malefic or aspects it by square and opposition, and when it descends from north to south, and when it conjoins the Descending Node and the Ascending Node, and when it is slow in motion, and when it is in the terms of a malefic, and when it happens to be in the ninth place. But when it is eclipsed, it is greatly harmed.

15 corr. ex her. 17 Cf. quae Plut. Nic. c. 23 ex Philochoro ut videtur denAutoclidis exegelae praeceplis tradit: about the sun and the moon on three days (after the eclipse they were in prison as Autoclides deleted in the exegetes [G. Boll]. 20 seven ante three delevit librarius. 26 north cod.nkatisin cod.

[F. 225v.] Περὶ κλιμάτων τῶν ἀνακειμένων ἑνὶ ἑκάστῳ ζῳδίῳ[1].

Τῷ Κριῷ ἀνάκειται ἡ Βαβυλὼν καὶ ἡ Περσὶς καὶ ἡ Μηδία καὶ ἡ Παλαιστίνη καὶ αἱ πεδιάδες καὶ ἡ νομὴ τῶν ζῴων καὶ τὰ μεταλλικὰ καὶ αἱ σκηνώσεις τῶν λῃστῶν.

Τῷ δὲ Ταύρῳ ἀνάκειται τὸ Χαμαδὰν καὶ οἱ Τοῦρκοι οἱ κατοικοῦντες ἐν τοῖς ὄρεσι καὶ αἱ ἄνυδροι πεδιάδες καὶ αἱ παρακείμεναι χῶραι τοῖς ὄρεσι καὶ αἱ παρακείμεναι τοῖς ἐλάφοις.

Τοῖς δὲ Διδύμοις ἀνάκειται τὸ Χοροσὰν καὶ ἡ μεγάλη Ἀρμενία καὶ τὸ Χιλουὰν καὶ τὸ Πουρζὰν καὶ τὸ Μουκὰν καὶ ἡ Αἴγυπτος καὶ τὸ Βάρκα καὶ τὸ Σπαχὰν καὶ τὸ Οὐμὰν καὶ τὰ ὄρη καὶ οἱ βουνοὶ καὶ τὰ ἁλιευτήρια καὶ οἱ τόποι, ἐν οἷς παίζουσι τὸ ταυλίον καὶ οἱ θεμέλιοι τόποι.

Τῷ δὲ Καρκίνῳ ἀνάκειται ἡ μικρὰ Ἀρμενία καὶ τὰ ἐπέκεινα τοῦ Μουκᾶ καὶ τὰ μέρη τῆς Ἀφρικῆς καὶ τὰ ἀνατολικώτερα μέρη τοῦ Χωροσὰν καὶ ἡ χώρα των Σινῶν καὶ τὸ Μαλδοὺτ καὶ τὸ Πὰλχ καὶ ἡ Μηδία καὶ αἱ λίμναι καὶ τὰ βάλτα καὶ οἱ αἰγιαλοὶ τῆς θαλάσσης καὶ τῶν ποταμῶν.

Τῷ δὲ Λέοντι ἀνάκειται ἡ Τουρκία καὶ ἡ ἐπέκεινα αὐτῆς οἰκουμένη καὶ τὸ Τοὺς καὶ τὰ ῥυάκια καὶ τὰ μολυβδικὰ μέταλλα καὶ τὰ παλάτια καὶ τὰ φρούρια καὶ αἱ περιτετειχισμέναι πόλεις.

Τῷ δὲ Παρθένῳ ἀνάκειται ἡ μικρὰ Ἀσία καὶ ὁ Εὐφράτης ποταμὸς καὶ ἡ χώρα ἡ λεγομένη Νῆσος καὶ τὸ Κερδὰν καὶ τὰ χωράφια καὶ αἱ γυναικονίτιδες οἰκίαι καὶ αἱ μεταβολαί.

Τῷ δὲ Ζυγῷ ἀνάκειται ἡ Ῥωμανία καὶ τὰ σύνορα αὐτῆς ἄχρι τῆς Ἀφρικῆς καὶ τὰ ἀνωτέρω μέρη τῆς Αἰγύπτου ἄχρι τῶν Αἰθιόπων καὶ τὸ Βάρκα καὶ το Κερμὰν καὶ τὸ Σιζιστὰν καὶ τὸ Κάπουλ καὶ τὸ Ταχαρωστὰν καὶ τὸ Πὰλχ καὶ Βωχαρὰ καὶ τὰ ὄρη, ἐν οἷς σπείρονται κόκκοι καὶ αἱ χῶραι αἱ ἔχουσαι φοίνικας καὶ αἱ χωραι, ἐν αἷς ἐστι κυνηγεσία.

Τῷ δὲ Σκορπίῳ ἀνάκειται ἡ εὐδαίμων Ἀραβία καὶ μέχρι τῆς Ἰνδίας καὶ τὸ Τάντζε καὶ ἡ Κώμη καὶ το Ῥὲ καὶ ἡ Σουγδαία καὶ αἱ ἄμπελοι καὶ

Edimus ex cod. Vaticano et Angel. 29 (C. 4. 8), fol. 77v, cap. κβ' (contulit Iohannes Mewaldt). Signa zodiorum astronomica rubr. habet A. De nominibus propriis conf. I. Marquart, *Eranšahr nach der Geographie des Ps. Moses Chorenac'i* (*Abhandl. der Gött. Ges. des Wiss.*, N. F. III, 2), Berol. 1901. Conf. indicem. 3 et 6 πεδιάδαι V. 3 μεταλικά V. 4 σκενώσεις V. 5 δέ om. V. Χαμδάν V. 8 δέ semper om. V. Χωρασάν V. 9 Βάρκ A. 11 θεμέλιοι] θυμελικοὶ A. 13 Μουκᾶ] Μοῦκ A. 14 Χοροσάν A. 15 βάλτη A. θαλάττης A. 17-18 ἐπέκεινα αὐτῆς οἰκουμένη καὶ add. A. 18 τὰ μ. μέταλλα omiserat V, superscr. man. ead. 20 Ἐφράτης A. 25 Βάρκ ex Βαράκ corr. A. Κερμάν] Κυρμὰν A. Κάπουλ] Κάπελε V. 25-26 Ταχαρωστάν] Χαρασταν A. 26 Χαρά V] Χαρᾶ sic A, corr. Cumont. 27 ἐστι] γίνεται A. 29 Ῥαί V. ἄμπελαι V.

[1] Similia invenies *Catal.*, IV (ital.), p. 126 (ex Apomasare), *Catal.*, V, 2, p. 137 ss.

[F. 225v.] On the Climates Assigned to Each Individual Zodiac Sign. [1]

To Aries are assigned Babylon, Persia, Media, Palestine, the plains, the pasturing of animals, the mines, and the encampments of bandits.

To Taurus are assigned Hamadan, the Turks who dwell in the mountains, the waterless plains, the lands lying near the mountains, and those lying near the deer.

To Gemini are assigned Khorasan, Greater Armenia, Khilwan, Burzan, Muqan, Egypt, Barca, Isfahan, Oman, the mountains and hills, the fishing grounds, the places where people play backgammon, and the foundational places.

To Cancer are assigned Lesser Armenia and the regions beyond Muka and the parts of Africa and the more eastern parts of Khorasan and the land of the Sinai and Mallous and Balkh and 15 Media and the lakes and the marshes and the shores of the sea and the rivers.

To Leo are assigned Turkey and the inhabited world beyond it and Tus and the streams and the lead mines and the palaces and the fortresses and the walled cities.

To Virgo are assigned Asia Minor and the Euphrates river and the land called the Island and Kerdan and the fields and the women's quarters of houses and the markets.

To Libra are assigned Romania and its borders as far as Africa and the upper parts of Egypt as far as the Ethiopians and 25 Barka and Kerman and Sijistan and Kabul and Tacharostan and Balkh and Bukhara and the mountains in which grains are sown and the lands that have palm trees and the lands in which there is hunting.

To Scorpio are assigned Arabia Felix and as far as India and Tanze and Kome and Rayy and Sogdia and the vineyards and

We publish from the Vatican codex and Angel. 29 (C. 4. 8), fol. 77', chap. 22 (consulted by Johannes Mewaldt). A has the zodiac signs in astronomical red notation. On proper names cf. I. Marquart, Eransahr nach der Geographie des Ps. Moses Chorenaci (Abhandl. der Gött. Ges. des Wiss., N. F. III, 2), Berlin 1901. Cf. index. 3 εἰ 6 πεδιάδαι V. 3 μεταλικά V. 4 σκενώσεις V. 5 δέ om. V. Χαμδάν V. 8 δέ always om. V. Χωρασάν V. 9 Βάρκ A. 11 θεμέλιοι] θυμελικοί A. 13 Μουκά Μούκ A. 14 Χοροσάν A. 15 βάλτη A. θαλάττης A. 17–18 ἐπέκεινα αὐτῆς οἰκουμένη καὶ add. A. 18 τὰ μ. μέταλλα omnis erat V, superscr. man. ead. 20 Εφράτης A. 25 Βάρκ ex Βαρδκ corr. A. Κερμάν] Κυρμάν A. Κάπουλ Κάπελε V. 25–26 Ταχαρωτάν Χαρστάν A. 26 Χαράν] Χαρά sic A, corr. Cumont. 27 ἔστι γίνεται A. 29 Ραΐ V. ἄμπελαι V.

1 Similar material can be found in Catal., IV (ital.), p. 126 (from Apomnasares), Catal., V, 2, p. 137 ff.

αἱ συκάμινοι καὶ τὰ λοιπὰ φυτὰ τὰ ἐν τῷ κήπῳ καὶ οἱ ῥυπαροὶ τόποι καὶ οἱ σκοτεινοὶ καὶ αἱ φυλακαὶ καὶ τὰ καταλύματα καὶ οἱ φωλεοὶ τῶν ἑρπετῶν.

Τῷ δὲ Τοξότῃ ἀνάκεινται τὰ ὄρη, τὸ Ῥὲ καὶ τὸ Σταχὰν καὶ οἱ ποτάμιοι τόποι καὶ οἱ ναοὶ καὶ οἱ σταῦλοι καὶ οἱ τόποι τῶν ταύρων καὶ τῶν βοῶν.

Τῷ δὲ Αἰγοκέρωτι ἀνάκεινται ἡ Αἰθιοπία καὶ τὸ Μέκκε καὶ ἡ Σίνδα καὶ τὰ μέσα τῆς ἐρυθρᾶς θαλάσσης καὶ ὁ λεγόμενος τόπος δύο θάλασσαι, ἔνθα ἐξέρχονται οἱ μαργαρίται καὶ μέχρι τῆς τῶν Σινῶν χώρας καὶ τὸ Ἀχουὰζ καὶ τὰ ἀνατολικώτερα μέρη τῆς Ῥωμανίας καὶ αἱ παλαιαὶ κινστέρναι.

Τῷ δὲ Ὑδροχόῳ ἀνάκεινται τὸ Κοῦφε καὶ τὸ Χετζὲζ καὶ ἡ τῶν Αἰγυπτίων χώρα καὶ ἡ τῶν Σίνδων χώρα καὶ οἱ τόποι, ἐν οἷς γίνονται τὰ ὑδατώδη ὄρνεα καὶ αἱ ἄμπελοι καὶ τὰ καπηλεῖα.

Τοῖς δὲ Ἰχθύσιν ἀνάκεινται τὸ Ταπαραστὰν καὶ ἡ Ἰβηρία καὶ ἡ λεγομένη Νῆσος καὶ ἡ Ἀλεξάνδρεια καὶ τὰ κύκλῳ μέρη τῆς Αἰγύπτου καὶ ἡ ἐρυθρὰ θάλασσα καὶ τὰ μέρη, ἐν οἷς σαγινεύονται οἱ ἰχθύες.

[F. 231v.] Περὶ ἀριθμῶν τῶν ἀστέρων.

Ἔχουσι δὲ οἱ ἀστέρες ῥητούς τινας ἀριθμούς· οἱ μὲν λέγονται φαρτάροι, περὶ ὧν ἐνταῦθα ἁπλοϊκῶς διέξειμεν. τὰς δὲ αἰτίας τούτων ἐν ἑτέρῳ ἐδηλώσαμεν βιβλίῳ.

Ἐστὶν οὖν ὁ μὲν ἀριθμὸς τοῦ φαρτάρου τοῦ Ἡλίου ἔτη δέκα, τῆς Ἀφροδίτης ιη', τοῦ Ἑρμοῦ ιγ', τῆς Σελήνης θ', τοῦ Κρόνου ια', τοῦ Διὸς ιβ', τοῦ Ἄρεως ζ', τοῦ Ἀναβιβάζοντος γ' καὶ τοῦ Καταβιβάζοντος β', ὁμοῦ ἔτη οε'.

Ὁ δὲ ἀριθμὸς τῶν ἐτῶν αὐτῶν τετραχῶς λαμβάνεται· ἔχουσι γὰρ ἔτη ὑπερμεγέθη, ἔτη μέγιστα, ἔτη μέσα καὶ ἔτη ἐλάχιστα

Ἥλιος ὑπερμεγέθη ,αυξα', μέγιστα ρκ', μέσα λθρ', ἐλάχιστα ιθ',
Ἀφροδίτη ὑπερμεγέθη ,αρνα', μέγιστα πβ', μέσα με', ἐλάχιστα κ',
Ἑρμῆς ὑπερμεγέθη υπ', μέγιστα ος', μέσα μη', ἐλάχιστα κ',
Σελήνη ὑπερμεγέθη ,αρνβ', μέγιστα ρη', μέσα λθρ', ἐλάχιστα κε',
Κρόνος ὑπερμεγέθη σνς', μέγιστα νζ', μέσα μγ', ἐλάχιστα λ',
Ζεὺς ὑπερμεγέθη υκζ', μέγιστα οθ', μέσα με', ἐλάχιστα ιβ',
Ἄρης ὑπερμεγέθη σπδ', μέγιστα ξς', μέσα μα', ἐλάχιστα ιε'.

1 συκάμιναι V. 1-2 τόποι καὶ αἱ φυλακαὶ καὶ οἱ σκοτεινοὶ τόποι A. 2 αἱ φωλεαὶ A. 3 τῶν ἑρπετῶν om. V. 4 καὶ post Ῥέ om. A. 5 καὶ οἱ σταῦλοι post ταύρων pon. A. 7 ἀνάκειται A. Μέκκε] μικράν A. οἱ Σίνδα A. 8 μέσα] μέρη A. 8-9 δύο θάλασσαι] β' θάλασσα A. 9 τῆς post μέχρι om. A. χωρῶν A. 10 παλαιαί] πολλαί A. 13 χώρα post Σίνδων om. A. γίνεται A. 14 ἄμπελαι V. 15 καὶ post Ταπαραστὰν om. A. 16 καὶ post νῆσος om. A. κύκλωθεν A. 24 ἀναβιβάζοντος] ☿ (signum καταβιβάζοντος) cod.

mulberry trees and the other plants in the garden, and dirty places, and dark places, and prisons, and lodgings, and the dens of reptiles.

To Sagittarius are assigned the mountains, Re and Stachan, and the riverside places, and the temples, and the stables, and the places of bulls and oxen.

To Capricorn are assigned Ethiopia, and Mecca, and Sind, and the middle of the Red Sea, and the place called the Two Seas, where pearls come forth, and as far as the land of the Chinese, and Ahvaz, and the more eastern parts of Romania, and the old cisterns.

To Aquarius are assigned Kufa and the Hejaz, and the land of the Egyptians, and the land of the Sindhis, and the places where aquatic birds are found, and vineyards, and taverns.

To Pisces are assigned Tabaristan and Iberia, and the place called the Island, and Alexandria, and the surrounding parts of Egypt, and the Red Sea, and the places where fish are fattened.

[F. 231.] On the numbers of the stars.

The stars have certain specific numbers; some are called fardars, about which we will here give a simple account. The reasons for these we have explained in another book.

The number of the fardār of the Sun is ten years, of Venus 8, of Hermes 13, of the Moon 9, of Saturn 11, of Zeus 12, of Ares 7, of the Ascending Node 3 and of the Descending Node 2, totaling 65 years.

The number of these years is taken in four ways; for they have greatest years, maximum years, mean years, and minimum years: Sun: greatest 1461, maximum 120, mean 391, minimum 19, Venus: greatest 1151, maximum 82, mean 45, minimum 20, Hermes: greatest 480, maximum 76, mean 48, minimum 20, Moon: greatest 1152, maximum 108, mean 391, minimum 25, Saturn: greatest 256, maximum 57, mean 43, minimum 30, Zeus: greatest 427, maximum 79, mean 45, minimum 12, Ares: greatest 284, maximum 66, mean 41, minimum 15.

1 συκάμιναι V. 1-2 places and the prisons and the dark places A. 9 αξ dens A. 3 of the reptiles om. V. of bulls pon. A. 7 ἀνάκειται A. 4 καί post μέ om. A. 5 and the stables post Mecca, small A. the Sinda A. 8 mean] parts A. 8-9 two seas] 2nd sea A. 9 of the post as far as om. A. of regions A. 10 ancient] many A. 13 region post of the Sindoi om. A. becomes A. 14 vines γ. 15 and mine! Taparistan om. A. 16 and post island om. A. all around A. 14 of the Ascending Node) & (sign of the Descending Node) cod.

EXCERPTA EX CODICE 21 (Vatic. 1059)

Ex magno Theodori Meliteniotae[1] opere astronomico medio saeculo XIII confecto, brevia duo hic inseruimus fragmenta. Prooemium et caput primum, quae in I. Bullialdi[2] editione Ptolemaei libri, cui inscribitur περὶ κριτηρίου καὶ ἡγεμονικοῦ, Paris. 1663, p. 214-233 vel in *Patrologia graeca* (t. CXLIX, col. 988 ss.) legere possis, ideo ad fidem solius Vaticani codicis accuratius edita hic repetimus, quia in his Theodorus et de origine scientiae suae disserit et in astrologiam, quam iudiciariam dicimus, acerrime invehitur. Capitulorum totius libri primi titulos addidimus, ut inde operis indoles melius cognoscatur. Ex tertio autem libro, cuius capitulorum seriem item praebuimus, excerptum subiunximus, ut in hoc catalogi nostri tomo, qui multa iam ex Arabicis vel Persicis scriptoribus versa continet, locus quoque inveniatur, ubi Theodorus speciosam scriptorum orientalium cognitionem prodere videtur, quam sane ex Sampsuchari commentariis de temporum rationibus (*Catal.* I, p. 69) mutuatus est, nonnullis nominibus prave de sensu detortis. Hoc excerptum iam magna ex parte Usener, *Ad historiam astron. symbola* (Bonnae, 1876, p. 13 ss.), publici iuris fecerat, cum Gildemeisteri notis eruditis, quas hic ex laterculis Henrici Suter supplere vel corrigere licuit.

[F. 228.] Τοῦ σοφωτάτου καὶ λογιωτάτου μεγάλου σακελλαρίου καὶ διδασκάλου τῶν διδασκάλων τῆς ἁγιωτάτης τοῦ Θεοῦ μεγάλης ἐκκλησίας καὶ ἀρχιδιακόνου τοῦ εὐαγοῦς βασιλικοῦ κλήρου κυρίου Θεοδώρου τοῦ Μελιτηνιώτου
5 ἀστρονομικῆς τριβίβλου ἡ πρώτη ἢ ψηφοφοριῶν εἰσαγωγή.

« Θεὸς ἡγείσθω παντὸς ἔργου τε καὶ λόγου », φησί τις, τῶν πάλαι σοφῶν, κἀγὼ μετ' αὐτοῦ νυνὶ τῆς παρούσης συντάξεως· καὶ συνδιεξαγέτω μοι θεία τὸν λόγον ἄνωθεν ἐπίπνοια χεῖρα προτείνων τε καὶ

R = cod. Vaticanus. V = Editio Bulliadi. M = Editio Mignii. U = Editio Useneri. 1 F. 228 in margine adnotatur de Theodoro : Ὁ ἀνὴρ οὗτος ὁ τὴν παροῦσαν βίβλον συγγεγραφὼς δοκεῖ δὴ κάμοὶ μηδενὸς ἀποδεῖν τῶν ἐπὶ σοφίᾳ περιβοήτων· κατά γε τὸ μαθηματικὸν εἶδος τῆς φιλοσοφίας ἔτι κἀγὼ δοκῶ δύνασθαι κρίνειν περὶ τὰ τοιαῦτα. εὐπεριμερίμνως οὖν δεῖ χρῆσθαι τοῖς ὑπ' αὐτοῦ λεγομένοις μηδένα λόγον ποιουμένους τῶν ἐπιχειρούντων αὐτὸν διασύρειν· εἰσὶ γάρ τινες ὀλίγοι κομιδῇ τῶν ἐπ' ἐμοῦ γενομένων οἳ διὰ φαυλότητα γνώμης ἀπηρυθριασμένως καὶ τοῦτο ποιεῖν ἐτόλμησαν. 1-5 Θεοδώρου Μελιτηνιώτου καὶ μεγάλου σακελλαρίου τῆς Μεγάλης Ἐκκλησίας Προοίμιον εἰς τὴν ἀστρονομίαν V M. 5 ψηφιφοριῶν R (saepe); corr. U. 6 παλαίων V M. 7-8 συνεξαγαγέτω V, συνεξαγέτω M. 8 τῶν λόγων V M.

[1] Cf. Leonis Allatii de Theodoro Melitenita dissertationem, in A. Maii *Patrum nova Bibliotheca vol. VI p. 191-193.*

[2] Usus est hic vir doctus « Manuscripto libro Bibliothecae Domini Isaaci Vossii » l. c., p. 212; qui codex nunc Lugduni Batav. inter Vossianos asservatur.

EXCERPTS FROM CODEX 21 (VATIC. 1059)

From the great astronomical work of Theodore Meliteniotes, composed in the mid-thirteenth century, we have inserted here two brief fragments. The prooemium and first chapter, which can be read in I. Bullial[1]d's edition of Ptolemy's book entitled περὶ κριτηρίου καὶ ἡγεμονικού, Paris. 1663, pp. 214–233, or in the Patrologia graeca (vol. CXLIX, col. 988 ff.), we repeat here edited more carefully according to the sole Vatican codex, because in these passages Theodore both discusses the origin of his science and attacks most sharply the astrology which we call judicial. We have added the chapter titles of the entire first book, so that the character of the work may be better understood from them. From the third book, whose sequence of chapters we have likewise provided, we have appended an excerpt, so that in this volume of our catalogue — which already contains much translated from Arabic or Persian writers — there may also be found a place where Theodore appears to display an impressive knowledge of oriental writings, which he had indeed borrowed from the commentaries of Sampsucharis on the reckoning of time (Catal. I, p. 69), with a number of names distorted in meaning through corruption. This excerpt had already been largely published by Usener, Ad historiam astron. symbola (Bonn, 1876, pp. 13 ff.), together with the learned notes of Gildemeister, which it has here been possible to supplement or correct from the tables of Heinrich Suter.

[F. 228.] The First Book of the Astronomical Tribiblos of the most wise and most learned Grand Sakellarios and Teacher of Teachers of the most holy Great Church of God and Archdeacon of the pious imperial clergy, Lord Theodore Meliteniotes, or Introduction to Calculations. "Let God lead every work and word," as one of the ancient sages says, and I join him now at the outset of the present composition; and may divine inspiration guide my discourse from above, extending a hand and R = cod. Vaticanus. V = = Editio Bulliadi. M = Editio Mignii. U = Editio Useneri. 1 F. 228 is noted in the margin concerning Theodore:

This man who wrote the present book seems to me to be second to none of those renowned for wisdom, at least in the mathematical branch of philosophy, insofar as I consider myself able to judge in such matters. One must therefore make careful and attentive use of what he says, paying no heed to those who attempt to disparage him; for there are a very few among those of my time who, through baseness of judgment, have shamelessly dared to do even this. 1–5 Proem to Astronomy by Theodore Meliteniotes and Grand Sakellarios of the Great Church, in M. 5 ψηφιφοριών R (frequently); corr. U. 6 παλαίων V M.7–8 συνεξαγαγέτω U, συνεξαγέτω M. 8 τῶν λόγων V M.

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1 Cf. Leo Allatius's dissertation on Theodore Meliteniotes, in A. Mai's Patrum nova Bibliotheca vol. VI pp. 191–193.

2 This learned man made use of "a Manuscript book from the Library of Sir Isaac Vossius," l. c., p. 212; which codex is now preserved at Leiden among the Vossiani.

ἐπιρρωννὺς ἐν παντὶ τῷ παραστάντι Θεός, Θεός, οὗ θεῖον τῷ ὄντι δῶρον καὶ οἷον οὔθ' ἧκεν οὔθ' ἥξει πρὸς αὐτοῦ τοῖς καθ' ἡμᾶς κατεπέμφθη φιλοσοφία, ἐνέργεια νοῦ μακαρία γε οὖσα καὶ ἀσχολία τὰς περὶ σῶμα πάσας, ὅσον οὐδ' ἔστ' εἰπεῖν λόγῳ, λαμπρῶς ὑπεραίρουσα, τῶν μὲν ἐρχομένων χαμαὶ καθάπαξ ἀπανιστᾶσα, τῶν ὁρωμένων δ' ὑπεράνω τιθεῖσα καὶ κοινωνοὺς τῶν Ὀλύμπου πραγμάτων τοὺς αὐτῆς τροφίμους ποιοῦσα, τοὺς περὶ γῆν στρεφομένους, ἔτι καὶ τὸ δὴ μέγιστον εἰς μίμησιν ἥκοντας, ὅσον ἐφικτόν, τοῦ Θεοῦ. ἣν ὑμνοῦσι μὲν οἵ τε τρόφιμοι ταύτης καὶ ὅσοιπερ ἀπὸ τῆς συννάου ταύτῃ ποιητικῆς, ὑμνοῦσι δὲ λογοποιοί τε καὶ οἷς τὸ τὴν γλῶτταν ἐξελληνίζειν σπουδή, πλὴν εἰ μή πού τις μανίαν ἀπαρηγόρητον μαίνεται. οὕτω μέγα καὶ θεῖόν τι χρῆμα σοφία καὶ οὕτως ὑπερφυὲς ἐννοῆσαι, ὡς μηδ' ἔχειν εἰπεῖν μήτε τῶν παρ' ἡμῖν ἕτερον παμπληθὲς ὑπερέχειν τῶν ἄλλων. οὔκουν οὐδὲ γέγονεν οὐδ' ἄλλῳ τῳ μηδενὶ τὸ πρόσρημα τόδε ἐπενεγκεῖν οὔτ' ἄλλου μᾶλλον σοφίας ἀνθρώπῳ προσήκειν, οὔκουν οὐδ' ἔστιν ἄλλως, μὴ σοφίας ὑπούσης, τῷ ὄντι καταφανῆναι κάλλιστον καὶ ἄνθρωπον ἀληθῶς λόγῳ τε χρώμενον καὶ τούτῳ τῶν λοιπῶν μετεχόντων τοῦ ζῆν διαφέροντα.

Τῆς τοίνυν σεμνοτάτης φιλοσοφίας τὰ περὶ τὸν οὐρανὸν θεωρήματα τοῦ θεολογικοῦ δίχα πάντων ὑπερανιδρυμένου τὸ κράτιστον καὶ κεφάλαιον. καὶ πάρεστι τὸ τῆς ὑπερνεφοῦς ἀστρονομίας ὑπερβάλλον ὁρᾶν. ἣ τῶν ἄλλων οὖσα καθάπαξ ἐπίπροσθεν ὕλην μὲν ὑποβέβληται κατὰ τὸν εἰπόντα τὸ μακάριον οὐρανοῦ σῶμα, παρέχει δὲ τήν τε αἰτίαν τῇ λοιπῇ μαθηματικῇ θεωρίᾳ καὶ ὅλως τὴν γένεσιν ἀριθμόν τε ἤδη τὸν σύστοιχον κόσμῳ γεννῶσα καὶ ἁρμονικοὺς λόγους καὶ μουσικήν· τά τε τῶν γραμμῶν οὐσιοῦσα πάθη καί, ὡς ἔπος εἰπεῖν, δημαγωγοὺς οὐρανίους καὶ σοφιστὰς ἐν αἰθέρι τοὺς ἀνθρώπους ποιοῦσα, μηκέτ' ἐπιψαύειν γαίης ποσὶ δοκοῦντας, ὅταν ἄστρων κατὰ νοῦν ἀμφιδρόμους ἰχνεύωσιν ἕλικας.

Εἴπω τὸ μεῖζον καὶ τελεώτερον· «οἱ οὐρανοὶ διηγοῦνται δόξαν θεοῦ, ποίησιν δὲ χειρῶν αὐτοῦ ἀναγγέλει τὸ στερέωμα» καὶ ὅτ' ἐγεννήθησαν ἄστρα, φησὶ πρὸς Ἰώβ, ὁ ἀριθμῶν πλήθη ἄστρων καὶ πᾶσιν αὐτοῖς ὀνόματα καλῶν, τούτων δημιουργός, ἤνεσάν με φωνῇ μεγάλῃ πάντες ἄγγελοί μου καὶ ὕμνησαν. τί τἆλλα; ἀλλ' Ἀβραὰμ ὁ μακάριος, τῶν

1 ἐπιρωννύς V. 2 τοῖς om. M. 7 τούς om. T M. 10 ἑλληνίξειν V M. 11 ἀπαραγόρητον V. 12 ὑπερφυῶς V M. μηδέ V M. 13 μήτε τι V M. οὐκοῦν V M. 14 προσρῆμα V. τόδε] τοῦτ' V M. 14-15 ad οὔτ' ἄλλου adnot. V M in marg. οὐδὲν ἄλλο. 15 οὐκοῦν V M. εἰπεῖν post ἔστιν add. R, sed expunxit librarius. 20 θεολογικοῦ] θεωρητικοῦ R. 22 ἢ] ἢ V M. 25 κόσμῳ γεννῶσα τὸν σύστοιχον V M. 27-28 κατ' V M, in marg. ποτ'. 28 ἐπιψαεύειν sic V. 27-29 Cf. Ptolem., *Anthol. Pal.*, IX, 577 : Ἀλλ' ὅταν ἄστρων | Ἰχνεύω πυκινὰς ἀμφιδρόμους ἕλικας | Οὐκέτ' ἐπιψαύω γαίης ποσίν. 30 τελειότερον M, τελειώτερον V. 30-31 Psalm. XVIII, 2. 31 ὅτε V M. Iob XXXVIII, 7. 33-34 τούτων δημιουργός om. V M. 34 ἀλλ' om. V M.

God, strengthening in every circumstance that presented itself — God, whose truly divine gift is philosophy, such as has neither come nor will come to those of our time sent down from him, a gift sent in his name — philosophy, which is a blessed activity of the mind and an occupation surpassing, beyond all power of words to express, all bodily concerns whatsoever, lifting us wholly away from things that creep upon the ground, placing us above the things that are done, and making those nurtured by it sharers in the affairs of Olympus, even those who are occupied with earthly things, and what is greatest of all, bringing them to imitate God as far as is attainable. This philosophy is hymned by those who are nurtured by her and by all who come from the poetic art that shares her temple, hymned by prose writers and by those whose earnest endeavor is to speak the Greek tongue with purity — unless someone is afflicted with an incurable madness. So great and so divine a thing is wisdom, and so surpassingly wondrous to contemplate, that one cannot say that any other thing among us surpasses all others by so wide a margin. Indeed, it has never been possible for anyone whatsoever to apply this appellation to any other thing, nor is wisdom more properly the attribute of any other kind of human being; and indeed it is not otherwise possible, in the absence of wisdom, for what is truly most beautiful to become manifest — a human being genuinely employing reason and thereby differing from the rest of those who share in life.

The celestial theorems of the most venerable philosophy constitute the supreme and paramount achievement, set above all things apart from theology. And one can behold the surpassing excellence of supernal astronomy. Being altogether foremost among the other sciences, it has as its subject matter, according to the one who spoke of the blessed body of heaven, and furnishes both the foundation for the rest of mathematical contemplation and, in general, the principle of generation, producing the number already coordinated with the cosmos, harmonic ratios, and music; giving substance to the properties of lines, and, so to speak, making men heavenly demagogues and sophists in the ether, seeming no longer to touch the earth with their feet, whenever they trace in their minds the revolving spirals of the stars.

Let me speak of something greater and more perfect: "The heavens declare the glory of God, and the firmament proclaims the work of his hands"; and when the stars were born, says he who speaks to Job — he who numbers the multitudes of stars and calls them all by name, their creator — "all my angels praised me with a great voice and sang hymns." What more is there to say? Indeed the blessed Abraham, of the

1 ἐπιρωννύς V. 2 τοῖς om. M. 7 τούς om. TM. 10 ελληνίζειν V M. 11 απαραγόρητον V. 12 ὑπερφυώς V M. μηδέ VM. 13 μήτε τι ν M. οὐκοῦν ν M. 14 προσρήμα V. τόδε] τοῦτ' VM. 14–15 ad οὔτ᾽ ἄλλου adnot. V M in marg. nothing else. 15 οὐκοῦν VM. εἰπεῖν post ἔστιν add. R, sed expunxit librarius. 20 θεολογικοῦ] θεωρητικού R. 22 ἢ ἢ VM. 25 κόσμῳ γεννώσα τὸν σύστοιχον V M. 27-28 κατ' ν M, in marg. ποτ'. 28 ἐπιψαεύειν sic V. 27–29 Cf. Ptolem., Anthol. Pal., IX, 577: But when I trace the stars' | Dense revolving Spirals | No longer do I touch the earth with my feet. 30 τελειότερον M, τελειώτερον V. 30-31 Psalm. XVIII, 2. 31 8TE VM. Job XXXVIII, 7. 33-34 τούτων δημιουργός om. V M. 34 ἀλλ' om. V M.

Ἀσσυρίων ἐκφύς τῇ πολυθέῳ καθάπαξ ἐνισχημένων πλάνῃ, πρῶτος, εἴη δ' εἰπεῖν καὶ μόνος, τὸν τιῶν ὅλων ἔγνω ποιητὴν καὶ Θεόν, πολυίστωρ ὢν καὶ πανσύνετος, φησί τις ἀνὴρ ἱερός, ἀποπροσποιούμενος μὲν τὸ τῶν Ἀσσυρίων ἐγχείρημα, τὴν δὲ τῆς ἀληθείας κατάληψιν ἀρκεῖν ἡγού-
5 μενος ἑαυτῷ πρὸς πᾶσαν εὐετηρίαν, ἐπεὶ καὶ μόνην οἶδεν εὐδαιμονίαν φιλοσοφία τὴν τῆς ψυχῆς εὐεξίαν, καὶ μέντοι καὶ τὴν ἀληθῆ περὶ θεοῦ κτησάμενος γνῶσιν τοῖς κατ' οὐρανὸν θεάμασι τὸν ἡγεμόνα νοῦν ἀκριβῶς ἐπιστήσας, κράτιστος ὢν τὰ τοιαῦτα καὶ ξύμπασαν ἀστρονομιας ἔχων τὴν ἐπιστήμην.

10 Ἔχω καὶ τόδε προσθεῖναι καὶ ὄντως ἐπὶ καιρόν· πολιτεύεται μὲν γὰρ τῇ καθ' ἡμᾶς φύσει δι' ἡμᾶς ὁ σωτήρ, μυρίων δ' ὅσων θαυμάτων χρησάμενος ἐπιδείξεσι, τέλος τοῦ τῶν Ἰουδαίων ἐπιθεμένου τούτῳ φθόνου κακῶς, ἑκὼν ἐπὶ τὸν σταυρὸν ἀνάγεται καὶ πάσχει σαρκί. [f. 228v] τότε τοίνυν πρός γε τοῖς ἄλλοις παραδόξως γεγενη-
15 μένοις καὶ σκότος Ἡλίου καταχεόμενον ἦν, τοῖς ἠκριβωκόσι κάλλιστα τὰ οὐράνια πάντων μάλιστα παρέχον μανθάνειν θεὸν εἶναι τὸν ξύλῳ μετεωρισθέντα τῆς καταδίκης. τὴν γὰρ ἑκάστοτε γινομένην ἐκλειπτικὴν φαντασίαν τοῦ τῆς ἡμέρας ὀφθαλμοῦ λαμπροτάτου ἐκ τῶν περὶ τὴν συνοδικὴν συζυγίαν τῆς Σελήνης ἐπιπροσθήσεων
20 ἔστιν ὁρᾶν τῷ τῆς φύσεως ἀποτελουμένην ὄρῳ καὶ μόνης κεκτημένην χρόνον οὐδέποτε. ἔτι γε μὴν καὶ τὸ πρῶτον ἐκλεῖπον μέρος τοῦτ' αὐτὸ καὶ πρώτως ἀναπληρούμενον, ὥσπερ αὖ τὸ τελευταίως ἐπισκοτούμενον, ἀνακαθαιρόμενον ἔσχατον, ἀλλὰ καὶ ἄλλοτ' ἄλλοις ἀνθρώπων ἐπὶ διαφόρων μερῶν φανταζομένην τῆς γῆς. τὴν δ' ἐν τῷ σωτηρίῳ πάθει
25 γεγενημένην ἔν τε πανσελήνῳ τηνικάδε νομικοῦ θυομένου φάσκα τελεσθῆναι σὺν θαύματι, τῆς Σελήνης οὔσης ἐκ διαμέτρου, κἀκεῖθεν δραμούσης ἀχρόνως πρὸς σύνοδον. καὶ αὖθις αὖ τῆς προτέρας τυχούσης ἐκτόπως στάσεως καὶ τοῖς ὅλοις ἐπὶ τρισὶν ὅλαις ὥραις οὕτω διαμεῖναι μετὰ τὸν τοῦ πρώτου ἐκλείποντος χρόνον, τοῦ μὲν πρώτως
30 ἐμπεπτωκότος μέρους ἀνακαθαρθέντος ὑστάτου, τοῦ δ' αὖ ὕστερον πρώτου· πρὸς δὲ καὶ ζόφου πᾶσαν κατὰ ταὐτὸν πληρῶσαι τὴν ἀφ' Ἡλίου ἀνίσχοντος ἄχρι καὶ δυομένου. ἃ δὴ πάντα μεγάλως ἐκπλήττοντα καὶ τὸ περιὸν δεικνύντα τῆς τοῦ σταυρωθέντος ἰσχύος, μόνος ἂν εἰδείη σαφῶς ὅ γ' εἰς τοὔσχατον ἀστρονομίας ἰών. ἔνθεν τοι καὶ γνοίη
35 μάλ' ἀκριβῶς, εἰ μὴ συντίθοιτο ἐθελοκακεῖν, χρώμενος ὡσπερεὶ παιδοτρίβῃ, τῇ τῶν οὐρανίων ἐπιστημονικῇ θεωρίᾳ τἀληθὲς ἤδη προαγγελ-

1 ἐνισχημένος V M. 4 τὴν ἀληθείας R. 6 φιλοσοφία R V M, φιλοσοφίαν V M in marg. corr. 8-9 ἀστρονομίαν V. 11 μυρίων δέ V M. 15-16 κάλλιστα] ἀκριβῶς V M. 17 τὴν μέν γάρ V M. γιγνομένην V M. 22 αὖ τό] αὐτό V M. 23 ἔσχατον] ὕστατον V M. ἀνθρώποις M. 24 φανταζόμενον V M. τὴν δὲ V M. σωτηρίῳ] Σωτῆρος V M. 25 ad φάσκα adnot. M Πάσχα. 29-30 τοῦ μὲν πρώτως - ὑστάτου om. V M. 31 ζόφον V. πληρῶσαι om. V M. ἀφ'] ὑφ' V M. 32 ἃ δὴ πάντα om. V M. 35 μάλα V M. ὡσπερεί corr. V M ex ὡς περί.

Born of the Assyrians, who were once and for all ensnared in polytheistic error, he was the first — and one might say the only one — to know the Maker and God of all things, being a man of vast learning and complete understanding, as a certain holy man says, rejecting the enterprise of the Assyrians and considering the apprehension of truth sufficient for himself toward every prosperity, since philosophy knows only one happiness — the well-being of the soul — and moreover, having acquired true knowledge of God, he applied his governing intellect with precision to the spectacles in the heavens, and would be most capable in such matters, possessing the whole science of astronomy.

10I have this also to add, and it is truly timely: the Savior conducts his life in our nature for our sake, and after making use of countless miraculous demonstrations, at the end, when the envy of the Jews wickedly attacked him, he willingly goes up to the cross and suffers in the flesh. [G. 2289] At that time, then, in addition to all the other things that came to pass in a paradoxical manner, there was also a darkening of the Sun spreading over all, providing above all others — above all — to those who had made the most precise study of heavenly matters the lesson that the one raised upon the wood of condemnation was God. For the ecliptic phenomenon of the brightest eye of day, which occurs each time, can be seen as produced by the occultations arising from the conjunctive syzygy of the Moon within the limit of nature, and belongs to it alone and never at any other time. Furthermore, the very part that first undergoes eclipse is also the first to be replenished, just as the part last overshadowed is the last to be cleared; and moreover, it appears at different times to different people in different regions of the earth. But the eclipse that occurred during the saving Passion — when at the full moon, at the time when the legal Passover was being sacrificed — was accomplished with wonder, the Moon being in opposition, and then rushing instantaneously from there to conjunction.And again, when the former had attained an extraordinary standstill, it remained thus for all three full hours throughout the whole world after the time of the first eclipsed part, the part that first fell into shadow being cleared last, and the part last overshadowed being cleared first; and in addition to this, it filled the entire expanse with darkness simultaneously, from the rising of the Sun all the way to its setting. All these things, which strike with great amazement and demonstrate the surpassing power of the crucified one, only he who has advanced to the uttermost limit of astronomy would know clearly. From this, one would understand with great precision — if he were not disposed to willful ignorance — using as a kind of trainer the scientific contemplation of heavenly things, the truth already proclaimed in advance —

1 ενισχημένος V M. 4 τὴν ἀληθείας H. 6 φιλοσοφία RV W, φιλοσοφίαν in marg. corr. 8-9 ἀστρονομίαν V. 11 μυρίων δέ V M. 15-16 κάλλιστα] ἀκρι-βῶς VM. 17 τὴν μὲν γὰρ V M. γιγνομένην ν M. 22 αὖ τό] αὐτό V M. 23 ἔσχατον] ὕστατον V M. ἀνθρώποις M. 24 φανταζόμενον Y M. τὴν δὲ V M. σωτηρίῳ] Σωτῆρος VM. 25 ad φάσκα adnot. H Πάσχα. υστάτου om. V M. 31 ζόφον V. πάντα om. V. 35 μάλα V M. V M 29 30 to me first -nplousai om. V M. ἀφ'] ὑφ' V M.n32 & corr. V M ex as approx. denominates

λούσῃ μὴ ψιλὸν ἄνθρωπον εἶναι, θεάνθρωπον δὲ τὸν ἐπὶ ξύλου κρεμάμενον. εἰ δὴ καὶ τὸ νυκτερινὸν τότε σκότος ἐν μεσημβρίᾳ μὴ συμβὰν ἧπερ δοκεῖ τῇ τέχνῃ φύσεως πάντως ἀκολουθία, θεοῦ δὲ θαυμασίως προστάγματι.

Ὥστε ἔξεστι μὴ ὅπως θεσπέσιόν τι χρῆμα καὶ κάλλιστον ἐν ἀνθρώποις τιμιωτάτην καὶ θειοτάτην τῆς λοιπῆς θεωρίας ἔχουσαν τάξιν τὴν ὑπέρσεμνον ἀστρονομίαν καὶ ἄνω βαίνουσαν προσειπεῖν, ἀλλὰ καὶ τρόπον κήρυκος σεβασμιωτάτου πρὸς ἡμᾶς ἥκειν πρὸς τοῦ θεοῦ πᾶσι διαδεικνῦσαν τοῖς καλῶς ξυνορῶσι τὸ δέον καὶ λαμπρῶς ἀπαγγέλλουσαν ὑπὲρ ἀνθρώπων αὐτὸν γενόμενον ἄνθρωπον, θεὸν αὖθις μένοντα καὶ τῷ τῆς σαρκὸς προσλήμματι πᾶσαν ἐπὶ τοῦ σταυροῦ τὴν φύσιν ἀνανεούμενον. ἀστρονομίαν καὶ γὰρ παλαιὸς λόγος πρὸς θεοῦ δι' ἀγγέλου καὶ ἀληθῶς ἔχων δεδόσθαι τοῖς ἐκ τοῦ Σήθ[1].

Εἶεν δή. τὸ μὲν οὖν τοὺς γινομένους ἑκάστοτε σχηματισμοὺς τῶν κινήσεων Ἡλίου τε καὶ Σελήνης καὶ τῶν λοιπῶν ἀστέρων πρός τε ἀλλήλους καὶ τὴν γῆν θεωρεῖν τό τε δι' ἀστρονομίας προγνωστικόν, τοῦτο δὴ ταῖς ἀληθείαις εἰδέναι τέλος, περὶ ὧν ἡ σπουδὴ τῷ Πτολεμαίῳ ἐν τοῖς τρισὶ πρὸς τοῖς δέκα βιβλίοις τῆς Μεγάλης Συντάξεως καὶ γνῶσιν ἡγεῖσθαι ταῦτα διὰ φιλοσοφίας ἐπιστημονικὴν περί τινων ὑπὸ θεοῦ παρηγμένων φύσεων ὅπῃ τε ἔχει καὶ ὅπως ταῦτα φέρεται, θεϊκοῖς πειθαρχοῦντα πάντως ὅροις τε καὶ προστάγμασι, μέγα δέδεικται πολλαχόθεν καὶ ὡς ἀληθῶς ὑπέρμεγά τε καὶ περισπούδαστον. τό γε μὴν τὰς δραστικὰς τούτων ποιότητας καὶ τὴν φυσικὴν τῶν συσχηματισμῶν αὐτῶν ἰδιοτροπίαν αἰτίαν τῶν περὶ ἡμᾶς συμπτωμάτων τίθεσθαι καταψευδομένους τῶν οὐρανίων κάκ τῆς τούτων κινήσεως τὰς γενέσεις πλέκειν καὶ τὰ συμβαίνοντα κάντεῦθεν δοκεῖν τὴν τῶν μελλόντων ἔχειν εἰδέναι πρόγνωσιν, ὃ δὴ τῆς ἀστρολογικῆς, τῆς δ' αὐτῆς καὶ μαθηματικῆς λαχούσης ἐξαιρέτως κεκλῆσθαι πολυασχόλου ματαιότητός ἐστι τῇ τῶν ἄστρων κινήσει τὰ ἡμέτερα συμφερούσης.

[F. 229] Τοῦτο τοίνυν πρὸς τὸ μηδὲν ὑγιὲς κεκτῆσθαι καὶ ἀληθείας ἐχόμενον καὶ πρὸς πλάνην φέρει καὶ βυθὸν ἀπωλείας τοῖς εὐσεβεῖν ἐθέλουσι πάνυ τοι λυμαινόμενον. ταῦτ' ἄρα καὶ νόμοι θεῖοι καὶ θεσπεσίων καὶ θεοπρεπῶν θεσπίσματα διδασκάλων σύν γε τοῖς τὴν μαγικὴν κακοτεχνίαν καὶ θεοῦ πόρρω βάλλουσαν κακῶς καὶ ἀθέως ἐξησκημένοις

1 τόν (ante ἐπὶ ξύλου) om. M. 5 μὴ ὅπως] μὴν ὄντως ὡς VM. τήν post κάλλιστον add. VM. 6 ἔχουσα V. 8 παρ' ἡμᾶς VM. 9 δεικνῦσαν VM. 11 τοῦ (ante σταυροῦ) om. VM. 12-13 καὶ γὰρ πρὸς Θεοῦ δι' ἀγγέλου παλαιὸς λόγος VM. 14 εἶην V, εἴη M. 17 ταῖς ἀληθείαις corr. ex τὰς ἀληθείας VM. 21 πειθαρκοῦντα V. 22 ὑπερσπούδαστον VM. 26 ξυμβαίνοντα VM. 30 πρὸς τῷ M. 32 λυμαινόμενοι M. 34 ἐξησκημένην corr. V in marg. in ἐξησκημένοις, ἐξησκημένην M.

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[1] Plerumque Seth ipse astrologiae inventor laudatur. Cf. *Catal.* VII, p. 87, 3 et quae Boll ibi congessit. Vide infra p. 140, 1.

that the one hanging on the wood was not a mere man, but the God-man. And if the nocturnal darkness that then occurred at midday did not happen in accordance with what the art of nature seems to follow in every respect, but rather by the wondrous command of God.

So that it is possible to call the august astronomy not only some divinely inspired and most beautiful thing among men, holding the most honored and most divine rank among the rest of contemplation, and ascending on high, but also to say that it comes to us after the manner of the most venerable herald from God, making plain to all who rightly perceive what is needful and brilliantly proclaiming that he became man on behalf of men, remaining God still and renewing all of nature upon the cross through the assumption of flesh. For an ancient account holds that astronomy was truly given by God through an angel to the descendants of Seth.

Well then, to observe the configurations that arise from time to time in the movements of the Sun and Moon and the remaining stars in relation to one another and to the earth, and to know through astronomy the art of forecasting — to know this truly as a final aim, which is the concern of Ptolemy in the thirteen books of the Great Syntaxis — and to consider this knowledge through philosophy as scientific knowledge of certain natures brought forth by God, how they stand and how they move, obeying entirely divine limits and ordinances: this has been shown to be a great matter, celebrated in many places, and truly surpassingly great and worthy of serious pursuit. But to posit the active qualities of these bodies and the natural peculiarity of their configurations as the cause of the events that befall us, falsifying the heavenly realities, and to weave nativities from their movements and the things that happen, and thereby to think one has foreknowledge of future events — which is what astrology, the same art also distinctively called mathematics, engages in — this is the busy vanity of one who attributes our affairs to the movement of the stars.

[F. 229] This, then, possesses nothing sound or grounded in truth, and it leads to error and an abyss of destruction, doing great harm to those who wish to live piously. For this reason, divine laws and the decrees of inspired and godly teachers, along with those who have practiced the wicked craft of magic — which casts God far away — wickedly and impiously,

1 τόν (ante ἐπὶ ξύλου) om. M. 5 μὴ ὅπως] μὴν ὄντως ὡς VM. τήν post κάλλιστον add. V M. 6 ἔχουσα N. 8 παρ' ἡμᾶς VM. 9 δεικνύσαν VM. 11 τοῦ (ante σταυρού) om. V.M. 12-13 καὶ γὰρ πρὸς Θεοῦ δι' ἀγγέλου παλαιός λόγος M. 14 εἴην V, εἴη M. 17 ταῖς ἀληθείαις corr. ex τὰς ἀληθείας V M. 21 πειθαρκοῦντα V. 22 ὑπερσπούδαστον V M. 26 Συμβαίνοντα V M. 30 πρὸς τῷ M. 32 λυμαινόμενοι M. 34 ἐξησκημένην corr. V in marg. in ἐξησκημένοις, ἐξησκημένην M.

1 Seth himself is most commonly praised as the inventor of astrology. Cf. Catal. VII, p. 87, 3 and what Boll assembled there. See below p. 140, 1.

καὶ μαθηματικοὺς εἴτ' οὖν ἀστρολόγους ὡς εἰκὸς ἀποτροπιάζονται, ἅτε δὴ πρὸς τὰ ἄνω κεχηνότας γε μάτην καὶ τῇ τούτων κινήσει τὴν ἡμετέραν προσαρτῶντας ζωήν, θεομαχοῦντας ἄντικρυς καὶ βαίνοντας ὄντως ὑπὲρ τὰ ἐσκαμμένα ἐπὶ κακῷ δήπου τῆς σφῶν αὐτῶν κεφαλῆς, 5 ἐν ἴσῳ δ' εἰπεῖν καὶ ψυχῆς.

Ἀλλ' ἐκείνους μὲν οὕτω, πάντως δ' ἀξίως τῆς ἡμετέρας ἐξωθοῦσιν αὐλῆς οἱ καλῶς αὐτῆς προιστάμενοι, ἐγὼ δὲ τούτοις, ὅσα καὶ παῖς πατράσιν ἑπόμενος τοῖς ἱεροῖς τροφεῦσι καὶ παιδευταῖς καὶ παρ' οὐδὲν μὲν ἄγων καὶ διαπτύων δυοῖν τῶν τῆς ἀστροθεάμονος σοφίας εἰδῶν τὸ 10 δεύτερον ὡς ἐπίβουλόν τε καὶ σφαλερόν, καθὸ τὰς ἐμπεριεχομένας μεταβολὰς διὰ τοῦ τῶν ἀστέρων συσχηματισμοῦ ἀποτελουμένας οἱ περὶ ταῦτα κομψοὶ τηνάλλως φασὶν ἐπισκέπτεσθαι καὶ λίαν ἐπικινδύνως. τὸ πρότερον δὲ τῇ τάξει τε καὶ δυνάμει, καὶ φέρεται γὰρ τὰ πρῶτα κατὰ τῶν ἄλλων, πρὸς μεγίστην ὄνησιν φέρον καὶ περὶ τὰς τῶν ἀστέρων μόνον 15 κινήσεις ἔχον ἐν λόγῳ τιθέμενος ἔδοξα πρὸς εὔχρηστον τῆς θεωρίας ὑπομνηματισμὸν ἐμαυτοῦ τε χάριν καὶ τῶν γε προτρεψάντων ἐκ παλαιτάτου συνήθων, ἐν μὲν τῇ πρώτῃ βίβλῳ τοῦ παρόντος συντάγματος, ὡς ἐν κεφαλαίοις, ψηφοφοριῶν εἰσαγωγὴν προεκθέσθαι τε καὶ ὑποτυπώσασθαι. πρός τε τὴν δευτέραν καὶ τὴν τρίτην μάλα συντεί- 20 νουσαν, ἧς πέρι πλεῖστα συγγράμματα διεξοδικώτερον εἴργασται τῷ φιλοσόφῳ Συριανῷ, Θέωνί τε καὶ Πάππῳ τοῖς μαθηματικοῖς καὶ Ἰωάννῃ γραμματικῷ, τῷ τῆς Ἀλεξάνδρου πολίτῃ. ἔστι δὲ ἃ ταύτης καὶ παρ' ἡμῶν προσεξεύρηται. κατὰ δὲ τὴν δευτέραν τὰς τῆς Μεγάλης Συντάξεως ψηφοφορίας τῶν τε πλανωμένων καὶ ἀπλανῶν 25 μεθοδικώτερον ἐφοδεῦσαι καὶ ὑποδείγμασιν εὐχερεῖς ἐργάσασθαι ἀναγράψαι τε ἅμα καὶ τὰς τῶν προχείρων κανόνων ψηφοφορίας ὡς ἐν ὑποδείγμασι καὶ δεῖξαι τὴν ἀμφοτέρων ἐν ἅπασι συμφωνίαν. εἶτα κατὰ τὴν τρίτην τὰς τῶν Περσικῶν προχείρων κανόνων ψηφοφορίας περιέχουσαν συμπεραῖναι τῆς παρούσης συντάξεως, ἥπερ ἀστρονομικὴ 30 τρίβιβλος τοὔνομα. τοῖς μὲν ἄλλοις πάντως ἀχρεία καὶ παρορᾶσθαι δικαία, ἀλλὰ τοῖς γε πρὸς τὸν λόγον κεκινηκόσιν ἡμᾶς ἑταίροις χρήσιμος ἡ τῆς τοιαύτης θεωρίας ὑπόμνησις, κἀμοὶ δὲ τῷ γεννησαμένῳ Θεοδώρῳ τῷ Μελιτηνιώτῃ, ἐκφύντι μὲν ἤδη τῆς Κωνσταντίνου καὶ νέας Ῥώμης, τελοῦντι δ' εἰς τὴν ἐν Χριστῷ διακονίαν κἀκ τῆς ἀξίας 35 συγκλήτου τῆς ἱερᾶς μεγάλῳ σακελλαρίῳ καὶ διδασκάλῳ τῶν διδασκάλων τῆς ἁγιωτάτης τοῦ Θεοῦ μεγάλης ἐκκλησίας καὶ ἀρχιδιακόνῳ τοῦ εὐαγοῦς βασιλικοῦ κλήρου.

6 πάντας VM. δέ VM. 9 ἀστραθεάμονος V. 10 τὰς τῶν ἐμπεριεχομένων μ, VM. 11 διὰ τῶν τῶν ἀ. συσχηματισμῶν VM. 12 τηνάλως V. 17 παλαιοτάτων VM. 18 τε om. VM. 20 διείργασται U. 26 ἀναγράψασθαι (τε omisso) VM. 27 κατά] καὶ RVM, corr. U. 31 κεκινηκῶσιν V. 32 ἡ] καὶ VM. κἀμοὶ δὲ] κἀμοί τε R, καί μοί τε VM, corr. U. 34 κἀκ] καὶ V in marg. 37 μεγάλης τοῦ Θεοῦ VM. ἀρχιδιακόνου U.

and they rightly repudiate mathematicians, or rather astrologers, as people who gape vainly at the heavens and attach our life to the movements of the stars, openly fighting against God and truly stepping beyond proper bounds, to the detriment of their own heads, 5 and, to put it equally, of their souls.

But those men they drive away in this manner, and entirely as is worthy of their court, those who govern it well; while I, following them as a child follows his sacred foster-fathers and teachers, and utterly disregarding and spitting upon the second 10 of the two branches of star-gazing wisdom as treacherous and hazardous — inasmuch as the experts in these matters claim to examine, in a most dangerous manner, the changes contained therein as produced by the configurations of the stars — but the first in order and in power, for what is primary prevails over the rest, as bearing the greatest benefit and concerned only 15 with the movements of the stars, I deemed it fitting, for a useful commentary on the subject, both for my own sake and for that of my oldest acquaintances who urged me, to set forth and outline in the first book of the present compilation, as in summary headings, an introduction to astronomical calculations. And with regard to the second and third books, on which the philosopher Syrianus, 20 as well as Theon and Pappus the mathematicians and John the Grammarian, the citizen of Alexandria, have produced very extensive and thorough treatises — there are also some things on this subject discovered additionally by us.and in the second book, to survey more methodically the calculations of the Great Syntaxis concerning both the wandering and the fixed stars, and to render them easy by means of examples, 25 and likewise to record the calculations of the handy tables and to demonstrate the agreement of both in all respects. Then, in the third book, containing the calculations of the Persian handy tables, to bring to completion the present compilation, which bears the name Astronomical Tribiblos. This work is altogether useless to all others and rightly to be disregarded, but to those companions who have moved us to undertake this account it is a useful reminder of such study, and also to me, its begetter, Theodoros Meliteniotes, who was born in Constantinople, 35 the New Rome, and serves in the ministry in Christ, and by reason of his worthy rank in the sacred senate is Grand Sakellarios and Teacher of Teachers of the most holy Great Church of God and Archdeacon of the pious imperial clergy.

6 pantas V M. de V M. 9 astratheamonos Y. 10 those of the included m,nV M. 11 for those of the a. formations V M. 12 tanalos V. 17 palaeotatonnV M. 18 te om. V M. 20 is edited O. 26 written (te omisso V. M.n27 against) and RVW, corr. U. 31 kekinikosin V. 32 or] and V.M. some δὲ]nkamos te R, and some te VM, corr. U. 34 kak] and V in marg. 37 of his great God n M. Archdeacon U.

Καὶ δὴ τῆς ἀστρονομικῆς τριβίβλου ταύτης ἡ πρώτη, καλεῖται δὲ ψηφοφοριῶν εἰσαγωγή, περιέχει ταυτί.

Κεφάλαιον πρῶτον. Τί ἐστιν ἀστρονομία καὶ παρὰ τίνων εὑρεθεῖσα τὸ ἐξ ἀρχῆς ἦλθεν εἰς Ἕλληνας ὕστερον, τίς τε ὁ σκοπὸς τῆς Μαθηματικῆς καὶ Μεγάλης Συντάξεως καὶ τί τῶν ἐν αὐτῇ τρισκαίδεκα βιβλίων ἑκάστη διέξεισι.

Κεφάλαιον δεύτερον. Περὶ πολλαπλασιασμῶν μοιρῶν τε καὶ ἑξηκοστῶν εἴτ' οὖν ὅλων καὶ μορίων.

Κεφάλαιον τρίτον. Περὶ μερισμῶν τῶν αὐτῶν καὶ ὅπως οἱ μερισμοὶ γίνονται.

Κεφάλαιον τέταρτον. Πῶς ἔστιν ἑκάστου δεδομένου ἀριθμοῦ ἢ ῥητοῦ ἢ ἀρρήτου τὴν τετραγωνικὴν ἀνευρίσκειν πλευράν.

Κεφάλαιον πέμπτον. Πῶς ἔστιν εὑρεῖν ἑκάστου δεδομένου ἀριθμοῦ τὸ ἐπιζητούμενον μόριον.

Κεφάλαιον ἕκτον. Πῶς αἱ τῶν μορίων [f. 229v] συνθέσεις γίνονται.

Κεφάλαιον ἕβδομον. Περὶ ἀφαιρέσεων τῶν αὐτῶν.

Κεφάλαιον ὄγδοον. Πῶς οἱ τῶν αὐτῶν πολλαπλασιασμοὶ μορίοις τε καὶ ἀριθμοῖς εἴτ' οὖν ὅλοις γίνονται.

Κεφάλαιον ἔνατον. Ὅτι τῶν αὐτῶν ταὐτόν ἐστι πολλαπλασιασμὸς καὶ μερισμός.

Κεφάλαιον δέκατον. Ὅπως χρὴ τὸν τοῖς μαθηματικοῖς ἐξ ἀναλόγου ἀποδεικτικὸν τρόπον καλούμενον ἐφοδεύειν.

Κεφάλαιον ἑνδέκατον. Περὶ τῆς τοῦ ἀστρολάβου ὡροσκοπείου κατασκευῆς.

Κεφάλαιον δωδέκατον. Περὶ χρήσεως αὐτοῦ καὶ πρῶτον περὶ τῆς ἡμερινῆς τοῦ Ἡλίου διοπτείας, ἐν ᾧ καὶ περὶ τῶν δ' κέντρων τοῦ τε ὡροσκοποῦντος καὶ μεσουρανοῦντος καὶ τῶν τούτοις διαμετρούντων.

Κεφάλαιον τρίτον καὶ δέκατον. Πῶς ἔστιν ἐκ τοῦ ὀργάνου τὰς εἰλημμένας καιρικὰς ὥρας ἡμερινὰς εἰς ἰσημερινὰς μεταποιῆσαι· ἔτι τε εὑρεῖν, πόσοις ἰσημερινοῖς χρόνοις ἕκαστον ζῴδιον ἀναφέρεται καὶ πόσοις δύνει.

Κεφάλαιον τέταρτον καὶ δέκατον. Περὶ τῆς νυκτερινῆς τῶν ἀπλανῶν ἀστέρων ἐντέχνου διοπτείας καὶ ὅπως ἂν τὰς ἐντεῦθεν ἀναδοθείσας ὥρας εἰς ἰσημερινὰς μεταποιήσωμεν διὰ τοῦ ὀργάνου.

Κεφάλαιον πέμπτον καὶ δέκατον. Ὅτι λαβεῖν ἔστιν ἐκ τοῦ ὀργάνου τὰς ὥρας εὐθὺς ἰσημερινὰς καὶ διακεκριμένας.

Κεφάλαιον ἕκτον καὶ δέκατον. Ἔτι περὶ τῆς τῶν νυκτερινῶν ὡρῶν ἐποχῆς.

Κεφάλαιον ἕβδομον καὶ δέκατον. Περὶ χρήσεως παλαιγενοῦς

1 καλεῖται δέ] ἡ V M. 2 ψηφιφοριῶν R. περιέχει ταυτί om. M.

And so the first book of this astronomical Tribiblios — which is called Introduction to Calculations — contains the following.

Chapter One. What astronomy is and by whom it was discovered, how it came originally to the Greeks at a later time, what the purpose of the Mathematical and Great Syntaxis is, and what each of its thirteen books covers.

Chapter Two. On the multiplication of degrees and sixtieths, that is, of whole numbers and fractions.

Chapter Three. On the division of the same and how divisions are performed.

Chapter Four. How, for any given number whether rational or irrational, one may find its square root.

Chapter Five. How one may find a desired fraction of any given number.

Chapter Six. How the combinations of fractions [f. 229] are performed.

Chapter Seven. On the subtraction of the same.

Chapter Eight. How the multiplications of the same are performed with fractions and numbers, whether whole ones,

Chapter Nine. That multiplication and division of the same things are the same.

Chapter Ten. How one must pursue what is called by mathematicians the demonstrative method from analogy.

Chapter Eleven. On the construction of the astrolabe horoscope instrument.

Chapter Twelve. On its use, and first on the daytime sighting of the Sun, in which also on the four pivots of the horoscope and the midheaven and those diametrically opposite to them.

Chapter Thirteen. How it is possible from the instrument to convert the seasonal daytime hours that have been obtained into equinoctial hours; and further to find how many equinoctial times each zodiac sign rises and how many it takes to set.

Chapter Fourteen. On the nightly skilled sighting of the fixed stars, and how we may convert the hours derived therefrom into equinoctial hours by means of the instrument. Chapter

Fifteen. That it is possible to obtain from the instrument the hours directly in equinoctial and distinct form.

Chapter Sixteen. Further on the observation of the nocturnal hours.

Chapter Seventeen. On the use of the ancient-born

1 it is called δέ] ἡ V M. 2 ψηφιφοριών R. περιέχει ταυτί om. M.

ἀστρολάβου καὶ πρῶτον περὶ τῆς διορθώσεως τῆς ἡλιακῆς ἐποχῆς ἐν τῷ τὸν ζῳδιακὸν ἔχοντι διμοιριαῖον ἢ τριμοιριαῖον καὶ ἐφεξῆς.

Κεφάλαιον ὄγδοον καὶ δέκατον. Περὶ τῆς εὑρέσεως τῆς ὡροσκοπούσης μοίρας ἐν τῷ τοιούτῳ ὡροσκοπείῳ.

Κεφάλαιον ἔνατον καὶ δέκατον. Περὶ τῆς εὑρέσεως τῆς μεσουρανούσης ἐν τῷ αὐτῷ ὀργάνῳ.

Κεφάλαιον εἰκοστόν. Τίνι δεῖ τρόπῳ τὰς νυκτερινὰς ἀνευρίσκειν ὥρας ἐν ἀστρολάβῳ τοὺς κατὰ τὴν ἀράχνην ἀστέρας ἔχοντι εἰς τὰ προηγούμενα τῆς κατὰ τὸ παρὸν ἐποχῆς τούτων ἑκάστου.

Κεφάλαιον πρῶτον καὶ εἰκοστόν. Περὶ τῆς λήψεως τῶν ἀπὸ τῆς ἔγγιστα παρελθούσης μοίρας ὡρῶν.

Κεφάλαιον δεύτερον καὶ εἰκοστόν. Πῶς διὰ τῆς τῶν κανόνων ψηφοφορίας ἀπὸ τοῦ Ἡλίου ὑψώματος αἱ ἡνυσμέναι τοῦ Ἡλίου λαμβάνονται ὧραι ἡμεριναί.

Κεφάλαιον τρίτον καὶ εἰκοστόν. Πῶς ἔστιν εὑρεῖν ἑκάστην μοῖραν τοῦ ζῳδιακοῦ, πόσον τοῦ ἰσημερινοῦ παραλλάσσει ἐπὶ βορρᾶν ἢ ἐπὶ νότον ἐκ τοῦ ὀργάνου.

Κεφάλαιον τέταρτον καὶ εἰκοστόν. Ὅπως ἑκάστης τοῦ ζῳδιακοῦ μοίρας τὸ μέγιστον εὑρήσομεν ὕψωμα διὰ τοῦ ὀργάνου.

Κεφάλαιον πέμπτον καὶ εἰκοστόν. Πῶς ἔστι λαβεῖν ἐκ τοῦ ὀργάνου διὰ τῆς ἀκριβοῦς πρὸς τὸν Ἥλιον διοπτείας τὸ τοῦ ἐν ᾧ ὄντες διοπτεύομεν κλίματος πλάτος.

Τί ἐστιν ἀστρονομία καὶ παρὰ τίνων εὑρεθεῖσα τὸ ἐξ ἀρχῆς ἦλθεν εἰς Ἕλληνας ὕστερον. τίς τε ὁ σκοπὸς τῆς Μαθηματικῆς καὶ Μεγάλης Συντάξεως καὶ τί τῶν ἐν αὐτῇ τρισκαίδεκα βιβλίων ἑκάστη διέξεισιν.

Κεφάλαιον πρῶτον. Ἀστρονομία ἐστὶν ἐπιστήμη περὶ τὰ οὐράνια σώματα καταγινομένη τέλος ἔχουσα τὸ γνῶναι τὰς κινήσεις αὐτῶν· ἔτι δὲ ἀστρονομία ἐστὶ γνῶσις ποσοῦ συνεχοῦς ἀεικινήτου. σφαιρικὴ δὲ καὶ ἀστρονομία καλεῖται παρονομασθεῖσα ἔκ τε τῆς πρώτης καὶ τιμιωτέρας σφαιρικῆς θεωρίας τῆς πάντα περιεχούσης οὐρανίου σφαίρας καὶ ἐκ τῶν ἐν αὐτῇ ἀστέρων, θεῖον τῷ ὄντι καὶ κάλλιστον οὖσα μάθημα, ἅτε δὴ καὶ περὶ τὰ θεῖα κατανοουμένη καὶ τὰ οὐράνια καὶ μόνη καθά φησι Πτολεμαῖος ἐν τῷ τοῦ πρώτου πρώτῳ τῆς Μεγάλης Συντάξεως περὶ τὴν τῶν ἀεὶ καὶ ὡσαύτως ἐχόντων ἐπίσκεψιν ἀναστρεφομένη, διὰ τοῦτό τε οὖσα δυνατὴ καὶ αὐτὴ περὶ τὴν οἰκείαν κατάληψιν, οὔτε ἄδηλον οὔτ' ἄτακτον οὖσαν, ἀεὶ καὶ ὡσαύτως ἔχειν, ὅπερ ἐστὶν ἴδιον ἐπιστήμης. εὕρηταί γε μὴν τὸ τοιοῦτον ὑπέρσεμνον ὄντως μάθημα

25-27 καὶ τί τῶν - κεφάλαιον πρῶτον om. VM. 27 ἐπιστήμη] τέχνη VM. 28 ἔτι δ' VM. 30-31 τιμιωτάτης R, superscr. man. 2 -τέρας. 31 τῆς περὶ τῆς π. VM. 36 τε om. VM. 37 οὔτ'] οὔτε MV.

of the astrolabe, and first concerning the correction of the solar epoch in the instrument having the Zodiac in two-degree or three-degree divisions, and what follows.

Chapter Eighteen. On finding the degree of the ascendant in such an horoscopic instrument.

Chapter Nineteen. On finding the culminating degree in the same instrument.

Chapter Twenty. In what manner one must find the nocturnal hours with an astrolabe having the stars of the spider moved to the preceding positions of each of them at the present epoch.

Chapter Twenty-One. On obtaining the hours from the most recently passed degree.

Chapter Twenty-Two. How the completed diurnal hours of the Sun are obtained from the Sun's altitude by means of calculation from the tables.

Chapter Twenty-Three. How it is possible to find, for each degree of the Zodiac, by how much it deviates from the equator toward the north or toward the south, using the instrument.

Chapter Twenty-Four. How we shall find the greatest altitude of each degree of the Zodiac by means of the instrument.

Chapter Twenty-Five. How it is possible to obtain from the instrument, by means of precise sighting of the Sun, the latitude of the climate in which we are making the observation.

What astronomy is and by whom it was discovered, and how it later came to the Greeks; also what the purpose of the Mathematical and Great Composition is, and what each of its thirteen books covers.

Chapter One. Astronomy is a science concerned with celestial bodies, having as its end the knowledge of their motions; furthermore, astronomy is the knowledge of continuous, ever-moving quantity, and it is called both spherical and astronomy, named after the first and most honored spherical theory, which encompasses the entire celestial sphere and the stars within it, being in truth a divine and most beautiful discipline, since it contemplates things divine and celestial, and alone, as Ptolemy says in the first book of the first part of the Great Syntaxis, occupying itself with the investigation of things that are always and in the same condition, and thus being capable, in its own comprehension, of that which is neither obscure nor disordered, but always remains in the same condition — which is the proper characteristic of a science. Indeed, such a truly sublime discipline has been discovered

25-27 and what about - first chapter om. V M. 27 science] art VM.n28 eti d' V M. 30-31 honoree R, superscr. man. 2 -monster. 31 of about BC 36 te V om. VM. 37 ὕτ'] nor MV.

παρὰ τῶν τοῦ Σήθ, ἑνὸς τῶν υἱῶν Ἀδάμ, ἀπογόνων, ὡς ὅ τε παλαιὸς ἐκ πατέρων λόγος ἔχει καὶ ἀληθῶς ἔχει. καὶ μέντοι καὶ Ἰώσηπος φιλαλήθης ἀνὴρ ἐν τῇ πρώτῃ τῶν ἱστοριῶν ἀρχαιολογίᾳ συγγράφεται. μιμηταὶ γὰρ οὗτοι τοῦ ἑαυτῶν γεγονότες γεννήτορος σοφίαν μὲν τὴν περὶ τὰ οὐράνια καὶ τὴν τούτων διακόσμησιν ἐπενόησαν, πρῶτοι γραμμάτων ἐφευρόντες τύπους καὶ τὰ ση[f. 230]μεῖα τοῦ οὐρανοῦ καὶ τὰς τροπὰς τοῦ ἐνιαυτοῦ καὶ τὰς ἑβδομάδας καὶ τοῖς ἀπλανέσι τῶν ἀστέρων ἐπιθέντες ὀνόματα καὶ τοῖς πλανωμένοις. ὑπὲρ δὲ τοῦ μὴ διαφυγεῖν τοὺς ἀνθρώπους τὰ εὑρημένα, μηδὲ πρὶν εἰς γνῶσιν ἐλθεῖν φθαρῆναι, προειρηκότος Ἀδὰμ ἀφανισμὸν ἔσεσθαι τῶν ὅλων, τὸν μὲν κατ' ἰσχὺν πυρός, τὸν ἕτερον δὲ κατὰ βίαν καὶ πλῆθος ὕδατος, στήλας ποιησάμενοι δύο, τὴν μὲν ἐκ πλίνθου, τὴν ἑτέραν δὲ ἐκ λίθου, ἀμφοτέραις τὰ εὑρημένα ἐνέγραψαν, ἵνα τῆς πλινθίνης ὑπὸ τῆς ἐπομβρίας ἀφανισθείσης ἡ λιθίνη μείνασα ἅπαντα δοίη τοῖς ἀνθρώποις μαθεῖν τὰ ἐγγεγραμμένα δηλοῦσα καὶ πλινθίνην ὑπ' αὐτῶν ἀνατεθῆναι. ἦν δὴ καὶ μένειν κατὰ τὴν Συριάδα γῆν ἄχρις ἐκείνου φησί, λέγω δὴ τὴν λιθίνην. τῆς δὲ γῆς ἐπομβρίᾳ κατακλυσθείσης καὶ μόνου Νῶε περισωθέντος, ἀρχηγοῦ τε καταστάντος δευτέρου κόσμου καὶ δὴ τῶν ἀπ' ἐκείνου διὰ τὴν ἣν ἐπενόησαν τόλμαν οἰκοδομοῦντες τὸν πύργον συγχυθέντων τὴν γλῶτταν, ἅτε δὴ κακῶς καὶ ἀθέως ὁμοφωνούντων, μόνος Ἀρφαξὰδ τὴν οἰκείαν διατηρήσας Χαλδαίων πρόγονος ἐχρημάτισεν. οἱ δὲ φύσεως ἀγαθῆς γεγονότες καὶ τἀπὶ τῆς λιθίνης στήλης εὑρηκότες ἐγγεγραμμένα τὴν τῶν οὐρανίων συνεγράψαντο ἐπιστήμην, τοσοῦτον θαυμασθέντες παρὰ πᾶσιν ἐπὶ σοφίᾳ, ὥστε καὶ τοὺς αὐτῶν φιλοσόφους περὶ ἀστρονομίαν τὸ πλέον ἔχοντας καὶ γενεθλιαλογεῖν ἤδη προσποιουμένους Χαλδαίους προσαγορεύεσθαι Στράβων γεωγραφῶν φησι, τῷ κοινῷ τοῦ γένους ὀνόματι κατ' ἐξοχὴν ὀνομαζομένους, οἰκοῦντας μὲν τῆς Βαβυλωνίας χώραν αὐτοῖς εἰς κατοικίαν ἀφωρισμένην, πλησιάζουσαν τοῖς τε Ἄραψι καὶ τῇ κατὰ Πέρσας λεγομένῃ θαλάσσῃ. εἰς πλείω δὲ γένη διῃρημένους καὶ τοὺς μὲν Ὀρχηνούς, τοὺς δὲ καλουμένους Βορσιππηνοὺς καὶ ἄλλους ἄλλως ὡσὰν κατὰ αἱρέσεις ἄλλα καὶ ἄλλα περὶ τῶν αὐτῶν ἔχοντας δόγματα. ἐν οἷς ἄλλοι τε πλεῖστοι γεγόνασιν ἀξιόλογοι ἄνδρες καὶ μάλιστα Ζωροάστρης καὶ μετ' ἐκεῖνον Ὀ<σ>τάνης, ὅ τε Κιδηνᾶς καὶ ὁ Ναβουριανὸς καὶ

1 De Seth astrologiae inventore cf. *Catal.* VII, p. 87. 2 πάτρων V, Πατρῶν M. Ex Iosepho, *Arch.*, I, 1, 3, § 68-70. 9 μὴ δέ V. 11 τὸν δὲ ἕτερον VM. 12 τὴν δ' ἑτέραν M, δέ om. V. 13 προσέγραψαν VM. 14 δοίη μαθεῖν τ. ἀ. VM. 16 Συρίδα VM. 17 Νοέ V. 19 τολμάν V. οἰκοδομούντων VM. 21 Χαλδαίω πρόγονος V, in marg coni. V Χαλδαίων πρόγονος ἐγένετο. ἐχρημάτισεν om. VM. 22 τὰ ἐπί VM. τῆς om. VM. εὑρόντες VM. 26 Ex Strabone XVI, 6, p. 739C. 29 Ἄρραψι R. 31 Βορσοππινούς R, Βορσιππινούς V, Βορσιππίνους M. 31-32 καθ' αἱρ. VM. 33 Ζωροαστρής V. Zoroastris et Hostanis nomina in Strab. desunt. 34 Ὀτάνης RVM. ὁ (ante Ναβ.) om. VM.

by the descendants of Seth, one of the sons of Adam, as the ancient account handed down from our fathers holds, and holds truly. Indeed, Josephus, a man devoted to truth, records this in the first book of his Antiquities of History. For these men, becoming imitators of the wisdom of their own forefather, devised knowledge concerning celestial things and their arrangement, being the first to invent forms of writing and the signs of heaven and the turnings of the year and the weeks, and they assigned names to the fixed stars as well as to the wandering ones. So that the discoveries might not escape mankind, nor perish before coming to knowledge — since Adam had foretold that there would be a destruction of all things, one by the force of fire and the other by the violence and abundance of water — they made two pillars, one of brick and the other of stone, and inscribed their discoveries on both, so that if the brick one were destroyed by the flood, the stone one, remaining, would allow all people to learn everything by revealing what was inscribed on it, and would show that a brick one had also been erected by them. This stone one, he says, remained in the land of Syriad until that time — I mean the stone one.When the earth was inundated by the flood and Noah alone was saved, and became the founder of the second world, and those descended from him who, on account of the audacity they had conceived in building the tower, had their language confounded — since they were united in speech wickedly and impiously — Arphaxad alone, having preserved his own language, became known as the ancestor of the Chaldeans. Those who were of good natural ability and who had found what was inscribed on the stone pillar compiled the science of celestial things, and were so greatly admired by all for their wisdom that, as Strabo the geographer says, their philosophers who were particularly devoted to astronomy and already claimed to practice genethlialogy were called Chaldeans — being named by the common name of their people in a preeminent sense — dwelling in a region of Babylonia set apart for them as a habitation, bordering on the Arabs and the sea called the Persian Sea. They were divided into more numerous groups, some called the Orchenians, others called the Borsippenians, and others differently, holding different doctrines about the same subjects according to their respective schools. Among them many notable men arose, and especially Zoroaster, and after him Ostanes, as well as Cidenas and Naburianos and

1 On Seth as the inventor of astrology, see el. Catal. VII, p. 87. 2 πάτρων V, Πατρῶν M. From Josephus, Arch., I, 1, 3, § 68-70. 9 μὴ δέ n. 11 τὸν δὲ ἕτερον V M. 12 τὴν δ' ἑτέραν M, δέ om. V. 13 προσέγραψαν M. 14 δοίη μαθεῖν τ. ἀ. V M.

14 δοίη μαθεῖν τ. ἀ. V M.

16 Συρίδα V M. 17 Νοέ V. 19 τολμάν V. οἰκοδομούντων V M. 21 Χαλδαίω πρόγονος V, conjectured in margin V Χαλδαίων πρόγονος ἐγένετο. ἐχρημάτισεν om. VM. 22 τὰ ἐπί n M. της om. V.M. εὑρόντες VM. 26 From Strabo XVI, 6, p. 739 C. 29 Ἀρραψι R. 31 Βορσοππινούς R, Βορσιππινούς V, Βορσιππίνους M. 31-32 καθ' αἱρ. V M. 33 Ζωροαστρής Γ. The names of Zoroaster and Hostanes are absent in Strabo. 34 Οτάνης RV M. ὁ (before Ναβ.) om. V M.

σὺν αὐτοῖς ὁ Σουδῖνος. ἀλλὰ καὶ Σέλευκος ἀπὸ Σελευκίας Χαλδαῖος καὶ οὗτός ἐστιν. ἐκ τούτων τὸ παλαιὸν ὁ μέγας γενόμενος Ἀβραὰμ καὶ πρῶτος θεὸν τῶν ὅλων δημιουργὸν ἐγνωκὼς τοῖς τε τῆς γῆς καὶ θαλάσσης παθήμασι καὶ τοῖς περὶ τὸν Ἥλιον καὶ Σελήνην καὶ πᾶσι τοῖς κατ' οὐρανὸν συμβαίνουσι συλλογισάμενος· καὶ τούτῳ δὴ προσδραμὼν ἑτοίμως καλοῦντι καὶ εἰς Αἴγυπτον ἀκολουθήσας κατάγοντι κἀκεῖ τοῖς λογιωτάτοις Αἰγυπτίων διαφόροις ἔθεσιν ἀρεσκομένοις καὶ τὰ παρ' ἀλλήλοις ἐκφαυλίζουσι νόμιμα καὶ διὰ τοῦτο δυσμενῶς πρὸς ἀλλήλους ἔχουσι συντυχὼν ἑκάστοις αὐτῶν διαπτύει μέν, οὓς ἐποιοῦντο λόγους περὶ τῶν ἰδίων κενοὺς καὶ μηδὲν ἔχοντας ἀληθὲς ἀποφαίνων. θαυμασθεὶς δὲ παρ' αὐτῶν ἐν ταῖς συνουσίαις ὡς συνετώτατος καὶ δεινὸς ἀνήρ, οὐ νοῆσαι μόνον, ἀλλὰ καὶ πεῖσαι λέγων, περὶ ὧν ἂν ἐπιχειρήσειε διδάσκειν τήν τε ἀριθμητικὴν αὐτοῖς χαρίζεται καὶ τὰ περὶ ἀστρονομίας παραδίδωσιν. οὗτοι δὲ γνωριμώτατοι διὰ σοφίαν ἐν πᾶσι γενόμενοι καὶ τὸν Ἑρμῆν, ὃν δὴ καὶ Τρισμέγιστον ὠνομάσθαι φασίν, ἄνδρα τῶν ἐν αὐτοῖς ἄκρων ἐν μαθηματικῇ, πολλούς τε σὺν ἐκείνῳ καὶ ἄλλους Αἰγύπτου παῖδας τοὺς κεκλημένους παρ' ἐκείνοις προφήτας ἔσχον, οὐκ ἀθαύμαστον παρὰ πᾶσιν ἐπὶ παιδείᾳ λαχόντες ὄνομα, οἱ τὸ πρῶτον Ἀβραὰμ τῷ προπάτορι καὶ Χαλδαίῳ τῷ ὄντι σοφῷ μαθητεύσαντες. πρὸ γὰρ τῆς αὐτοῦ παρουσίας εἰς Αἴγυπτον τούτων ἀμαθῶς εἶχον φησίν.

Ἐκ Χαλδαίων δὲ ταῦτ' ἐφοίτησεν εἰς Αἴγυπτον, ὅθεν ἦλθε καὶ εἰς τοὺς Ἕλληνας. Πυθαγόρας γὰρ [f. 230v] ὁ Μνησάρχου καὶ Σάμιος καὶ Φερεκύδης ὁ Σύριος καὶ Ἀναξαγόρας ὁ Ἡγησιβούλου ὁ Κλαζομένιος, ἔτι τε Θαλῆς ὁ Μιλήσιος καὶ Σόλων ὁ τῶν Ἀθήνησι νόμων εὑρετὴς καὶ μὲν καὶ Πλάτων ὁ τοῦ Ἀρίστωνος ἄχρι καὶ τῆς Αἰγυπτίων φιλομαθίας χάριν παρελθόντες καὶ παρ' αὐτῶν διδαχθέντες τὴν μαθηματικὴν τοῖς ἄλλοις παραδεδώκεσαν ἐπιστήμην.

Καὶ δὴ πολλοὶ μὲν ἐν Ἕλλησι καὶ ἄλλοι γεγόνασι τὴν τοιαύτην εἰς ἄκρον ἐξασκήσαντες θεωρίαν καὶ Χαλδαίους πολλῷ τῷ μέσῳ καὶ Αἰγυπτίους ὑπερβαλόντες καὶ μάλιστα πάντων ὁ πάντων μάλιστα φιλόπονός τε καὶ φιλαλήθης ἀνὴρ Ἵππαρχος, ᾗ φησι Πτολεμαῖος, καὶ μέντοι Πάππος τε καὶ Θέων, οἱ Πτολεμαϊκοὶ φάναι διάδοχοι. ὁ δὲ δὴ Κλαύδιος οὗτοσι Πτολεμαῖος καὶ Πτολεμαΐδος μὲν ἐκφὺς τῆς ἐν Θηβαΐδι καλουμένης Ἑρμείῳ, Αἰλίῳ δὲ Ἀντωνίνῳ βασιλεῖ Ῥωμαίων σύγχρονος γεγονώς, κατὰ πάντων τὰ πρῶτα φέρεται. πάσης μέν, ὡς

1 Σέλευκος ἀπό om. M. 4 τῆς περί M, corr. in marg. in τοῖς περί. 5 λογισάμενος V M. 13 ἐπιχειρήσεις M. 14 τά om. V M. 16 φασίν] φησί V M. τῶν] τόν V. ἄκρον V M. 18-19 λαχόντας V M. 22 καὶ ἐκ X. V M. δέ om. V M. ἐφοίτησαν V M. ἦλθεν εἰς U. 24 Ἡγεσιβούλου V M. 25 καὶ om. M. καὶ Σ.] ὁ Σ. V. 26 ἐφευρέτης V M. καί (post ἄχρι) om. V M. Αἰγύπτου V M. 30 ἐξησκήσαντες V M. 31 ὑπερβάλλοντες V M. 32 ᾗ] ὡς V M. 33 φάναι corr. V M in marg. in φανοί. 35 Ἑρμείου R V M, corr. U. Ἀντωνίῳ corr. V M in marg. in Ἀντωνίνῳ.

together with them was Sudines. And Seleucus from Seleucia was also a Chaldean. From among these in ancient times arose the great Abraham, who was the first to come to know God as the creator of all things, having reasoned this from the phenomena of earth and sea and from the occurrences concerning the Sun and Moon and all the things that happen in the heavens; and running eagerly to him when he called and following him when he led to Egypt, Abraham there encountered the most learned of the Egyptians who were attached to different customs and disparaged one another's practices and on account of this were hostile toward one another. Meeting with each of them he dismissed the arguments they made about their own traditions, showing them to be empty and containing nothing true. But being admired by them in their gatherings as a most intelligent and capable man — one who could not only understand but also persuade, he said, concerning whatever he undertook to teach — he imparted to them arithmetic and transmitted to them the knowledge of astronomy.These men, having become most renowned among all for their wisdom, also had Hermes, whom they say was also named Trismegistus, a man foremost among them in mathematical learning, and many other children of Egypt together with him, those called prophets among them, winning a name for learning that was admired by all — men who had first been disciples of Abraham, the forefather and a Chaldean who was truly wise. For before his arrival in Egypt they were ignorant of these things, it is said.

These things came from the Chaldeans into Egypt, from where they also reached the Greeks. For Pythagoras, [I. 230v] the son of Mnesarchus and a Samian, and Pherecydes the Syrian, and Anaxagoras the son of Hegesibulus of Clazomenae, and furthermore Thales of Miletus and Solon the discoverer of the laws of Athens, and indeed also Plato the son of Ariston, having journeyed all the way to Egypt for the love of Egyptian learning and having been taught by them, handed down mathematical knowledge to others.

And indeed many others among the Greeks also arose who practiced such inquiry to the highest degree and surpassed the Chaldeans and Egyptians by a great margin, and most of all Hipparchus, who was above all others the most industrious and truth-loving man, as Ptolemy says, and moreover Pappus and Theon, those who may be called the successors of Ptolemy. And this Claudius Ptolemy, sprung from Ptolemais called Hermeion in the Thebaid, and a contemporary of the Roman emperor Aelius Antoninus, is held to be first among all, as

1 Seleucus from om. M. 4 the concerning M, corr. in marg. about o λογισα-n16 -menos V M. φασιν φιϙι V M. τῶν]nἐκ X. V. 13 attempts M. 14 rd om. V M. M. not omn. V M. ἐφοι-n25 and ton V. highest point M. 18–19 having obtained V M. 22 and om. M.nM. -tēsan V M. came into U. 24 Hegesibulus V M. and S.] the S. V. 26 discoverer V M. and (after up to) om. V M. nAgyptou V M. 30 revoltedn33 V M. 31 surpassing V M. 32 ē] hōs M. appear corr. V M in marg. incorr. -fanoi. 35 Hermeion RV M, corr. U. Antonius V M in marg. in 'Antonin'.

αὐτὸς γράφων ἐν πρώτοις παραδηλοῖ, μαθηματικῆς θεωρίας ἐπιμεληθείς, ἐξαιρέτως δὲ τῆς περὶ τὰ θεῖα κατανοουμένης καὶ τὰ οὐράνια καὶ ταὐτὸν ἐν τρισὶ καὶ δέκα τοῖς τῆς Μαθηματικῆς καὶ Μεγάλης Συντάξεως κάλλιστά τε καὶ ὑψηλότατα παραδοὺς βιβλίοις καὶ μὴν καὶ μετὰ τοσῆσδε τῶν ὀνομάτων εὐγενείας καὶ χάριτος καὶ ῥυθμοῦ καὶ τόνου ὡς ὑπερβάλλειν σχεδὸν τοὺς ὁρμωμένους ἐντεῦθεν καὶ γλώττης μόνον ἀττικιζούσης δοκεῖν φροντίζειν. ἡ δὴ καὶ μεγάλη καλεῖσθαι μόνη τῶν ἁπασῶν ἐκληρώσατο διά τε τὴν σεμνότητα καὶ τάξιωμα τῶν ὑψηλῶν καὶ μεγάλων λόγων τῶν ἐν αὐτῇ περὶ τὴν κατ' οὐρανον θεωρίαν ἔχουσα τὸν σκοπόν. περιέχει γὰρ ἐν μὲν τοῖς πρώτοις δυσὶ βιβλίοις τήν τε καθόλου τῆς γῆς ὅλης σχέσιν πρὸς ὅλον τὸν οὐρανὸν καὶ τὸν λόγον τὸν περὶ τῆς τοῦ λοξοῦ κύκλου θέσεως καὶ τῶν τόπων τῆς καθ' ἡμᾶς οἰκουμένης, ἔτι τε τῆς πρὸς ἀλλήλους αὐτῶν καθ' ἕκαστον ὁρίζοντα παρὰ τὰς ἐγκλίσεις γινομένης ἐν ταῖς τάξεσι διαφορᾶς. ἐν δὲ τῷ τρίτῳ βιβλίῳ τὴν ἡλιακὴν κίνησιν, ἐν δὲ τῷ τετάρτῳ καὶ πέμπτῳ τὴν σεληνιακήν, ἐν δὲ τῷ ἕκτῳ τὰ ταύταις ἐπισυμβαίνοντα, συνοδικάς τέ φημι καὶ πανσεληνιακὰς συζυγίας καὶ τοὺς ἄλλους, οὓς πρὸς τὸν Ἥλιον ἡ Σελήνη ποιεῖται σχηματισμούς, ἔτι γε μὴν καὶ τὰς ἐκλειπτικὰς φαντασίας τε καὶ παθήματα, ἐν δὲ τῷ ἑβδόμῳ καὶ ὀγδόῳ τὰ περὶ τῆς τῶν ἀπλανῶν καλουμένων σφαίρας, ἐν δὲ τοῖς λοιποῖς πέντε βιβλίοις τὰ περὶ τῶν πέντε πλανήτων προσαγορευομένων. ἕκαστα δὲ τούτων, ὥς φησιν ἐν τῷ τοῦ πρώτου δευτέρῳ, δείκνυσιν ὁ σοφὸς Πτολεμαῖος, ἀρχαῖς μὲν καὶ ὥσπερ θεμελίοις εἰς τὴν ἀνεύρεσιν χρώμενος τοῖς ἐναργέσι φαινομένοις καὶ ταῖς ἀδιστάκτοις τῶν τε πρὸ ἐκείνου καὶ των κατ' ἐκεῖνον τηρήσεων. τὰς δ' ἐφεξῆς τῶν καταλήψεων ἐφαρμόζων διὰ τῶν ἐν ταῖς γραμμικαῖς ἐφόδοις ἀποδείξεων.

Κεφάλαιον δεύτερον. Περὶ πολλαπλασιασμῶν μοιρῶν τε καὶ ζῳδίων εἴτ' οὖν ὅλων καὶ μορίων.

Πρῶτον εἰπεῖν ὅτι τὸν ζῳδιακὸν καὶ λοξὸν καλούμενον κύκλον, μέγιστον ἐν τῇ οὐρανίῳ καθόλου τυγχάνοντα σφαίρᾳ...

[F. 350.] Τοῦ μεγάλου σακελλαρίου καὶ διδασκάλου τῶν διδασκάλων καὶ ἀρχιδιακόνου τοῦ εὐαγοῦς βασιλικοῦ κλήρου Θεοδώρου τοῦ Μελιτηνιώτου ἀστρονομικῆς τριβίβλου ἡ τρίτη ἡ ψηφοφοριῶν κατὰ Πέρσας διάταξις.

Τριάδος τῆς μακαρίας, παντοδυνάμου τε καὶ ἁγίας καὶ ζωαρχικῆς, λέγω Πατρός <καὶ> Υἱοῦ καὶ ἁγίου Πνεύματος, τῆς μιᾶς θεότητός τε

1-2 ἐπιμεληθεὶς θεωρίας VM. 2 δὲ τῆς] δὲ καὶ τῆς VM. 3 ταὐτόν] ταύτην RVM. 3-4 συνάξεως M. 4 παραδιδοὺς VM. βίβλοις VM. καί (post μήν) om. V. καὶ μετά] περί M. 6 μόνης VM. 10 ἔχουσαν V. π. μὲν γὰρ VM. 12 τὸν τόπον corr. VM in marg. in τῶν τόπων. 14 γενομένης VM. 17-18 ἡ Σελήνη] ἡ Σελήνην VM. 19 τε om. VM. καὶ τὰ παθ. VM. 23 ἀνεύρησιν V. 25 τὰς δέ VM. 26 Desin. VM. 36 καί add. U.

He himself, writing at the outset, makes clear that he devoted himself to mathematical theory, and especially to that which is contemplated in relation to divine and heavenly matters, and that he transmitted the same in the thirteen books of the Mathematical and Great Syntaxis in the finest and most sublime manner, and moreover with such nobility of language, grace, rhythm, and elevation as almost to surpass those who set out from that point with the sole aim of appearing to cultivate a purely Attic style. Indeed, it alone of all works was destined to be called "Great," both on account of the dignity and the worth of the lofty and great discourse contained in it, having as its aim the contemplation of the heavens. For in the first two books it contains the general relation of the whole earth to the whole heaven, the account of the position of the oblique circle and of the regions of the inhabited world as we know it, and further the difference in the orderings that arises among them in relation to one another according to each horizon, due to the inclinations.In the third book, the motion of the sun; in the fourth and fifth, the motion of the moon; in the sixth, the phenomena that accompany these — I mean the conjunctions at new moon and at full moon, and the other configurations that the Moon forms with the Sun, and moreover the appearances and effects relating to eclipses; in the seventh and eighth, the matters concerning the sphere of the so-called fixed stars; and in the remaining five books, the matters concerning the five so-called planets. Each of these topics, as he states in the second chapter of the first book, the wise Ptolemy demonstrates, using as principles and, as it were, foundations for the investigation the clear phenomena and the unambiguous observations both of those before him and of those in his own time, and applying the successive stages of comprehension by means of proofs carried out through geometrical methods.

Chapter Two. On the multiplication of degrees and zodiac signs, whether whole or in parts.

First, to say that the zodiacal and so-called oblique circle, being the greatest in the celestial sphere as a whole... 30

[F. 350.] The third book of the astronomical trilogy of Theodore Meliteniotes, the great sakellarios and teacher of teachers and archdeacon of the holy imperial clergy, being the arrangement of calculations according to the Persians. With the blessed, all-powerful, holy, and life-governing Trinity — 35 I mean the Father, <and> the Son, and the Holy Spirit, the one divinity

1-2 of VM theory investigated. 2 of her] and of M. 3 of this] this RVM. 34 synaxios M. 4 paradis V M. bibliois V M. kai (post min) om. V. and after] about M. 6 alone VM. 10 they had V. p. without V M. 12 τὸν τοπονcorr. V Min marg. in the places. 14 happening M. 17-18 or Moon] or SelininnVM. 19 tem. VM. and the diseases M. 23 discovery V. 25 tas de YM.n26 Desin. V M. 36 cal add. U.

καὶ βασιλείας, παρ' ἧς ἅπαν δώρημα τέλειον ἀγαθή τε δόσις ὡς τῶν λογίων ἀκούομεν ἄνωθεν κάτεισι τοῦ παρόντος ἔργου συνεφαπτομένης ἡμῖν καὶ πλείστην ὅσην δωρουμένης ἐπικουρίαν, ἐν μὲν τῇ πρώτῃ τῆς ἀστρονομικῆς τριβίβλου τὴν τῶν ψηφοφοριῶν εἰσαγωγὴν διαγράψαν-
5 τες, ἐν δὲ τῇ δευτέρᾳ τὰς τῆς Μαθηματικῆς καὶ Μεγάλης Συντάξεως ψηφοφορίας δι' ἀκριβείας ὡς ἐνῆν ἐφοδεύσαντες, ἅμ' αὐταῖς καὶ τὰς τῶν προχείρων δι' ὑποδειγμάτων ἐκθέμενοι καὶ τὴν τούτων συμφωνίαν ἀκριβῶς ὑποδείξαντες, ἐνταῦθα, ἐν τῇ τρίτῃ δηλαδὴ καὶ λοιπῇ τῶν ὑποκειμένων, τὰς τῶν Περσικῶν προχείρων κανόνων ψηφοφορίας προήχ-
10 θημεν ἀνατάξασθαι ἤδη μὲν καὶ ἄλλοις ἐσπουδασμένας, πλείονος δὲ ὅμως δεομένας τῆς σαφηνείας καὶ μάλιστα τῷ μὴ κατὰ τὴν προσήκουσαν αὐταῖς ἑρμηνείαν καθ' Ἕλληνας ἐκδεδόσθαι· ἃς ἡμεῖς ὡς ἂν οἷοί τε ὦμεν ἐκθεῖναι σαφῶς πειρασόμεθα.

Καὶ δὴ καὶ τὰς τῶν κανόνων ἐπιγραφὰς ἐπιγράψομεν ἀκολούθως τοῖς
15 ἡμετέροις. δεῖ τοιγαροῦν προεκθέσθαι ταύτης τὴν τῶν κεφαλαίων ἔκθεσιν, ἀκριβῆ ταύτην ἐχούσης ἐπιγραφήν· Ἀστρονομικῆς τριβίβλου ἡ τρίτη ἢ ψηφοφοριῶν κατὰ Πέρσας διάταξις. ἔνεστι δ' ἐν τῷ συντάγματι τάδε.

Ἔκθεσις τῶν κεφαλαίων. Κεφάλαιον πρῶτον. Προδιάληψις
20 ὁλοσχερὴς τῶν ὀφειλόντων προϋποκεῖσθαι.

Κεφάλαιον δεύτερον. Ἔκθεσις τῶν κατὰ Πέρσας προχείρων τῆς ἀστρονομίας κανόνων.

Κεφάλαιον τρίτον. Περὶ τῶν δ' κέντρων ἤτοι περσικῶν ἁπλῶν ἐτῶν τῶν τοῦ ἰνδικτιῶνος τε ἡμερῶν καὶ ἰσημερινῶν ὡρῶν ἀπὸ τῆς
25 ἔγγιστα παρελθούσης μεσημβρίας καὶ μήκους τῆς ὑποκειμένης πόλεως.

Κεφάλαιον τέταρτον. Ὅτι καὶ δι' ἑτέρας ἐφόδου τά τε ἁπλᾶ Περσικὰ ἔτη καὶ τοῦ μηνὸς τὰς ἡμέρας ἔστιν ἀνευρίσκειν.

Κεφάλαιον πέμπτον. Περὶ τῆς κατὰ μῆκος τοῦ Ἡλίου ψηφοφορίας.

30 Κεφάλαιον ἕκτον. Ὅτι οὐ δεῖ τὴν τῶν ὡρῶν διάκρισιν ποιεῖσθαι ὡς προδιακεκριμένων.

Κεφάλαιον ἕβδομον. Περὶ τῆς κατὰ μῆκος σεληνιακῆς ψηφοφορίας.

Κεφάλαιον ὄγδοον. Περὶ τῆς διορθώσεως τῶν ἐποχῶν Ἡλίου καὶ
35 Σελήνης.

Κεφάλαιον ἔνατον. Περὶ τῆς τοῦ Ἡλίου λοξώσεως.

Κεφάλαιον δέκατον. Ψηφοφορία τῶν ἐκλειπτικῶν συνδέσμων τοῦ τε Ἀναβιβάζοντος καὶ τοῦ Καταβιβάζοντος.

Κεφάλαιον ἑνδέκατον. Περὶ τοῦ πλάτους τῆς Σελήνης.

40 Κεφάλαιον δωδέκατον. Περὶ τῆς τῶν πέντε πλανωμένων κατὰ μῆκος ψηφοφορίας.

15 ταύτης] ταύτην R, corr. U. 17 ψηφιφοριῶν R.

and sovereignty, from whom every perfect gift and good bestowal, as we hear from the scriptures, comes down from above, joining with us in the present work and granting us the greatest possible assistance — having set forth in the first book of the astronomical trilogy the introduction to the calculations, and having traversed in the second book the calculations of the Mathematical and Great Syntaxis with as much precision as was possible, setting forth alongside them also the calculations of the handy tables by means of examples and demonstrating their agreement with precision, we have now here, in the third and final book of the subjects at hand, undertaken to compile the calculations of the Persian handy-table canons — calculations that have indeed already been the concern of others, yet still stand in need of greater clarity, and especially because they have not been published in a proper rendering according to the Greek manner; these we shall endeavor to set forth as clearly as we are able.

And indeed we shall inscribe the titles of the tables in accordance with 15 our own system. It is therefore necessary to set forth in advance the table of contents of this work, which bears the precise title: Astronomical Tri- biblos, the Third Book, the Arrangement of Calculations According to the Persians, and the following topics are contained in the treatise.

Table of Contents. Chapter One. A general preliminary overview 20 of the matters that must be set out in advance.

Chapter Two. An exposition of the handy astronomical tables according to the Persians.

Chapter Three. On the four centers, that is, the Persian simple years, the days of the indiction, and the equinoctial hours from the 25 most recently past noon, and the longitude of the city in question.

Chapter Four. That by another method both the simple Persian years and the days of the month can be found.

Chapter Five. On the calculation of the longitude of the Sun reckoning.

30 Chapter Six. That one must not make the distinction of hours as if they had been distinguished in advance.

Chapter Seven. On the calculation of the lunar longitude reckoning.

Chapter Eight. On the correction of the epochs of the Sun and 35 Moon.

Chapter Nine. On the obliquity of the Sun.

Chapter Ten. Calculation of the ecliptic nodes, both the Ascending and the Descending.

Chapter Eleven. On the Latitude of the Moon.

40 Chapter Twelve. On the Calculation of the Five Wandering Stars According to Longitude.

15 the same] the same R, corr. U. 17 R votes.

Κεφάλαιον τρίτον καὶ δέκατον. Περὶ τῶν κατὰ πλάτος ἀπὸ τοῦ διὰ μέσων τῶν ζῳδίων ἀποστάσεως τῶν τριῶν πλανωμένων Κρόνου, Διὸς καὶ Ἄρεως.

Κεφάλαιον τέταρτον καὶ δέκατον. Περὶ τοῦ πλάτους Ἀφροδίτης καὶ τοῦ Ἑρμοῦ. 5

Κεφάλαιον πέμπτον καὶ δέκατον. Ψηφοφορία τοῦ Κάϊτ, ἀστέρος κακοποιοῦ παρ' Ἰνδοῖς.

Κεφάλαιον ἕκτον καὶ δέκατον. Περὶ τῶν κατὰ μῆκος καὶ πλάτος ἐποχῶν τῶν ἀπλανῶν ἀστέρων.

Κεφάλαιον ἕβδομον καὶ δέκατον. Περὶ συνόδων καὶ πανσελήνων. 10

Κεφάλαιον ὄγδοον καὶ δέκατον. Περὶ τῶν ἐκλειπτικῶν ὡρῶν Ἡλίου καὶ Σελήνης.

Κεφάλαιον ἔνατον καὶ δέκατον. Περὶ σεληνιακῶν ἐκλείψεων.

Κεφάλαιον εἰκοστόν. Περὶ ἡλιακῶν ἐκλείψεων. 15

Κεφάλαιον πρῶτον καὶ εἰκοστόν. Περὶ τῆς ἀπὸ ζῳδίου εἰς ζῴδιον μεταβάσεως Ἡλίου καὶ Σελήνης καὶ τῶν λοιπῶν πλανωμένων καὶ ἔτι τοῦ Ἀναβιβάζοντος.

Κεφάλαιον δεύτερον καὶ εἰκοστόν. Ἔφοδος δι' ἧς ἔστι παραυξάνειν τοὺς τῶν ὁμαλῶν κινήσεων τῶν ἀστέρων κανόνας τῶν 20 ἁπλῶν ἐτῶν.

Κεφάλαιον τρῖτον καὶ εἰκοστόν. Παράδοσις πῶς ἔστιν εὑρίσκειν ἑκάστου ὁποιουοῦν μηνὸς τὴν προκειμένην ἡμέραν, εἰς ποίαν τῶν τῆς ἑβδομάδος ἡμερῶν καταλήγει.

Κεφάλαιον τέταρτον καὶ εἰκοστόν. Μέθοδοι εἰς τὴν τοῦ 25 σεβασμίου πάσχα καὶ μεγάλου κατάληψιν.

Κεφάλαιον πέμπτον καὶ εἰκοστόν. Ἐπίλογος.

[F. 350v.] Κεφάλαιον πρῶτον. Προδιάληψις ὁλοσχερὴς τῶν ὀφειλόντων προϋποκεῖσθαι.

Περὶ τῶν κατὰ τὸ κεφαλαιῶδες ὀφειλόντων προδιαληφθῆναι χρὴ 30 προδιαλαβεῖν. τὰ δ' ἐστὶν ὅτι Πέρσαι τε καὶ πρὸ τούτων Ἄραβες παρ' Ἑλλήνων καὶ τῆς τοῦ θαυμαστοῦ Πτολεμαίου βίβλου τὴν περὶ τὰ θεῖα κατανοουμένην καὶ τὰ οὐράνια θεωρίαν διαδεξάμενοι, ταὐτὸν δ' εἰπεῖν, καὶ τὰ τῶν μαθημάτων λοιπὰ καὶ τοῦτο Πέρσαι φασὶ καὶ Ἄραβες μετὰ θαύματος τοῦ ἀνδρὸς μεμνημένοι τὴν ἐκείνου τε βίβλον 35 ἀποσεμνύνοντες, μυζαστῇ[1] καλοῦντες αὐτὴν καὶ πολλὰ τῶν ταύτης καὶ σχεδὸν τὰ πάντα ταῖς σφῶν βίβλοις ἐγκαταμιγνύντες, θαυμαστοὶ τὰ

34-35 Ἄρραβες R, corr. U.

[1] Μυζαστῇ i. e. *migisti* vel *migasti*, unde occidentales *almagestum* effecere. [Gildemeister.]

Chapter Thirteen. On the Latitudinal Distances from the Ecliptic of the Three Wandering Stars: Saturn, Jupiter, and Mars.
Chapter Fourteen. On the Latitude of Venus and Mercury.
Chapter Fifteen. Calculation of Kayt, a malefic star among the Indians.
Chapter Sixteen. On the Longitudes and Latitudes of the Fixed Stars.
Chapter Seventeen. On Conjunctions and Full 10 Moons.
Chapter Eighteen. On the Eclipse Hours of the Sun and Moon.
Chapter Nineteen. On Lunar Eclipses.
Chapter Twenty. On Solar Eclipses.
Chapter Twenty-First. On the Transition of the Sun and Moon and the Remaining Planets, and also of the Ascending Node, from Sign to Sign.
Chapter Twenty-Second. A Method by which one may extend the tables of the mean motions of the stars for the 2021 simple years.
Chapter Twenty-Third. A Treatise on how to find, for any given month, on which day of the week the proposed day falls.
Chapter Twenty-Fourth. Methods for determining the venerable Pascha and the Great one.
Chapter Twenty-Fifth. Epilogue.

(F. 350.] Chapter One. A General Preliminary Survey of What Ought to Be Set Out Beforehand.

Concerning the things that must be set out beforehand in summary form, it is necessary to give a preliminary account. These are as follows: the Persians, and before them the Arabs, having received from the Greeks and from the book of the admirable Ptolemy the theoretical understanding contemplated in divine and celestial matters — and, to say the same thing, the rest of the mathematical disciplines as well — the Persians and Arabs speak of this with wonder, mentioning the man with admiration and extolling his book, calling it Myzasté, and mixing into their own books many of its contents and nearly all of them, becoming admirable 34–35 Αρραβες R, corr. U.

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1 Myzasté, i.e. migili or migastt, from which the Westerners derived "almagestum." [Gildemeister.]

εἰς ἐπιστήμην γεγόνασι. καὶ δὴ καὶ πλεῖστα συγγράμματα ταύτης πέρι πεποίηνται καὶ διαφόρους κανόνας τοὺς τῶν ἀστέρων παρόδων τούτους ἔν τε διαφόρων πόλεων μεσημβρινοῖς συστησάμενοι καὶ χρονικῶν ἀρχῶν παραδόσεσιν, ὧν καί τισι περιτετυχήκαμεν ἤδη, πρὸς τὴν ἡμετέραν γλῶτταν μετενηνεγμένοις σοφῶς ἄγαν ἐκτεθειμένοις. Πατανῆς[1] μὲν γάρ τις τῶν παρ' αὐτοῖς ἀστρολόγων, ἔτι τε Σὰμψ Μπουχαρῆς[2] ὕστερον τὴν τῶν χρόνων ἐποχὴν τῶν ἰδίων κανόνων εἰς τὴν ἀρχὴν τῆς βασιλείας Ἀλεξάνδρου, τρίτου ἀπ' Ἀλεξάνδρου τοῦ μεγάλου Μακεδόνων βασιλέως, πεποίηνται καὶ τοὺς μὲν ἐξ ἐκείνου χρόνους Ῥωμαϊκούς. τὴν δὲ περὶ τούτων βίβλον ζῆζι[3], τουτέστι Σύνταξιν, ὀνομάζουσιν. ὁ δέ γε Σαντζαρῆς[4] ἀστρολόγος ἀνήρ, ἀλλὰ δὴ καὶ ὁ Ἀβδουραχμάνης ὁ Χωζηνὴς κατ' ἐκεῖνον δὴ τὸν χρόνον τὰς ἀρχὰς ὑποτίθενται τῆς τῶν ἀστέρων κινήσεως, ὅτε Μωάμεδ, ὁ ἀσεβὴς καὶ θεομισὴς ἀπὸ τοῦ Μακᾶ πρὸς Μαδιηναίαν πεπόρευται καί εἰσιν Ἀραβικὰ τὰ ἐκεῖθεν συναγόμενα ἔτη. Ἀλῆ δὲ τῷ Ἀβδουλουκαρεὶμ[5] καὶ μὴν καὶ τῷ Ἀλαῆ[6], τῷ τε Χουσάμη Σαλὰρ[7] καὶ τῷ Ἰσαχῆ[8] σοφωτά-

2 κανόνας - παρόδων] U coni. κακόνας τὰς τῶν ἀστέρων παρόδους περιέχοντας. 6 Σάμ R, ψ add. man. ead. 12 ὁ Χωζηνής] Ὀχωζηνής U. 14 Ἀρράβια R, Ἀραβία U, Ἀραβικά Cum.

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[1] Πατανῆς: Al Battânî vel ut vulgo audire solet Albategnius, cuius integrum nomen est Muhamad ibn Ǧabir ibn Sinān al-harrânî al-battânî, diem obiit a. heg. 317 (929 p. Ch.). Eius tabulas memorat Haǧi-Khalfa [G.]. Cf. Suter, *Die Mathematiker und Astronomen der Araber*, p. 45, n° 89, et *Catal.*, I, p. 88, n. 1.

[2] Shems ed-dîn el Bochârî, cf. *Catal.*, I, p. 85, et Suter, *op. cit.*, p. 161, n° 397, p. 219 ss.

[3] Arabice *zîǧ* translatum est persico *zîg* est canon astronomi, cf. quae explicat Gildemeisterus *l. c.*

[4] Σαντζάρης perperam nomen scriptoris prodit Theodorus, cum sit titulus libri « el zîǧ el zinǧarî » tabularum quas condidit 'Abderrahmān el Châzinî († 1186) et sultano Sinǧar b. Melikšāh ben Alp. Arslân dedicavit (cf. Gildemeisterum, *l. c.*, et Suter, *op. cit.*, p. 122, n° 293). Ex Sampsucharo, *Catal.*, I, p. 89, n. 2, haec habet Theodorus.

[5] Farîd ed dîn Abû 'l Ḥasan Alî ben 'Abdelkerîm el Sirwânî, quem tabulam confecisse Haǧi Khalfa testatur (n. 6957) [G.]. Cf. Suter, *op. cit.*, p. 218, et *Catal.*, I, p. 89, 17.

[6] 'Αλαῆ iterum non scriptor sed titulus libri decurtatus est « alzîǧ al 'alâi », hoc est tabularum in honorem viri illustris alicuius Alā el-Jaulah editarum, quarum complures Haǧi Khalfa memorat... [G.]. Opus fuit hoc 'Abdelkerîm supra memorati, cf *Catal.*, I, p. 89, 17.

[7] 'Alî ben Faḍlallāh Ḥosam ed-dîn el Salar. qui saeculo duodecimo p. C. vixisse videtur; cf. Suter, *op. cit.*, p. 195, n° 482.

[8] 'Ισαχῆ adiectivum ad titulum alicuius libri referendum videtur, qualis fuerit « al-zîǧ al-iṣaqî » [G.]. Opus fuit hoc Chosami el Salar, cf. *Catal.*, I, p. 89, n. 18.

in the field of knowledge. And indeed they have produced very many treatises on this subject, and have compiled various tables of the motions of the stars, setting these out in the meridians of various cities and in the traditions of chronological epochs, some of which we have already encountered, translated into our language and set forth with great wisdom. For a certain Patanis, one of the astrologers among them, and likewise Samps Mpoucharis later, have set the epoch of time of their own tables at the beginning of the reign of Alexander, the third from Alexander the Great, king of the Macedonians, and they call the years reckoned from that point Roman, while they name the book concerning these matters zízi, that is, Syntaxis. The astrologer Santзarís, as well as Abdourakhmanes of Chozene, place the starting points of the motion of the stars at that time when Mohammed, the impious and god-hated one, traveled from Mecca to Medina, and the years reckoned from that point are Arabic. To Ali son of Abdouloukareim, and likewise to Alaes, and to Chousames Salar and to Isakes the most wise

2 rule - of passage] U coni. kakonas containing the transits of the stars.n6 Sam R, ψ add. man. ead. 12 ó Chozinis] OchoZinis O. 14 Arrabia R, 'Arabia U, 'Arabic Cumn.

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1 Πατανῆς: Al Battani, or as he is commonly known, Albategnius, whose full name is Muhammad ibn Jabir ibn Sinan al-Harrani al-Battani, died in the year of the Hijra 317 (929 A.D.). Haji Khalfa mentions his tables [G.]. Cf. Suter, Die Mathematiker und Astronomen der Araber, p. 45, no. 89, and Catal., I, p. 88, n. 1.

3 Shems ed-din el Bochari, cf. Catal., I, p. 85, and Suter, op. cit., p. 161, no. 397, p. 219 ff.

* In Arabic, zig is translated from the Persian zig, meaning an astronomical canon; cf. the explanation by Gildemeister l. c.

4 Theodore incorrectly presents Σαντζάρης as the name of an author, when in fact it is the title of the book "el zig el zingari," a set of tables compiled by 'Abd al-Rahman al-Khazini († 1186) and dedicated to Sultan Sinjar b. Malik-Shah b. Alp Arslan (cf. Gildemeister, l. c., and Suter, op. cit., p. 122, no. 293). Theodore draws this from Sampsuchar, Catal., I, p. 89, n. 2.

* Farid al-Din Abu al-Hasan Ali ibn 'Abd al-Karim al-Shirwani, whom Haji Khalfa attests to have compiled a set of tables (no. 6957) [G.]. Cf. Suter, op. cit., p. 218, and Catal., I, p. 89, 17.

* 'Αλαΐ is again not the name of an author but an abbreviated title of the book "al-zij al-'ala'i, " that is, tables published in honor of some eminent man, Ala al-Dawla, of which several are mentioned by Haji Khalfa... [G.]. This work was by the aforementioned 'Abd al-Karim; cf. Catal., I, p. 89, 17.

1 Ali ben Fadlallah Hošam ed-din el Salar, who appears to have lived in the twelfth century A.D.; cf. Suter, op. cit., p. 195, no. 482.

8 "Išaqi" seems to be an adjective referring to the title of some book, such as «al-zig al-išaqi» [G]. This work belonged to Khosami el Salar, cf. Catal., I, p. 89, n. 18. 10

τοις ἀνδράσι καὶ τῷ Φεχίρ[1], σύν γε δὴ τῷ Ἀθυρατὶν[2] καὶ τῷ Μαχχὶ Μαγριπῆ[3] καὶ τῷ Χοντζὰ Νασύρη[4] πᾶσαν λογικὴν παιδείαν εἰς ἄκρον ἐξησκημένοις ἐν τοῖς οἰκείοις αὐτῶν κανόσιν, αἱ ἀρχαὶ τῶν ἐπιλογισμῶν ὑποτίθενται κατὰ τὸ πρῶτον ἔτος Ἰασδαγέρδου Σαριὰρ τοῦ Μεστρέ[5], βασιλέως Περσῶν, Περσικοῖς χρωμένοις τοῖς ἔτεσιν. 5 ὅπερ δὴ ἔτος ἐστὶν ,ςρλθ' ἀπὸ τῆς τοῦ πρώτου ἐνιαυτοῦ παραγωγῆς. καθ' ὃν χρόνον καὶ ἡ τῶν προκειμένων κανόνων σύστασις γέγονεν ἐν τῇ τοῦ κατὰ Πέρσας Φαρουαρτῆ μηνὸς νεομηνίᾳ εἰς τὴν ἐν τῇ Τυβήνῃ[6] λεγομένῃ πόλει μεσημβρίαν κατὰ μῆκος ἀπεχούσῃ οβ' μοίρας ἀπὸ τοῦ Ντζαῖτ Χαλιλάτ[7], ὥς φασι Πέρσαι, τουτέστιν ἀπὸ τῆς δυτικῆς ἄκρας 10 θαλάσσης. καὶ ὅτι κατὰ Πέρσας οἱ μῆνες οὕτω κατονομάζονται Φαρουαρτής, Ἀρτιπεέστ, Χορτάτ, Τυρμά, Μερτάτ, Σαχριούρ, Μέχερμα, Ἀπάν, Ἄδερ, Δῆμα, Πεχμάν, Ἀσφαντάρ, Μασιορχά, ὃς καὶ κλοπιμαῖος καλεῖται. ἔτι τε κατὰ Ῥωμαίους καὶ Ἕλληνας ὁ ἐνιαυτὸς τξε' ἡμερῶν ἐστι καὶ τετάρτου μέρους ἡμέρας, κατὰ δὲ Πέρσας, ὥσπερ δὴ καὶ κατ' 15 Αἰγυπτίους, τξε' μόνων ἡμερῶν ἕκαστον μῆνα τῶν παρ' αὐτοῖς ἡμερῶν λογιζομένους λ' καὶ ε' μόνον τὸν κλοπιμαῖον. ὡς ἐντεῦθεν ἀκολουθεῖν ἐξ ἀνάγκης κατὰ τέσσαρα ἔτη συντιθεμένων τῶν τοιούτων τεταρτημορίων τὸ τῶν Περσῶν τοῦ καθ' ἡμᾶς ἔτους ἐν ἡμέρᾳ προλαμβάνειν μιᾷ. κατὰ δὲ ,αυξ' ἐν ὁλοκλήρῳ Περσικῷ ἔτει καὶ πάλιν ἅμα τὴν τοῦ χρόνου 20

3 οἰκοίοις R, corr. U. 9 ἀπεχούσῃ] ἀπέχουσαν R, corr. U. 12 Ἀρτιπέσστ U.

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[1] Φεχὶρ decurtatum existimo esse nomen « Fachra ed dîn » duos eo nomine utrumque Naṣîr ed-dîn el Tûsî socium Hagi-Khalfa affert [G.]; cf. supra *Catal.*, I, p. 89, 20: infra n. 7.

[2] Aṯîr ed-dîn el Muffaḍḍal ben Omar el-Abahrî qui diem obiisse circa a. 1262 videtur; cf. Gildem., *l. c.*, et Suter, *op. cit.*, p. 245, n° 364.

[3] Sine dubio Moḥjî ed-dîn el Maghrebî (Jaḥjā ben Muhamed ben Abî 'l-Shukr); cf. Gildem.; Suter, p. 155, n° 376, et infra n. 8.

[4] Hoǧa (magister) Naṣîr ed-dîn el Tûsî (Muhamed ben el Ḥasan), celeberrimus astronomiae auctor († a. 1273 p. C.) quo curam agente Hulagu, Mongolorum rex, turrem sideribus observandis aedificari iussit. Horum studiorum fructus in tabulas regis gratia « alzîg alîl Khâni » dictas relati sunt, quarum summa fuit auctoritas [G.]. « *Zu den astronomen die an dieser Sternwarte unter Nasir ed-dins Leitung die Beobachtungen für die Herstellung der berühmten Ilchânischen Tafeln machten gehörten...* Fachr ed-dîn el-Chalâti; Fachr ed-dîn el-Merâgî [supra n. 5] *und der Spanier* Moḥjî ed-dîn el-Maghrebî [supra n. 7]. Suter, *op. cit.*, p. 147.

[5] Yazdajîrd ben Sharyâr ben Kisrâ Parwîz anno 632 p. C. n. rex Persarum factus. Μεστρὲ pro Κερσὲ scriptum esse videtur.

[6] Τυβήνη, si recte nomen interpretatus est Gildemeisterus, est urbs Tovîn vel Dōvîn in Armenia, sed canones libri 'alzîg' alîlkhâni revera in urbe Merâgha condita sunt (Suter, p. 147). Haeremus.

[7] Ντζαῖτ Χαλιλάτ vel potius ντζαὴρ Χαλιδάτ sunt ǧazaîr Khâlidât h. e. « insulae sempiternae » unde Arabes, ut a beatorum insulis Ptolemaeus, longitudinis gradus numerare plerumque solebant [G.].

to the men and to Fakhir, together indeed with Athyratin and Makhhi Maghriph and Khontza Nasyrés, all thoroughly trained in rational learning according to their own canons, the principles of the calculations are set forth according to the first year of Iassageros Sariar of Mestre, king of the Persians, using the Persian years. Which year is indeed 639 from the derivation of the first year. At which time also the composition of the aforementioned canons was made at the new moon of the month of Farvardin according to the Persians, at noon in the city called Tybene, distant in longitude 72 degrees from Ntzait Khalilat, as the Persians say, that is, from the western extremity of the sea. And that according to the Persians the months are named as follows: Farvardin, Ardibehesht, Khordad, Tir, Mordad, Shahrivar, Mehr, Aban, Azar, Dey, Bahman, Esfand, Masiarcha, which is also called the intercalary month.Furthermore, according to the Romans and Greeks the year consists of 365 days and a quarter of a day, but according to the Persians, just as also according to the Egyptians, of 365 days only, each of their months reckoning 30 days, and only the intercalary month, so that it necessarily follows that for every four years, when such quarter-fractions are accumulated, the Persian year gains one day ahead of our year. And according to 1460 complete Persian years the coincidence of the time again 3 οἰκοίοις R, corr. U. 9 ἀπεχούση] ἀπέχουσαν R, corr. U. 12 Αρτιπέσστ υ.

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1 Fechir I consider to be a truncated form of the name "Fachra ed din"; Haji-Khalifa cites two persons bearing that name, both companions of Nasir ed-din el Tusi [G.]; cf. above Catal., I, p. 89, 20: below n. 7.

2 Alreddin el Muffaddal ben Omar el-Abhari, who appears to have died around the year 1262; cf. Gildem., l. c., and Suter, op. cit., p. 245, no. 364.

8 Without doubt Mohyi ed-din el Maghrebi (Yahya ben Mohamed ben Abi 'l-Shukr); cf. Gildem.; Suter, p. 155, n° 376, and below n. 8.

4 Hoga (master) Nasir ed-din el Tusi (Mohamed ben el Hasan), a most celebrated author on astronomy († a. 1273 A.D.) under whose supervision Hulagu, king of the Mongols, ordered an observatory tower to be built. The fruits of these studies were recorded in tables named in honor of the king "alzig alil Khani," which were held in the highest authority [G.]. "Among the astronomers who made observations at this observatory under Nasir ed-din's direction for the production of the famous Ilkhanid Tables were... Fakhr ed-din el-Chalati; Fakhr ed-din el-Meragi [above n. 5] and the Spaniard Mohyi ed-din el-Maghrebi [above n. 7]." Suter, op. cit., p. 147.

5 Yazdajird ben Sharyar ben Kisra Parwiz became king of the Persians in the year 632 A.D. Μεστρέ appears to have been written in place of Κερσέ.

• Tubena, if Gildemeister has correctly interpreted the name, is the city of Tovin or Dōvin in Armenia, but the canons of the book 'alzig' alilkhani were in fact compiled in the city of Marāgha (Suter, p. 147). Thus far.

* Ντζαΐτ Χαλιλάτ or rather ντζαήρ Χαλιδάτ are the Jazā'ir Khālidāt, i.e. "the Eternal Islands," from which the Arabs, just as Ptolemy from the Islands of the Blessed, customarily reckoned the degrees of longitude [G.].

ποιεῖν ἀρχὴν Πέρσας τε καὶ ἡμᾶς μετὰ δὲ παραδρομὴν τεσσάρων ἐνιαυτῶν αὖθις ἄρχεσθαι προλαμβάνειν ἡμέρᾳ μιᾷ τοὺς Πέρσας καὶ ἑξῆς πάλιν ἀκολούθως. γέγονε δὲ [f. 351] ἡ εἰρημένη διὰ ,αυξ' ἐτῶν ἀποκατάστασις ἀπό τινος ἀρχῆς χρόνου πρὸ τζ' ἐτῶν τῆς ἀρχῆς τῆς τοῦ
5 Ἰασδαγέρδου βασιλείας ὡς ἐκ τούτου πάλιν τοῦ χρόνου τὴν ἀρχὴν εἰληφέναι τοὺς Πέρσας κατὰ τέσσαρα ἔτη τῇ μιᾷ ἡμέρᾳ προλαμβάνειν ἡμῶν.

Περιέχουσι δὲ τῶν εἰρημένων τῶνδε κανόνων ὁ μὲν πρῶτος τοὺς τοῦ μήκους τε καὶ πλάτους τῶν πόλεων ἀριθμούς. οἱ δὲ μετ' αὐτὸν τὰς
10 ὁμαλὰς παρόδους ἡλίου καὶ σελήνης καὶ ἔτι τοῦ Ἀναβιβάζοντος καὶ τῶν λοιπῶν πλανωμένων, ἐνιαυτῶν τε καὶ μηνῶν καὶ ἡμερῶν καὶ ὡρῶν καὶ τὰς διαφορὰς τοῦ μήκους τῶν πόλεων. οἱ δὲ ἐφεξῆς τούτων ἑκάστοις τὰς διὰ τῆς ψηφοφορίας τῶν κατὰ μῆκος παρόδων ἑκάστου τῶν πλανωμένων διακρίσεις, συνημμένοι δέ εἰσι τούτοις καὶ οἱ τὰς
15 πλατικὰς κινήσεις αὐτῶν περιέχοντες. οἱ δὲ μετὰ τοὺς εἰρημένους κανόνας περιέχουσι τὴν τοῦ Κάϊτ [1], ἀστέρος κακοποιοῦ παρ' Ἰνδοῖς νομιζομένου, κίνησιν καὶ τῶν ἀπλανῶν ἀστέρων τὰς κατὰ μῆκος καὶ πλάτος ἐποχάς. τῶν δὲ ἐφεξῆς ἐκτεθειμένων κανονίων τὰ μὲν ἑπτὰ πρῶτα χρήσιμα ἔν τε συνόδοις καὶ πανσελήνοις τὰ δὲ μετ' ἐκεῖνα
20 περιέχει τά τε μεγέθη καὶ τὰς ὥρας τῶν σεληνιακῶν ἐκλείψεων. οἱ δὲ τούτοις συνημμένοι κανόνες δύο περιέχουσι τήν τε τῶν ὡρῶν τῆς ὄψεως διόρθωσιν, δηλονότι τὴν ἀπὸ τῆς κατὰ μῆκος παραλλάξεως τῆς σελήνης καὶ τὰς πλατικὰς αὐτῆς παραλλάξεις ἐν τῷ καθ' ἡμᾶς κλίματι, τῷ διὰ τῆς βασιλίδος τῶν πόλεων, τῆς τοῦ Κωνσταντίνου μεγαλοπό-
25 λεως. τὰ δὲ λοιπὰ καὶ ἐπὶ πᾶσι κανόνια τέτακται τῶν ἡλιακῶν ἐκλείψεων ἕνεκεν καὶ τελευταῖον τό τε τῶν ὡρῶν τοῦ μήκους τῆς μεταβάσεως τοῦ ἡλίου καὶ τὸ τῶν ὡριαίων λεπτῶν καὶ μεθ' ὅλα τὸ τῆς τοῦ σεβασμίου καὶ μεγάλου πάσχα εὑρέσεως καὶ ἔστιν ἡ τῶν κανονίων ἔκθεσις τοιαύτη.

12 τὰς διαφορὰς] τῆς διαφορᾶς R, corr. U. 22 ὄψεως] « sic cod., infra fol. 402ᵛ et 403ᵛ inter tabulas eclipsium lunarium laterculi sunt, quibus inscribitur Κανόνιον διορθώσεως τῶν ὡρῶν τῆς κρύψεως τοῦ ἡλίου τουτέστι παράλλαξις τοῦ μήκους τῆς σελήνης ἤτοι τῆς ὄψεως » U. 25 ἐκλείψεων R, ἐκλείψειν U.

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[1] « Kaïd », apud Arabes raro memoratum, non aliud esse videtur atque nodus lunaris descendens, quem vulgo caudam draconis vocant (Καταβιβάζων). Cf. Gildem., *l. c.*

the Persians and we begin together, and after an interval of four years they begin again, the Persians gaining one day in advance, and so on in sequence. The aforementioned restoration occurred over a period of 1, 460 years from some original epoch, 632 years before the beginning of the reign of Yazdegerd, so that from this point in time the Persians again took the starting point, gaining one day ahead of us every four years.

Of the aforementioned canons, the first contains the figures for the longitude and latitude of cities. Those following it contain the mean motions of the sun and moon and also of the Ascending Node and the remaining planets, for years, months, days, and hours, as well as the differences of longitude of the cities. Those that follow these contain, for each, the tabulations derived by calculation of the longitudinal motions of each of the planets; attached to these are also those containing their latitudinal motions. Those that come after the aforementioned canons contain the motion of Kāid, a star considered malefic among the Indians, and the longitudinal and latitudinal positions of the fixed stars. Of the small tables set out thereafter, the first seven are useful for conjunctions and full moons, and those after them contain the magnitudes and hours of lunar eclipses.The two canons attached to these contain the correction of the hours of observation, namely that arising from the longitudinal parallax of the moon and its latitudinal parallaxes in our clime — that passing through the queen of cities, the great city of Constantine — and the remaining and final small tables are arranged for the purpose of solar eclipses; and last of all, the table of the hours of the sun's longitudinal passage and the table of hourly minutes, and after all of these, the table for finding the venerable and great Pascha. The exposition of the small tables is as follows.

19 of the differences] of the difference R, corr. U. 22 obverse] sic cod., infra fol. 402net 403 inter tabulas eclipsium lunarium laterculi sunt, quibus inscribitur Rule for correcting the times of the eclipse of the sun by the parallax of the longitude of the moon, i.e. of the aspect U. 25 eclipses R, eclipses y.

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1 "‹ Kald ›", rarely mentioned among the Arabs, appears to be none other than the descending lunar node, commonly called the Dragon's Tail (Καταβιβάζων). Cf. Gildem., l. c.

ADDENDA ET CORRIGENDA

P. 8, *l.* 12. Ut ex excerptis meis video, hoc fragmentum finis libri Stephani philosophi (v. Cumont, *Catal.* II, p. 181) est. Cum mihi partem tantum huius excerpti descripserim neque photogramma usque hodie acceperim, haec pauca edere potui : καὶ παραυτίκα νιφετῶν γινομένων καὶ ἐπιχωννυμένης τῆς χιόνος <ἐπὶ> τὸν κεκαυμένον τόπον ἔχιδναι καὶ ἀσπίδες γεννῶνται. καὶ ἄλλων δὲ ζῴων οὐκ εὐαριθμήτων αὐτόματος ἡ γένεσις, ἃ ἀπαριθμεῖν δύσεργόν ἐστιν ¦μήτοι γε καὶ γράφειν. οὐ μόνον δὲ ταῦτα καὶ τὰ τοιαῦτα ζῷα τοιαύτην ἔσχον καὶ ἔχουσι γένεσιν, ἀλλὰ καὶ πᾶν εἶδος ἐπὶ τῆς γῆς διὰ σήψεως γέγονε καὶ πεποίηται πρὸς τὰς τῶν γενῶν διαφορὰς κατὰ τὴν ἀστρομοιρικὴν θέσιν ..... ταῦτα νῦν διὰ βραχέων ὑπεδείξαμεν διὰ τοὺς εἰς τοιαῦτα ἀμφισβητοῦντας, τοῦτο σαφῶς ἐπιστάμενοι, ὅτι ἡ τελεία γνῶσις καὶ ἀληθεστάτη τοῦ Θεοῦ καὶ μόνου ἐστίν, ἄνθρωποι δὲ διὰ στοιχείων καὶ ἀστέρων τεκμαιρόμενοι ἐκ μέρος γινώσκουσι καὶ ἐκ μέρους προλέγουσι. Spero me photogramma nactum brevi hoc capitulum alio loco edere posse.

P. 34, f. 104. Ζωροάστρου. Legendum est Paris. 2417, *f.* 35 et 176ᵛ.

P. 76. De Dionysii ad Philippum epistula conf. H. Diels, *Elementum*, p. 61 sq.

TO BE ADDED AND CORRECTED

P. 8, f. 12. As I can see from my excerpts, this fragment is the end of the book of Stephanus the Philosopher (v. Cumont, Catal. II, p. 181). Since I had transcribed only a portion of this excerpt and had not yet received a photograph up to this day, I was able to publish only these few lines: καὶ παραυτίκα γιφετών γινομένων καὶ ἐπιχωννυμένης τῆς χιόνος <ἐπὶ τὸν κεκαυμένον> τόπον ἔχιδναι καὶ ἀσπίδες γεννώνται. καὶ ἄλλων δὲ ζῴων οὐκ εὐαριθμήτων αυτόματος ἡ γένεσις, ἃ ἀπαριθμεῖν δύσεργόν ἐστιν μήτοι γε και γράφειν. οὐ μόνον δὲ ταῦτα καὶ τὰ τοιαῦτα τα τοιαύτην ἔσχον καὶ ἔχουσι γένεσιν, ἀλλὰ καὶ πᾶν εἶδος ἐπὶ τῆς γῆς διὰ σήψεως γέγονε καὶ πεποίηται πρὸς τὰς τῶν γενῶν διαφοράς κατὰ τὴν ἀστρομοιρικὴν θέσιν..... ταῦτα νῦν διὰ βραχέων ὑπεδείξαμεν διὰ τοὺς εἰς τοιαῦτα ἀμφισβητοῦντας, τοῦτο σαφῶς ἐπιστάμενοι, ὅτι ἡ τελεία γνῶσις καὶ ἀληθεστάτη τοῦ Θεοῦ καὶ μόνου ἐστίν, ἄνθρωποι δὲ διὰ στοιχείων καὶ ἀστέρων τεκμαιρόμενοι ἐκ μέρος γινώσκουσι καὶ ἐκ μέρους προλέγουσι. I hope that, having obtained a photograph, I will shortly be able to publish this chapter in another place.

P. 34, 1. 104. Zoroaster. To be read in Paris. 2417, f. 35 and 176.

P. 76. On the letter of Dionysius to Philip, cf. H. Diels, Elementum, p. 61 sq.

INDEX CODICUM

Consensus Numerorum.

Vaticani	175	=	cod.	16
»	216	=	»	17
»	662	=	»	18
»	1048	=	»	19
»	1056	=	»	20
»	1059	=	»	21
»	1314	=	»	22
»	1347	=	»	23
»	1379	=	»	24
»	1384	=	»	25

S(criptores) P(ossessores) codicum.

Albertus Pius, cod. 22 (P.), cf. p. 70.
Catrarius Johannes, cod. 16 (S.), cf. p. 4.
Chortasmenus Johannes, cod. 21 (S.), cf. p. 64.
Chrysococes, cod. 23 (S.), cf. p. 71.
Cotrones v. Catrarius.
Philelphus, cod. 23 (P.), cf. p. 71.
Ursinus Fulvius, cod. 22 (P.), cf. p. 70.
cod. 23 (S. et P.), cf. p. 71.
cod 24 (P.), cf. p. 71.
cod. 25 (P.), cf. p. 72.

Annorum notae in codicibus obviae.

A. 618	=	cod.	21 (f. 523)
A. 1156	=	»	20 (f. 30')
A. 1161	=	»	20 (f. 31)

INDEX OF MANUSCRIPTS

Consensus of Numbers.

Vatican	175	=	cod.	16
»	216	=	»	17
»	662	=	»	18
»	1048	=	»	19
»	1056	=	»	20
»	1059	=	»	21
»	1314	=	»	22
or)	1347	=	»	23
»	1379	=	»	24
»	1384	=	»	25

S(criptors) P(ossessors) of manuscripts.

Albertus Pius, cod. 22 (P.), cf. p. 70.
Catrarius Johannes, cod. 16 (S.), cf. p. 4.
Chortasmenus Johannes, cod. 21 (S.), cf. p. 64.
Chrysococes, cod. 23 (S.), cf. p. 71.
Cotrones v. Catrarius
Philelphus, cod. 23 (P.), cf. p. 71.
Ursinus Fulvius, cod. 22 (P.), cf. p. 70
code 23 (S. and P.), cf. p. 71.
code 24 (P.). cf. p. 71.
code. 25 (P.), cf. p. 72.

Year notations found in the manuscripts.

A. 618	=	cod.	21 (f. 523)
A. 1156	=	»	20 (f. 30')
A. 1161	=	»	20 (f. 31)

A. 1322	=	cod.	16 (f. 158ᵛ)
A. 1337	=	»	16 (f. 1)
A. 1342	=	»	17
A. 1346 sq.	=	»	21 (f. 315)
A. 1378	=	»	21 (f. 512)
A. 1409 sqq.	=	»	21 (f. 11ᵛ)
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Excerpta ex codice 21 (Vatic. gr. 1059)

Τοῦ σοφωτάτου καὶ λογιωτάτου μεγάλου σακελλαρίου καὶ διδασκάλου τῶν διδασκάλων τῆς ἁγιωτάτης τοῦ Θεοῦ μεγάλης ἐκκλησίας καὶ ἀρχιδιακόνου τοῦ εὐαγοῦς βασιλικοῦ κλήρου κυρίου Θεοδώρου τοῦ Μελιτηνιώτου ἀστρονομικῆς τριβίβλου ἡ πρώτη ἢ ψηφοφοριῶν εἰσαγωγή. 133
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